

THE BABUR-NĀMA IN ENGLISH
(MEMOIRS OF BĀBUR).

B112.
.Eb

The Bābur-nāma in English

(Memoirs of Bābur)

Translated from the original Turki Text

OF

Zahiru'd-dīn Muḥammad Bābur Pādshāh Ghāzī

BY

ANNETTE SUSANNAH BEVERIDGE

*Issued in Four Fasciculi:—Farghana 1912—Kabul
1914—Hindustan 1917—Preface, Indices, etc.
1921.*

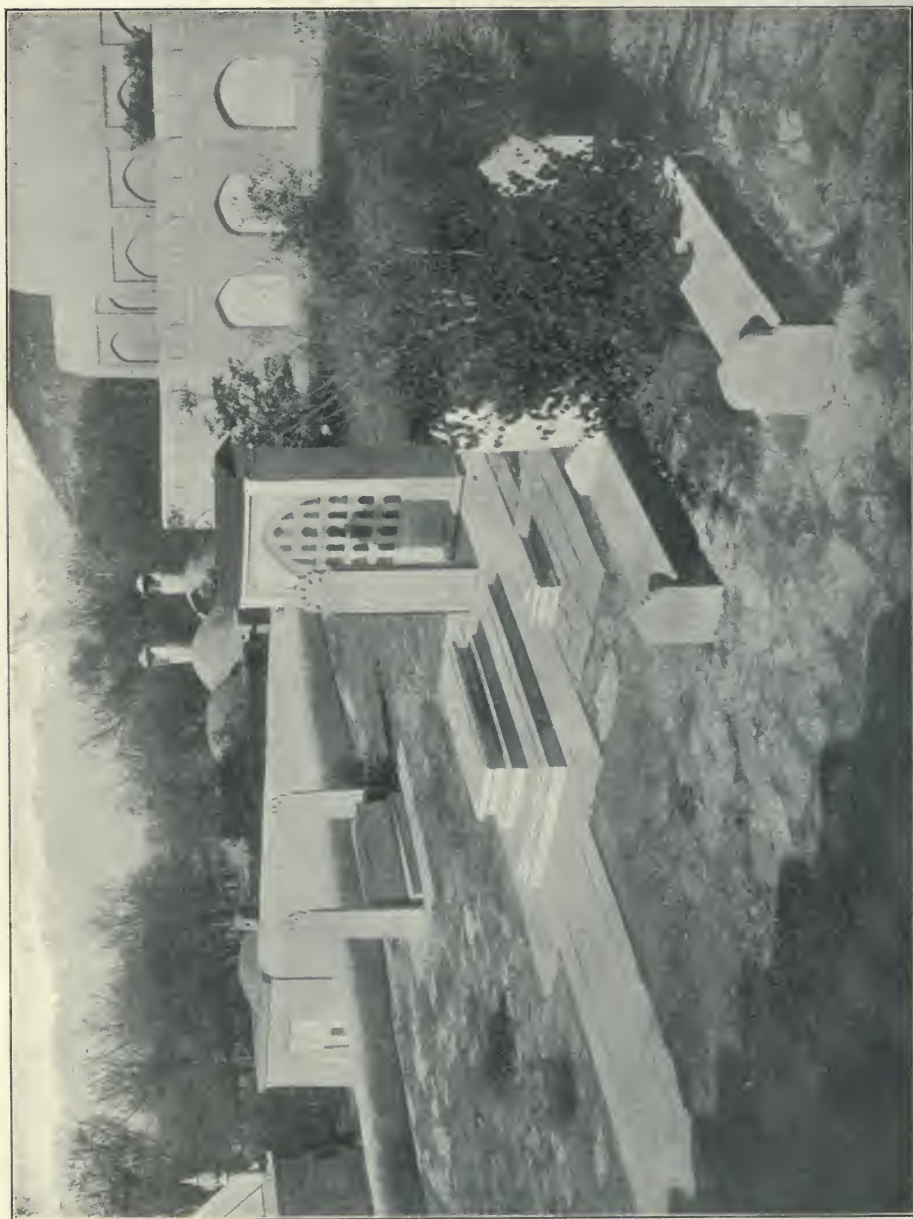
Vol. II

180621
17.5.23.

SOLD BY

LUZAC & CO., 46, Great Russell Street, London.

1922



THE MEMOIRS OF BABUR

SECTION III. HINDŪSTĀN

932 A.H.—OCT. 18TH 1525 TO OCT. 8TH 1526 A.D.¹

(*a. Fifth expedition into Hindūstān.*)

(*Nov. 17th*) On Friday the 1st of the month of Šafar at the date 932, the Sun being in the Sign of the Archer, we set out for Hindūstān, crossed the small rise of Yak-langa, and dismounted in the meadow to the west of the water of Dih-i-ya'qūb.² 'Abdu'l-malūk the armourer came into this camp; he had gone seven or eight months earlier as my envoy to Sulṭān Sa'īd Khān (in Kāshghar), and now brought one of the Khān's men, styled Yāngī Beg (new beg) Kūkūldāsh who conveyed letters, and

Haidarā-
bād MS.
Fol. 251b.

¹ Elph. MS. f. 205b; W.-i-B. I.O. 215 f. 199b omits the year's events on the ground that Shaikh Zain has translated them; I.O. 217 f. 174; Mems. p. 290; Kehr's Codex p. 1084.

A considerable amount of reliable textual material for revising the Hindūstān section of the English translation of the *Bābur-nāma* is wanting through loss of pages from the Elphinstone Codex; in one instance no less than an equivalent of 36 folios of the Haidarābād Codex are missing (f. 356 *et seq.*), but to set against this loss there is the valuable *per contra* that Kehr's manuscript throughout the section becomes of substantial value, losing its Persified character and approximating closely to the true text of the Elphinstone and Haidarābād Codices. Collateral help in revision is given by the works specified (*in loco* p. 428) as serving to fill the gap existing in Bābur's narrative previous to 932 A.H. and this notably by those described by Elliot and Dowson. Of these last, special help in supplementary details is given for 932 A.H. and part of 933 A.H. by Shaikh Zain [*Khawāfi*]'s *Ṭabaqāt-i-bāburī*, which is a highly rhetorical paraphrase of Bābur's narrative, requiring familiarity with ornate Persian to understand. For all my references to it, I am indebted to my husband. It may be mentioned as an interesting circumstance that the B.M. possesses in Or. 1999 a copy of this work which was transcribed in 998 A.H. by one of Khwānd-amīr's grandsons and, judging from its date, presumably for Abū'l-faẓl's use in the *Akbar-nāma*.

Like part of the Kābul section, the Hindūstān one is in diary-form, but it is still more heavily surcharged with matter entered at a date later than the diary. It departs from the style of the preceding diary by an occasional lapse into courtly phrase and by exchange of some Turkī words for Arabic and Persian ones, doubtless found current in Hind, *e.g. fauj, dira, manzil, khail-khāna*.

² This is the Logar affluent of the Bārān-water (Kābul-river). Masson describes this haltingplace (iii, 174).

small presents, and verbal messages¹ from the Khānims and the Khān.²

(Nov. 18th to 21st) After staying two days in that camp for the convenience of the army,³ we marched on, halted one night,⁴ and next dismounted at Bādām-chashma. There we ate a confection (*ma'jūn*).

(Nov. 22nd) On Wednesday (Şafar 6th), when we had dismounted at Bārik-āb, the younger brethren of Nūr Beg—he himself remaining in Hindūstān—brought gold *ashrafīs* and *tankas*⁵ to the value of 20,000 *shāhrukhīs*, sent from the Lāhor revenues by Khwāja Ḥusain. The greater part of these moneys was despatched by Mullā Aḥmad, one of the chief men of Balkh, for the benefit of Balkh.⁶

Fol. 252. (Nov. 24th) On Friday the 8th of the month (Şafar), after dismounting at Gandamak, I had a violent discharge;⁷ by God's mercy, it passed off easily.

¹ *muḥaggar saughāt u bīlāk* or *tīlāk*. A small verbal point arises about *bīlāk* (or *tīlāk*). *Bīlāk* is said by Quatremère to mean a gift (N. et E. xiv, 119 n.) but here *muḥaggar saughāt* expresses gift. Another meaning can be assigned to *bīlāk* here, [one had also by *tīlāk*,] viz. that of word-of-mouth news or communication, sometimes supplementing written communication, possibly secret instructions, possibly small domestic details. In *bīlāk*, a gift, the root may be *bīl*, the act of knowing, in *tīlāk* it is *tīl*, the act of speaking [whence *tīl*, the tongue, and *tīl tūt-māk*, to get news]. In the sentence noted, either word would suit for a verbal communication. Returning to *bīlāk* as a gift, it may express the nuance of English *token*, the maker-known of friendship, affection and so-on. This differentiates *bīlāk* from *saughāt*, used in its frequent sense of ceremonial and diplomatic presents of value and importance.

² With Sa'īd at this time were two Khānims Sultān-nigār and Daulat-sultān who were Bābur's maternal-aunts. Erskine suggested Khūb-nigār, but she had died in 907 AH. (f. 96).

³ Humāyūn's non-arrival would be the main cause of delay. Apparently he should have joined before the Kābul force left that town.

⁴ The halt would be at Būt-khāk, the last station before the Adīnapūr road takes to the hills.

⁵ Discussing the value of coins mentioned by Bābur, Erskine says in his *History of India* (vol. i, Appendix E.) which was published in 1854 AD. that he had come to think his estimates of the value of the coins was set too low in the *Memoirs* (published in 1826 AD.). This sum of 20,000 *shāhrukhīs* he put at £1000. Cf. E. Thomas' *Pathan Kings of Dihli and Resources of the Mughal Empire*.

⁶ One of Masson's interesting details seems to fit the next stage of Bābur's march (iii, 179). It is that after leaving Būt-khāk, the road passes what in the thirties of the 19th Century, was locally known as Bābur Pādshāh's Stone-heap (cairn) and believed piled in obedience to Bābur's order that each man in his army should drop a stone on it in passing. No time for raising such a monument could be fitter than that of the fifth expedition into Hindūstān when a climax of opportunity allowed hope of success.

⁷ *rezāndalīk*. This Erskine translates, both here and on ff. 253, 254, by *defluxion*, but de Courteille by *rhume de cerveau*. Shaikh Zain supports de Courteille by writing, not *rezāndalīk*, but *nuzla*, catarrh. De Courteille, in illustration of his

(*Nov. 25th*) On Saturday we dismounted in the Bāgh-i-wafā. We delayed there a few days, waiting for Humāyūn and the army from that side.¹ More than once in this history the bounds and extent, charm and delight of that garden have been described ; it is most beautifully placed ; who sees it with the buyer's eye will know the sort of place it is. During the short time we were there, most people drank on drinking-days² and took their morning ; on non-drinking days there were parties for *ma'jūn*.

I wrote harsh letters to Humāyūn, lecturing him severely because of his long delay beyond the time fixed for him to join me.³

(*Dec. 3rd*) On Sunday the 17th of Ṣafar, after the morning had been taken, Humāyūn arrived. I spoke very severely to him at once. Khwāja Kalān also arrived to-day, coming up from Ghaznī. We marched in the evening of that same Sunday, and dismounted in a new garden between Sulṭānpur and Khwāja Rustam.

(*Dec. 6th*) Marching on Wednesday (Ṣafar 20th), we got on a raft, and, drinking as we went reached Qūsh-gūmbaz,⁴ there landed and joined the camp.

reading of the word, quotes Burnes' account of an affection common in the Panj-āb and there called *nusla*, which is a running at the nostrils, that wastes the brain and stamina of the body and ends fatally (*Travels in Bukhara* ed. 1839, ii, 41).

¹ Tramontana, north of Hindū-kush.

² Shaikh Zain says that the drinking days were Saturday, Sunday, Tuesday and Wednesday.

³ The Elph. Codex (f. 208b) contains the following note of Humāyūn's about his delay ; it has been expunged from the text but is still fairly legible :—"The time fixed was after 'Ashūrā (10th Muḥarram, a voluntary fast) ; although we arrived after the next-following 10th ('*āshūr*, i.e. of Ṣafar), the delay had been necessary. The purpose of the letters (Bābur's) was to get information ; (in reply) it was represented that the equipment of the army of Badakhshān caused delay. If this slave (Humāyūn), trusting to his [father's] kindness, caused further delay, he has been sorry."

Bābur's march from the Bāgh-i-wafā was delayed about a month ; Humāyūn started late from Badakhshān ; his force may have needed some stay in Kābul for completion of equipment ; his personal share of blame for which he counted on his father's forgiveness, is likely to have been connected with his mother's presence in Kābul.

Humāyūn's note is quoted in Turkī by one MS. of the Persian text (B.M. W.-i-B. 16,623 f. 128) ; and from certain indications in Muḥammad *Shirāzī*'s lithograph (p. 163), appears to be in his archetype the Udaipūr Codex ; but it is not with all MSS. of the Persian text e.g. not with I.O. 217 and 218. A portion of it is in Kehr's MS. (p. 1086).

⁴ Bird's-dome [f. 145b, n.] or The pair (*qūsh*) of domes.

(b. Mention of the Mubîn.¹)

From time to time before it,² whatever came into my head, of good or bad, grave or jest, used to be strung into verse and written down, however empty and harsh the verse might be, but while I was composing the *Mubîn*, this thought pierced through my dull wits and made way into my troubled heart, "A pity it will be if the tongue which has treasure of utterances so lofty as these are, waste itself again on low words; sad will it be if again vile imaginings find way into the mind that has made exposition of these sublime realities."³ Since that time I had refrained from satirical and jesting verse; I was repentant (*ta'îb*); but these matters were totally out of mind and remembrance when I made that couplet (on Mullâ 'Alî-jân).⁴ A few days later in Bigrām when I had fever and discharge, followed by cough, and I began to spit blood each time I coughed, I knew whence my reproof came; I knew what act of mine had brought this affliction on me. Fol. 253.

"Whoever shall violate his oath, will violate it to the hurt of his own soul; but whoever shall perform that which he hath covenanted with God, to that man surely will He give great reward" (*Qorān* cap. 48 v. 10).

(*Turkî*) What is it I do with thee, ah! my tongue?
 My entrails bleed as a reckoning for thee.
 Good once⁵ as thy words were, has followed this verse
 Jest, empty,⁶ obscene, has followed a lie.
 If thou say, "Burn will I not!" by keeping this vow
 Thou turnest thy rein from this field of strife.⁷

¹ The *Mubîn* (*q.v.* Index) is mentioned again and quoted on f. 351b. In both places its name escaped the notice of Erskine and de Courteille, who here took it for *mîn*, I, and on f. 351b omitted it, matters of which the obvious cause is that both translators were less familiar with the poem than it is now easy to be. There is amplest textual warrant for reading *Mubîn* in both the places indicated above; its reinstatement gives to the English and French translations what they have needed, namely, the clinch of a definite stimulus and date of repentance, which was the influence of the *Mubîn* in 928 AH. (1521-2 AD.). The whole passage about the peccant verse and its fruit of contrition should be read with others that express the same regret for broken law and may all have been added to the diary at the same time, probably in 935 AH. (1529 AD.). They will be found grouped in the Index *s.n.* Bâbur.

² *mündîn bürün*, by which I understand, as the grammatical construction will warrant, before writing the *Mubîn*. To read the words as referring to the peccant verse, is to take the clinch off the whole passage.

³ *i.e.* of the *Qorān* on which the *Mubîn* is based.

⁴ Dropping down-stream, with wine and good company, he entirely forgot his good resolutions.

⁵ This appears to refer to the good thoughts embodied in the *Mubîn*.

⁶ This appears to contrast with the "sublime realities" of the *Qorān*.

⁷ In view of the interest of the passage, and because this verse is not in the Rāmpūr *Dīwān*, as are many contained in the Hindūstān section, the *Turkî* original is

"O Lord! we have dealt unjustly with our own souls; if Thou forgive us not, and be not merciful unto us, we shall surely be of those that perish"¹ (*Qorān* cap. 7 v. 22).

Taking anew the place of the penitent pleading for pardon, I gave my mind rest² from such empty thinking and such unlawful occupation. I broke my pen. Made by that Court, such reproof of sinful slaves is for their felicity; happy are the highest and the slave when such reproof brings warning and its profitable fruit.

(*c. Narrative resumed.*)

(*Dec. 8th continued*) Marching on that evening, we dismounted at 'Alī-masjid. The ground here being very confined, I always used to dismount on a rise overlooking the camp in the valley-bottom.³ The camp-fires made a wonderful illumination there at night; assuredly it was because of this that there had always been drinking there, and was so now.

(*Dec. 9th and 10th*) To-day I rode out before dawn; I preferred a confection (*ma'jūn*)⁴ and also kept this day a fast. We dismounted near Bigrām (Peshāwar); and next morning, the camp remaining on that same ground, rode to Karg-awī.⁵ We crossed the Siyāh-āb in front of Bigrām, and formed our hunting-circle looking down-stream. After a little, a person brought

quoted. My translation differs from those of Mr. Erskine and M. de Courteille; all three are tentative of a somewhat difficult verse.

*Nī qilā mīn sīnīng bīla āi tīl ?
Jihātīng dīn mīnīng āichīm qān dūr.
Nīcha yakhsī dīsāng bū hazl āila shī'r
Bīrī-sī fajash ū bīrī yālghān dūr.
Gar dīsāng kūmā mīn, bū jazm bīla
Jalāw'ingnī bū 'arṣa dīn yān dūr.*

¹ The *Qorān* puts these sayings into the mouths of Adam and Eve.

² Hai. MS. *tīndūrūb*; Ilminsky, p. 327, *yāndūrūb*; W.-i-B. I.O. 217, f. 175, *sard sākhta*.

³ Of 'Alī-masjid the *Second Afghān War* (official account) has a picture which might be taken from Bābur's camp.

⁴ Shaikh Zain's list of the drinking-days (f. 252 note) explains why sometimes Bābur says he preferred *ma'jūn*. In the instances I have noticed, he does this on a drinking-day; the preference will be therefore for a confection over wine. December 9th was a Saturday and drinking-day; on it he mentions the preference; Tuesday Nov. 21st was a drinking day, and he states that he ate *ma'jūn*.

⁵ presumably the *karg-khāna* of f. 222b, rhinoceros-home in both places. A similar name applies to a tract in the Rawalpindi District,—Bābur-khāna, Tiger-home, which is linked to the tradition of Buddha's self-sacrifice to appease the hunger of seven tiger-cubs. [In this Bābur-khāna is the town Kacha-kot from which Bābur always names the river Hārū.]

word that there was a rhino in a bit of jungle near Bigrām, and that people had been stationed near-about it. We betook ourselves, loose rein, to the place, formed a ring round the jungle, made a noise, and brought the rhino out, when it took its way across the plain. Humāyūn and those come with him from that side (Tramontana), who had never seen one before, were much entertained. It was pursued for two miles; many arrows were shot at it; it was brought down without having made a good set at man or horse. Two others were killed. I had often wondered how a rhino and an elephant would behave if brought face to face; this time one came out right in front of some elephants the mahauts were bringing along; it did not face them when the mahauts drove them towards it, but got off in another direction. Fol. 254.

(d. Preparations for ferrying the Indus.¹)

On the day we were in Bigrām, several of the begs and household were appointed, with pay-masters and dīwāns, six or seven being put in command, to take charge of the boats at the Nīl-āb crossing, to make a list of all who were with the army, name by name, and to count them up.

That evening I had fever and discharge² which led on to cough and every time I coughed, I spat blood. Anxiety was great but, by God's mercy, it passed off in two or three days.

(Dec. 11th) It rained when we left Bigrām; we dismounted on the Kābul-water.

(e. News from Lāhor.)

News came that Daulat Khān³ and (Apāq) Ghāzī Khān, having collected an army of from 20 to 30,000, had taken Kilānūr, and intended to move on Lāhor. At once Mumin-i-'alī the commissary was sent galloping off to say, "We are advancing march by march; ⁴ do not fight till we arrive."

¹ This is the first time on an outward march that Bābur has crossed the Indus by boat; hitherto he has used the ford above Attock, once however specifying that men on foot were put over on rafts.

² f. 253.

³ In my Translator's Note (p. 428), attention was drawn to the circumstance that Bābur always writes Daulat Khān *Yūsuf-khail*, and not Daulat Khān *Lūdī*. In doing this, he uses the family- or clan-name instead of the tribal one, Lūdi.

⁴ i.e. day by day.

(*Dec. 14th*) With two night-halts on the way, we reached the water of Sind (Indus), and there dismounted on Thursday the 28th (of Ṣafar).

(*f. Ferrying the Indus.*)

(*Dec. 16th*) On Saturday the 1st of the first Rabi', we crossed the Sind-water, crossed the water of Kacha-kot (Hārū), and dismounted on the bank of the river.¹ The begs, pay-masters and diwāns who had been put in charge of the boats, reported that the number of those come with the army, great and small, good and bad, retainer and non-retainer, was written down as 12,000.

(*g. The eastward march.*)

Fol. 254b. The rainfall had been somewhat scant in the plains, but seemed to have been good in the cultivated lands along the hill-skirts; for these reasons we took the road for Siālkot along the skirt-hills. Opposite Hātī Kakar's country² we came upon a torrent³ the waters of which were standing in pools. Those pools were all frozen over. The ice was not very thick, as thick as the hand may-be. Such ice is unusual in Hindūstān; not a sign or trace of any was seen in the years we were (*aīdūk*) in the country.⁴

We had made five marches from the Sind-water; after the sixth (*Dec. 22nd*—Rabi' I. 7th) we dismounted on a torrent in the camping-ground (*yūrt*) of the Bugiāls⁵ below Balnāth Jogī's hill which connects with the Hill of Jūd.

¹ *daryā*, which Bābur's precise use of words *e.g.* of *daryā*, *rūd*, and *sū*, allows to apply here to the Indus only.

² Presumably this was near Parhāla, which stands, where the Sūhān river quits the hills, at the eastern entrance of a wild and rocky gorge a mile in length. It will have been up this gorge that Bābur approached Parhāla in 925 A.H. (Rawalpindi Gazetteer p. 11).

³ *i.e.* here, bed of a mountain-stream.

⁴ The Elphinstone Codex here preserves the following note, the authorship of which is attested by the scribe's remark that it is copied from the handwriting of Humāyūn Pādshāh:—As my honoured father writes, we did not know until we occupied Hindūstān (932 A.H.), but afterwards did know, that ice does form here and there if there come a colder year. This was markedly so in the year I conquered Gujrāt (942 A.H.—1535 A.D.) when it was so cold for two or three days between Bhūlpūr and Guālīār that the waters were frozen over a hand's thickness.

⁵ This is a Kakar (Gakkhar) clan, known also as Baragowah, of which the location in Jahāngir Pādshāh's time was from Rohtās to Hātya, *i.e.* about where Bābur encamped (*Memoirs of Jahāngir*, Rogers and Beveridge, p. 97; E. and D. vi, 309; Provincial Gazetteers of Rawalpindi and Jihlam, p. 64 and p. 97 respectively).

(*Dec. 23rd*) In order to let people get provisions, we stayed the next day in that camp. 'Araq was drunk on that day. Mullā Muḥ. Pargharī told many stories; never had he been so talkative. Mullā Shams himself was very riotous; once he began, he did not finish till night.

The slaves and servants, good and bad, who had gone out after provisions, went further than this¹ and heedlessly scattered over jungle and plain, hill and broken ground. Owing to this, a few were overcome; Kīchkīna *tūnqīṭār* died there.

(*Dec. 24th*) Marching on, we crossed the Bihat-water at a ford below Jīlam (Jihlam) and there dismounted. Walī *Qizīl* (Rufus) came there to see me. He was the Sīālkot reserve, and held the parganas of Bīmrūkī and Akriāda. Thinking about Sīālkot, I took towards him the position of censure and reproach. He excused himself, saying "I had come to my *pargana* before Khusrau Kūkūldāsh left Sīālkot; he did not even send me word." After listening to his excuse, I said, "Since thou hast paid no attention to Sīālkot, why didst thou not join the begs in Lāhor?" He was convicted, but as work was at hand, I did not trouble about his fault. Fol. 255.

(*h. Scouts sent with orders to Lāhor.*)

(*Dec. 25th*) Sayyid Tūfān and Sayyid Lāchīn were sent galloping off, each with a pair-horse,² to say in Lāhor, "Do not join battle; meet us at Sīālkot or Parsrūr" (mod. Pasrūr). It was in everyone's mouth that Ghāzī Khān had collected 30 to 40,000 men, that Daulat Khān, old as he was, had girt two swords to his waist, and that they were resolved to fight. Thought I, "The proverb says that ten friends are better than nine; do you not make a mistake: when the Lāhor begs have joined you, fight there and then!"

(*Dec. 26th and 27th*) After starting off the two men to the begs, we moved forward, halted one night, and next dismounted on the bank of the Chīn-āb (Chan-āb).

¹ *āndīn aūtūb*, a reference perhaps to going out beyond the corn-lands, perhaps to attempt for more than provisions.

² *qūsh-āt*, a led horse to ride in change.

As Buhlūlpūr was *khalṣa*,¹ we left the road to visit it. Its fort is situated above a deep ravine, on the bank of the Chīn-āb. It pleased us much. We thought of bringing Siālkot to it. Please God! the chance coming, it shall be done straightway!

Fol. 255b. From Buhlūlpūr we went to camp by boat.

(i. *Jats and Gujūrs*.²)

(Dec. 29th) On Friday the 14th of the first Rabī‘ we dismounted at Siālkot. If one go into Hindūstān the Jats and Gujūrs always pour down in countless hordes from hill and plain for loot in bullock and buffalo. These ill-omened peoples are just senseless oppressors! Formerly their doings did not concern us much because the country was an enemy’s, but they began the same senseless work after we had taken it. When we reached Siālkot, they fell in tumult on poor and needy folks who were coming out of the town to our camp, and stripped them bare. I had the silly thieves sought for, and ordered two or three of them cut to pieces.

From Siālkot Nūr Beg’s brother Shāham also was made to gallop off to the begs in Lāhor to say, “Make sure where the enemy is; find out from some well-informed person where he may be met, and send us word.”

A trader, coming into this camp, represented that ‘Ālam Khān had let Sl. Ibrāhīm defeat him.

¹ According to Shaikh Zain it was in this year that Bābur made Buhlūlpūr a royal domain (B.M. Add. 26,202 f. 16), but this does not agree with Bābur’s explanation that he visited the place because it was *khalṣa*. Its name suggests that it had belonged to Buhlūl *Lūdī*; Bābur may have taken it in 930 AH. when he captured Siālkot. It never received the population of Siālkot, as Bābur had planned it should do because pond-water was drunk in the latter town and was a source of disease. The words in which Bābur describes its situation are those he uses of Akhsī (f. 46); not improbably a resemblance inclined his liking towards Buhlūlpūr. (It may be noted that this Buhlūlpūr is mentioned in the *Ayīn-i-akbarī* and marked on large maps, but is not found in the G. of I. 1907.)

² Both names are thus spelled in the *Bābur-nāma*. In view of the inclination of Turkī to long vowels, Bābur’s short one in Jat may be worth consideration since modern usage of Jat and Jāt varies. Mr. Crooke writes the full vowel, and mentions that Jāts are Hindūs, Sikhs, and Muḥammadans (*Tribes and Castes of the North-western Provinces and Oude*, iii, 38). On this point and on the orthography of the name, Erskine’s note (*Memoirs* p. 294) is as follows: “The Jets or Jats are the Muḥammadan peasantry of the Panj-āb, the bank of the Indus, Siwistān etc. and must not be confounded with the Jāts, a powerful Hindū tribe to the west of the Jamna, about Agra etc. and which occupies a subordinate position in the country of the Rājput̃s.”

(j. 'Ālam Khān's action and failure.¹)

Here are the particulars :—‘Ālam Khān, after taking leave of me (in Kābul, 931AH.), went off in that heat by double marches, regardless of those with him.² As at the time I gave him leave to go, all the Aūzbeg khāns and sulṭāns had laid siege to Balkh, I rode for Balkh as soon as I had given him his leave. On his reaching Lāhor, he insisted to the begs, “You reinforce me; the Pādshāh said so; march along with me; let us get (Apāq) Ghāzī Khān to join us; let us move on Dihlī and Āgra.” Said they, “Trusting to what, will you join Ghāzī Khān? Moreover the royal orders to us were, ‘If at any time Ghāzī Khān has sent his younger brother Ḥājī Khān with his son to Court, join him; or do so, if he has sent them, by way of pledge, to Lāhor; if he has done neither, do not join him.’ You yourself only yesterday fought him and let him beat you! Trusting to what, will you join him now? Besides all this, it is not for your advantage to join him!” Having said what-not of this sort, they refused ‘Ālam Khān. He did not fall in with their views, but sent his son Sher Khān to speak with Daulat Khān and with Ghāzī Khān, and afterwards all saw one another. Fol. 256.

‘Ālam Khān took with him Dilāwar Khān, who had come into Lāhor two or three months earlier after his escape from prison; he took also Maḥmūd Khān (son of) Khān-i-jahān,³ to

¹ The following section contains a later addition to the diary summarizing the action of ‘Ālam Khān before and after Bābur heard of the defeat from the trader he mentions. It refutes an opinion found here and there in European writings that Bābur used and threw over ‘Ālam Khān. It and Bābur’s further narrative shew that ‘Ālam Khān had little valid backing in Hindūstān, that he contributed nothing to Bābur’s success, and that no abstention by Bābur from attack on Ibrāhīm would have set ‘Ālam Khān on the throne of Dihlī. It and other records, Bābur’s and those of Afghān chroniclers, allow it to be said that if ‘Ālam Khān had been strong enough to accomplish his share of the compact that he should take and should rule Dihlī, Bābur would have kept to his share, namely, would have maintained supremacy in the Panj-āb. He advanced against Ibrāhīm only when ‘Ālam Khān had totally failed in arms and in securing adherence.

² This objection on over-rapid marching looks like the echo of complaint made to Bābur by men of his own whom he had given to ‘Ālam Khān in Kābul.

³ Maḥmūd himself may have inherited his father’s title Khān-i-jahān but a little further on he is specifically mentioned as the son of Khān-i-jahān, presumably because his father had been a more notable man than he was. Of his tribe it may be noted that the Haidarābād MS. uniformly writes Nuḥānī and not Luḥānī as is usual in European writings, and that it does so even when, as on f. 149b, the word is applied to a trader. Concerning the tribe, family, or caste *vide* G. of I. s.n. Lohānas and Crooke *l.c.* s.n. Pathān, para. 21.

whom a *pargana* in the Lāhor district had been given. They seem to have left matters at this :—Daulat Khān with Ghāzī Khān was to take all the begs posted in Hindūstān to himself, indeed he was to take everything on that side ;¹ while 'Ālam Khān was to take Dilāwar Khān and Hājī Khān and, reinforced by them, was to capture Dihlī and Āgra. Ismā'il *Jilwānī* and other amīrs came and saw 'Ālam Khān ; all then betook themselves, march by march, straight for Dihlī. Near Indrī came also Sulaimān Shaikh-zāda.² Their total touched 30 to 40,000 men.

They laid siege to Dihlī but could neither take it by assault nor do hurt to the garrison.³ When Sl. Ibrāhīm heard of their assembly, he got an army to horse against them ; when they heard of his approach, they rose from before the place and moved to meet him. They had left matters at this :—"If we attack by day-light, the Afghāns will not desert (to us), for the sake of their reputations with one another ; but if we attack at night when one man cannot see another, each man will obey his own orders." Twice over they started at fall of day from a distance of 12 miles (6 *kurohs*), and, unable to bring matters to a point, neither advanced nor retired, but just sat on horseback for two or three watches. On a third occasion they delivered an attack when one watch of night remained—their purpose seeming to be the burning of tents and huts ! They went ; they set fire from every end ; they made a disturbance. Jalāl Khān *Jig-hat*⁴ came with other amīrs and saw 'Ālam Khān.

Sl. Ibrāhīm did not bestir himself till shoot of dawn from where he was with a few of his own family⁵ within his own enclosure (*sarācha*). Meantime 'Ālam Khān's people were busy with plunder and booty. Seeing the smallness of their number, Sl. Ibrāhīm's people moved out against them in rather small

¹ *i.e.* west of Dihlī territory, the Panj-āb.

² He was of the Farmul family of which Bābur says (f. 139b) that it was in high favour in Hindūstān under the Afghāns and of which the author of the *Wāq'āt-i-mushtāqī* says that it held half the lands of Dihlī in *jāgīr* (E. and D. iv, 547).

³ Presumably he could not cut off supplies.

⁴ The only word similar to this that I have found is one "Jaghat" said to mean serpent and to be the name of a Hindū sub-caste of Nats (Crooke, iv, 72 & 73). The word here might be a nick-name. Bābur writes it as two words.

⁵ *khaṣa-khail*, presumably members of the Sāhū-khail (family) of the Lūdī tribe of the Afghān race.

force with one elephant. 'Ālam Khān's party, not able to make stand against the elephant, ran away. He in his flight crossed over into the Mīān-dū-āb and crossed back again when he reached the Pānīpat neighbourhood. In Indrī he contrived on some pretext to get 4 *laks* from Mīān Sulaimān.¹ He was deserted by Ismā'il *Jilwānī*, by Biban² and by his own oldest son Jalāl, who all withdrew into the Mīān-dū-āb; and he had been deserted just before the fighting, by part of his troops, namely, by Daryā Khān (*Nūḥānī*)'s son Saif Khān, by Khān-i-jahān (*Nūḥānī*)'s son Maḥmūd Khān, and by Shaikh Jamāl *Farmulī*. When he was passing through Sīhrind with Dilāwar Khān, he heard of our advance and of our capture of Milwat (Malot).³ On this Dilāwar Khān—who always had been my well-wisher and on my account had dragged out three or four months in prison,—left 'Ālam Khān and the rest and went to his family in Sulṭānpūr. He waited on me three or four days after we took Milwat. 'Ālam Khān and Ḥājī Khān crossed the Shatlut (*sic*)-water and went into Gīngūta,⁴ one of the strongholds in the range that lies between the valley and the plain.⁵ There our Afghān and Hazāra⁶ troops besieged them, and had almost taken that strong fort when night came on. Those inside were thinking of escape but could not get out because of the press of horses in the Gate. There must have been elephants also; when these were urged forward, they trod down and killed many horses. 'Ālam Khān, unable to escape mounted, got out on foot in the darkness. After a *lak* of difficulties, he joined Ghāzī Khān, who had not gone into Milwat but had fled into the

Fol. 257b.

¹ Erskine suggested that this man was a rich banker, but he might well be the Farmulī Shaikh-zāda of f. 256b, in view of the exchange Afghān historians make of the Farmulī title Shaikh for Mīān (*Tārīkh-i-sher-shāhī*, E. & D. iv, 347 and *Tārīkh-i-daudī* ib. 457).

² This Biban, or Biban, as Bābur always calls him without title, is Malik Biban *Jilwānī*. He was associated with Shaikh Bāyazīd *Farmulī* or, as Afghān writers style him, Mīān Bāyazīd *Farmulī*. (Another of his name was Mīān Biban, son of Mīān Atā *Sāhū-khail* (E. & D. iv, 347).)

³ This name occurs so frequently in and about the Panj-āb as to suggest that it means a fort (Ar. *malūzat*?). This one in the Siwālīks was founded by Tātār Khān *Yūsuf-khail* (*Lūdī*) in the time of Buhlūl *Lūdī* (E. and D. iv, 415).

⁴ In the Beth Jalandhar *dū-āb*.

⁵ i.e. on the Siwālīks, here locally known as Katār Dhār.

⁶ Presumably they were from the Hazāra district east of the Indus. The *Ṭabaqāt-i-akbarī* mentions that this detachment was acting under Khalīfā apart from Bābur and marching through the skirt-hills (lith. ed. p. 182).

hills. Not being received with even a little friendliness by Ghāzī Khān; needs must! he came and waited on me at the foot of the dale¹ near Pehlūr.

(*k. Diary resumed.*)

A person came to Siālkot from the Lāhor begs to say they would arrive early next morning to wait on me.

(*Dec. 30th*) Marching early next day (Rabī' I. 15th), we dismounted at Parsrūr. There Muḥ. 'Alī *Jang-jang*, Khwāja Ḥusain and several braves waited on me. As the enemy's camp seemed to be on the Lāhor side of the Rāvī, we sent men out under Būjka for news. Near the third watch of the night they brought word that the enemy, on hearing of us, had fled, no man looking to another.

(*Dec. 31st*) Getting early to horse and leaving baggage and train in the charge of Shāh Mīr Ḥusain and Jān Beg, we bestirred ourselves. We reached Kalānūr in the afternoon, and there dismounted. Muḥammad Sl. Mīrzā and 'Ādil Sl.² came to wait on me there, together with some of the begs.

Fol. 258.

(*Jan. 1st 1526 AD.*) We marched early from Kalānūr. On the road people gave us almost certain news of Ghāzī Khān and other fugitives. Accordingly we sent, flying after those fliers, the commanders Muḥammadī, Aḥmadī, Qūtlūq-qadam, Treasurer Walī and most of those begs who, in Kābul, had recently bent the knee for their begship. So far it was settled:—That it would be good indeed if they could overtake and capture the fugitives; and that, if they were not able to do this, they were to keep careful watch round Milwat (Malot), so as to prevent those inside from getting out and away. Ghāzī Khān was the object of this watch.

(*l. Capture of Milwat.*)

(*Jan. 2nd and 3rd*) After starting those begs ahead, we crossed the Biāh-water (Beas) opposite Kanwāhīn³ and dismounted. From there we marched to the foot of the valley of Fort Milwat, making two night-halts on the way. The begs who

¹ *dūn*, f. 260 and note.

² These were both refugees from Harāt.

³ Sarkār of Baṭāla, in the *Bārī dū-āb* (A.-i-A. Jarrett, p. 110).

had arrived before us, and also those of Hindūstān were ordered to dismount in such a way as to besiege the place closely.

A grandson of Daulat Khān, son of his eldest son 'Alī Khān, Ismā'īl Khān by name, came out of Milwat to see me ; he took back promise mingled with threat, kindness with menace.

(*Jan. 5th*) On Friday (Rabī' I. 21st) I moved camp forward to within a mile of the fort, went myself to examine the place, posted right, left and centre, then returned to camp.

Daulat Khān sent to represent to me that Ghāzī Khān had fled into the hills, and that, if his own faults were pardoned, he would take service with me and surrender Milwat. Khwāja Mir-i-mīrān was sent to chase fear from his heart and to escort him out ; he came, and with him his son 'Alī Khān. I had ordered that the two swords he had girt to his waist to fight me with, should be hung from his neck. Was such a rustic blockhead possible ! With things as they were, he still made pretensions ! When he was brought a little forward, I ordered the swords to be removed from his neck. At the time of our seeing one another¹ he hesitated to kneel ; I ordered them to pull his leg and make him do so. I had him seated quite in front, and ordered a person well acquainted with Hindūstānī to interpret my words to him, one after another. Said I, "Thus speak :—I called thee Father. I shewed thee more honour and respect than thou couldst have asked. Thee and thy sons I saved from door-to-door life amongst the Balūchīs.² Thy family and thy *haram* I freed from Ibrāhīm's prison-house.³ Three *krors* I gave thee on Tātār Khān's lands.⁴ What ill sayest thou I have done thee, that thus thou shouldst hang a sword on thy either side,⁵ lead an army out, fall on lands of ours,⁶ and stir strife and trouble ? " Dumbfounded, the old man

¹ *kūrūshūr waqt* (Index s.n. *kūrūsh*).

² Bābur's phrasing suggests beggary.

³ This might refer to the time when Ibrāhīm's commander Bihār (Bahādur) Khān *Nūhānī* took Lāhor (Translator's Note *in loco* p. 441).

⁴ They were his father's. Erskine estimated the 3 *krors* at £75,000.

⁵ *shigg*, what hangs on either side, perhaps a satirical reference to the ass' burden.

⁶ As illustrating Bābur's claim to rule as a Tīmūrid in Hindūstān, it may be noted that in 814 AH. (1411 AD.), Khizr Khān who is allowed by the date to have been a Sayyid ruler in Dihli, sent an embassy to Shāhrukh Mirzā the then Tīmūrid ruler of Samarkand to acknowledge his suzerainty (*Maṭla' u's-sa'dain*, Quatremère, N. et Ex. xiv, 196).

Fol. 259. stuttered a few words, but he gave no answer, nor indeed could answer be given to words so silencing. He was ordered to remain with Khwāja Mīr-i-mīrān.

(*Jan. 6th*) On Saturday the 22nd of the first Rabi', I went myself to safeguard the exit of the families and *ḥarams*¹ from the fort, dismounting on a rise opposite the Gate. To me there came 'Alī Khān and made offering of a few *ashrafīs*. People began to bring out the families just before the Other Prayer. Though Ghāzī Khān was reported to have got away, there were who said they had seen him in the fort. For this reason several of the household and braves² were posted at the Gate, in order to prevent his escape by a ruse, for to get away was his full intention.³ Moreover if jewels and other valuables were being taken away by stealth, they were to be confiscated. I spent that night in a tent pitched on the rise in front of the Gate.

(*Jan. 7th*) Early next morning, Muḥammadi, Aḥmadi, Sī. Junaid, 'Abdu'l-'azīz, Muḥammad 'Alī *Jang-jang* and Qūtlūq-qadam were ordered to enter the fort and take possession of all effects. As there was much disturbance at the Gate, I shot off a few arrows by way of chastisement. Humāyūn's story-teller (*qiṣṣa-khwaṇ*) was struck by the arrow of his destiny and at once surrendered his life.

(*Jan. 7th and 8th*) After spending two nights⁴ on the rise, I inspected the fort. I went into Ghāzī Khān's book-room;⁵ some of the precious things found in it, I gave to Humāyūn, some sent to Kāmraṇ (in Qandahār). There were many books of learned contents,⁶ but not so many valuable ones as had at first appeared. I passed that night in the fort; next morning I went back to camp.

(*Jan. 9th*) It had been in our minds that Ghāzī Khān was in the fort, but he, a man devoid of nice sense of honour, had

¹ Firishta says that Bābur mounted for the purpose of preserving the honour of the Afghāns and by so doing enabled the families in the fort to get out of it safely (lith. ed. p. 204).

² *chukra*; they will have been of the Corps of braves (*yīgīt*; Appendix H. section c.).

³ *kīm kullī gharṣ aul aīdī*; Pers. trs. *ka gharṣ-i-kullī-i-au būd*.

⁴ Persice, the eves of Sunday and Monday; Anglice, Saturday and Sunday nights.

⁵ Ghāzī Khān was learned and a poet (Firishta ii, 42).

⁶ *mullayāna khūd*, perhaps books of learned topic but not in choice copies.

escaped to the hills, abandoning father, brethren and sisters in Milwat.

See that man without honour who never
The face of good luck shall behold ;
Bodily ease he chose for himself,
In hardship he left wife and child (*Gulistān* cap. i, story 17).

(*Jan. 10th*) Leaving that camp on Wednesday, we moved towards the hills to which Ghāzī Khān had fled. When we dismounted in the valley-bottom two miles from the camp in the mouth of Milwat,¹ Dilāwar Khān came and waited on me. Daulat Khān, 'Alī Khān and Ismā'il Khān, with other chiefs, were given into Kitta Beg's charge who was to convey them to the Bhīra fort of Milwat (Malot),² and there keep guard over them. In agreement with Dilāwar Khān, blood-ransom was fixed for some who had been made over each to one man ; some gave security, some were kept prisoner. Daulat Khān died when Kitta Beg reached Sulṭānpūr with the prisoners.³ Fol. 50.

Milwat was given into the charge of Muḥ. 'Alī *Jang-jang* who, pledging his own life for it, left his elder brother Arghūn and a party of braves in it. A body of from 200 to 250 Afghāns were told off to reinforce him.

Khwāja Kalān had loaded several camels with Ghaznī wines. A party was held in his quarters overlooking the fort and the whole camp, some drinking 'araq, some wine. It was a varied party.

(*m. Jaswān-valley.*)

Marching on, we crossed a low hill of the grazing-grounds (*arghā-dāl-līq*) of Milwat and went into the *dūn*, as Hindūstānīs

¹ f. 257. It stands in 31° 50' N. and 76° E. (G. of I.).

² This is on the Salt-range, in 32° 42' N. and 72° 50' E. (*Āyīn-i-akbarī* trs. Jarrett, i, 325 ; Provincial Gazetteer, Jihlam District).

³ He died therefore in the town he himself built. Kitta Beg probably escorted the Afghān families from Milwat also ; Dilāwar Khān's own seems to have been there already (f. 257).

The *Bābur-nāma* makes no mention of Daulat Khān's relations with Nānak, the founder of the Sikh religion, nor does it mention Nānak himself. A tradition exists that Nānak, when on his travels, made exposition of his doctrines to an attentive Bābur and that he was partly instrumental in bringing Bābur against the Afghāns. He was 12 years older than Bābur and survived him nine. (Cf. *Dabistān* lith. ed. p. 270 ; and, for Jahāngīr Pādshāh's notice of Daulat Khān, *Tūzūk-i-jahāngīrī*, Rogers and Beveridge, p. 87).

are understood to call a dale (*julga*).¹ In this dale is a running-water² of Hindūstān ; along its sides are many villages ; and it is said to be the pargana of the Jaswāl, that is to say, of Dilāwar Khān's maternal uncles. It lies there shut-in, with meadows along its torrent, rice cultivated here and there, a three or four mill-stream flowing in its trough, its width from two to four miles, six even in places, villages on the skirts of its hills—hillocks they are rather—where there are no villages, peacocks, monkeys, and many fowls which, except that they are mostly of one colour, are exactly like house-fowls.

Fol. 260b.

As no reliable news was had of Ghāzī Khān, we arranged for Tardika to go with Bīrīm Deo *Malinhās* and capture him wherever he might be found.

In the hills of this dale stand thoroughly strong forts ; one on the north-east, named Kūtila, has sides 70 to 80 yards (*qārī*) of straight fall, the side where the great gate is being perhaps 7 or 8 yards.³ The width of the place where the draw-bridge is made, may be 10 to 12 yards. Across this they have made a bridge of two tall trees⁴ by which horses and herds are taken over. This was one of the local forts Ghāzī Khān had strengthened ; his man will have been in it now. Our raiders (*chāpqunchī*) assaulted it and had almost taken it when night came on. The garrison abandoned this difficult place and went off. Near this dale is also the stronghold of Ginguta ; it is girt

¹ I translate *dūn* by *dale* because, as its equivalent, Bābur uses *julga* by which he describes a more pastoral valley than one he calls a *dara*.

² *hīr āqār-sū*. Bābur's earlier uses of this term [*q.v.* index] connect it with the swift flow of water in irrigation channels ; this may be so here but also the term may make distinction between the rapid mountain-stream and the slow movement of rivers across plains.

³ There are two readings of this sentence ; Erskine's implies that the neck of land connecting the fort-rock with its adjacent hill measures 7-8 *qārī* (yards) from side to side ; de Courteille's that where the great gate was, the perpendicular fall surrounding the fort shallowed to 7-8 yards. The Turki might be read, I think, to mean whichever alternative was the fact. Erskine's reading best bears out Bābur's account of the strength of the fort, since it allows of a cleft between the hill and the fort some 140-160 feet deep, as against the 21-24 of de Courteille's. Erskine may have been in possession of information [in 1826] by which he guided his translation (p. 300), "At its chief gate, for the space of 7 or 8 *gez* (*qārī*), there is a place that admits of a draw-bridge being thrown across ; it may be 10 or 12 *gez* wide." If de Courteille's reading be correct in taking 7-8 *qārī* only to be the depth of the cleft, that cleft may be artificial.

⁴ *yīghāch*, which also means wood.

round by precipices as Kūtila is, but is not so strong as Kūtila. As has been mentioned 'Ālam Khān went into it.¹

Fol. 261.

(n. *Bābur advances against Ibrāhīm.*)

After despatching the light troop against Ghāzī Khān, I put my foot in the stirrup of resolution, set my hand on the rein of trust in God, and moved forward against Sultān Ibrāhīm, son of Sultān Sikandar, son of Buhlūl *Lūdī Afghān*, in possession of whose throne at that time were the Dihlī capital and the dominions of Hindūstān, whose standing-army was called a *lak* (100,000), whose elephants and whose begs' elephants were about 1000.

At the end of our first stage, I bestowed Dibālpūr on Bāqī *shaghāwal*² and sent him to help Balkh³; sent also gifts, taken in the success of Milwat, for (my) younger children and various train in Kābul.

When we had made one or two marches down the (Jaswān) *dūn*, Shāh 'Imād *Shīrāzī* arrived from Araish Khān and Mullā Muḥammad *Mazhab*,⁴ bringing letters that conveyed their good wishes for the complete success of our campaign and indicated their effort and endeavour towards this. In response, we sent, by a foot-man, royal letters expressing our favour. We then marched on.

¹ f. 257.

² chief scribe (f. 13 n. to 'Abdu'l-wahhāb). Shaw's Vocabulary explains the word as meaning also a "high official of Central Asian sovereigns, who is supreme over all *qāzīs* and *mullās*."

³ Bābur's persistent interest in Balkh attracts attention, especially at this time so shortly before he does not include it as part of his own territories (f. 270).

Since I wrote of Balkh s.a. 923 AH. (1517 AD.), I have obtained the following particulars about it in that year; they are summarized from the *Ḥabībū's-siyyar* (lith. ed. iii, 371). In 923 AH. Khwānd-amīr was in retirement at Pasht in Ghūrjistān where also was Muḥammad-i-zamān Mirzā. The two went in company to Balkh where the Mirzā besieged Bābur's man Ibrāhīm *chāpūk* (Slash-face), and treacherously murdered one Aūrdū-shāh, an envoy sent out to parley with him. Information of what was happening was sent to Bābur in Kābul. Bābur reached Balkh when it had been besieged a month. His presence caused the Mirzā to retire and led him to go into the Darā-i-gaz (Tamarind-valley). Bābur, placing in Balkh Faqīr-i-'alī, one of those just come up with him, followed the Mirzā but turned back at Āq-gumbaz (White-dome) which lies between Chāch-charān in the Herī-rūd valley and the Ghūrjistān border, going no further because the Ghūrjistānīs favoured the Mirzā. Bābur went back to Kābul by the Firūz-koh, Yaka-aūlāng (cf. f. 195) and Ghūr; the Mirzā was followed up by others, captured and conveyed to Kābul.

⁴ Both were amīrs of Hind. I understand the cognomen *Mazhab* to imply that its bearer occupied himself with the Muḥammadan Faith in its exposition by divines of Islām (*Hughes' Dictionary of Islām*).

(o. 'Ālam Khān takes refuge with Bābur.)

The light troop we had sent out from Milwat (Malot), took Hurūr, Kahlūr and all the hill-forts of the neighbourhood—places to which because of their strength, no-one seemed to have gone for a long time—and came back to me after plundering a little. Came also 'Ālam Khān, on foot, ruined, stripped bare. We sent some of the begs to give him honourable meeting, sent horses too, and he waited (*malāḡamat qīldī*) in that neighbourhood.¹

Raiders of ours went into the hills and valleys round-about, but after a few nights' absence, came back without anything to count. Shāh Mīr Ḥusain, Jān Beg and a few of the braves asked leave and went off for a raid.

(p. *Incidents of the march for Pānī-pat.*)

While we were in the (Jaswān) *dūn*, dutiful letters had come more than once from Ismā'īl *Jilwānī* and Biban; we replied to them from this place by royal letters such as their hearts desired. After we got out of the dale to Rūpar, it rained very much and became so cold that a mass of starved and naked Hindūstānīs died.

When we had left Rūpar and were dismounted at Karal,² opposite Sihrind, a Hindūstānī coming said, "I am Sī. Ibrāhīm's envoy," and though he had no letter or credentials, asked for an envoy from us. We responded at once by sending one or two Sawādī night-guards (*tunqīṭār*).³ These humble persons Ibrāhīm put in prison; they made their escape and came back to us on the very day we beat him.

After having halted one night on the way, we dismounted on the bank of the torrent⁴ of Banūr and Sanūr. Great rivers

¹ These incidents are included in the summary of 'Ālam Khān's affairs in section i (f. 255b). It will be observed that Bābur's wording implies the "waiting" by one of lower rank on a superior.

² Elph. MS. Karnāl, obviously a clerical error.

³ Shaikh Sulaimān Effendi (Kunos) describes a *tunqīṭār* as the guardian in war of a prince's tent; a night-guard; and as one who repeats a prayer aloud while a prince is mounting.

⁴ *rūd*, which, inappropriate for the lower course of the Ghaggar, may be due to Bābur's visit to its upper course described immediately below. As has been noted, however, he uses the word *rūd* to describe the empty bed of a mountain-stream as well as the swift water sometimes filling that bed. The account, here-following, of his visit to the upper course of the Ghaggar is somewhat difficult to translate.

apart, one running water there is in Hindūstān, is this¹; they call it the water of Kakar (Ghaggar). Chitr also is on its bank. We rode up it for an excursion. The rising-place (*zih*) of the water of this torrent (*rūd*) is 3 or 4 *kurohs* (6–8 m.) above Chitr. Going up the (Kakar) torrent, we came to where a 4 or 5 mill-stream issues from a broad (side-)valley (*dara*), up which there are very pleasant places, healthy and convenient. I ordered a Chār-bāgh to be made at the mouth of the broad valley of this (tributary) water, which falls into the (Kakar-) torrent after flowing for one or two *kurohs* through level ground. From its infall to the springs of the Kakar the distance may be 3 to 4 *kurohs* (6–8 m.). When it comes down in flood during the rains and joins the Kakar, they go together to Sāmāna and Sanām.²

Fol. 262.

In this camp we heard that Sl. Ibrāhīm had been on our side of Dihlī and had moved on from that station, also that Ḥamīd Khān *khāṣa-khail*,³ the military-collector (*shiqdār*) of Ḥiṣār-firūza, had left that place with its army and with the army of its neighbourhood, and had advanced 10 or 15 *kurohs* (20–30 m.). Kitta Beg was sent for news to Ibrāhīm's camp, and Mumin Ātaka to the Ḥiṣār-firūza camp.

(*q. Humāyūn moves against Ḥamīd Khān.*)

(*Feb. 25th*) Marching from Aṃbāla, we dismounted by the side of a lake. There Mumin Ātaka and Kitta Beg rejoined us, both on the same day, Sunday the 13th of the first Jumāda.

We appointed Humāyūn to act against Ḥamīd Khān, and joined the whole of the right (wing) to him, that is to say, Khwāja Kalān, Sl. Muḥammad *Dūldāī*, Treasurer Walī, and also some of the begs whose posts were in Hindūstān, namely, Khusrau, Hindū Beg, 'Abdu'l-'azīz and Muḥammad 'Alī *Jang-jang*, with also, from the household and braves of the centre, Shāh Manṣūr *Barlās*, Kitta Beg and Muḥibb-i 'alī.

Fol. 262b.

¹ *Hindūstāndā daryālārdīn bāshqa, bīr āqār-sū kīm bār (dūr, is added by the Elph. MS.), bū dūr.* Perhaps the meaning is that the one (chief?) irrigation stream, apart from great rivers, is the Ghaggar. The bed of the Ghaggar is undefined and the water is consumed for irrigation (G. of I. xx, 33; Index *s.n.* *āqār-sū*).

² in Patīāla. Maps show what may be Bābur's strong millstream joining the Ghaggar.

³ Presumably he was of Ibrāhīm's own family, the Sāhū-khail. His defeat was opportune because he was on his way to join the main army.

Biban waited on me in this camp. These Afghāns remain very rustic and tactless! This person asked to sit although Dilāwar Khān, his superior in following and in rank, did not sit, and although the sons of 'Ālam Khān, who are of royal birth, did not sit. Little ear was lent to his unreason!

(*Feb. 26th*) At dawn on Monday the 14th Humāyūn moved out against Ḥamīd Khān. After advancing for some distance, he sent between 100 and 150 braves scouting ahead, who went close up to the enemy and at once got to grips. But when after a few encounters, the dark mass of Humāyūn's troops shewed in the rear, the enemy ran right away. Humāyūn's men unhorsed from 100 to 200, struck the heads off one half and brought the other half in, together with 7 or 8 elephants.

(*March 2nd*) On Friday the 18th of the month, Beg Mīrak *Mughūl* brought news of Humāyūn's victory to the camp. He (Humāyūn?) was there and then given a special head-to-foot and a special horse from the royal stable, besides promise of guerdon (*juldū*).

(*March 5th*) On Monday the 25th of the month, Humāyūn arrived to wait on me, bringing with him as many as 100 prisoners and 7 or 8 elephants. Ustād 'Alī-qulī and the matchlockmen were ordered to shoot all the prisoners, by way of example. This had been Humāyūn's first affair, his first experience of battle; it was an excellent omen!

Our men who had gone in pursuit of the fugitives, took Ḥiṣār-fīrūza at once on arrival, plundered it, and returned to us. It was given in guerdon to Humāyūn, with all its dependencies and appurtenances, with it also a *kror* of money.

We marched from that camp to Shāhābād. After we had despatched a news-gatherer (*tīl-tūtār kīshī*) to Sl. Ibrāhīm's camp, we stayed a few days on that ground. Raḥmat the foot-man was sent with the letters of victory to Kābul.

(*r. News of Ibrāhīm.*)

(*March 13th*) On Monday the 28th of the first Jumāda,¹ we being in that same camp, the Sun entered the Sign of the Ram.

¹ At this place the Elphinstone Codex has preserved, interpolated in its text, a note of Humāyūn's on his first use of the razor. Part of it is written as by Bābur :—

News had come again and again from Ibrāhīm's camp, "He is coming, marching two miles" or "four miles", "stopping in each camp two days," or "three days". We for our part advanced from Shāhābād and after halting on two nights, reached the bank of the Jūn-river (Jumna) and encamped opposite Sarsāwa. From that ground Khwāja Kalān's servant Ḥaidar-qulī was sent to get news (*tīl tūtā*).

Having crossed the Jūn-river at a ford, I visited Sarsāwa. That day also we ate *ma'jūn*. Sarsāwa¹ has a source (*chashma*) from which a smallish stream issues, not a bad place! Tardī Beg *khāksār* praising it, I said, "Let it be thine!" so just because he praised it, Sarsāwa was given to him! Fol. 263b.

I had a platform fixed in a boat and used to go for excursions on the river, sometimes too made the marches down it. Two marches along its bank had been made when, of those sent to gather news, Ḥaidar-qulī brought word that Ibrāhīm had sent Daud Khān (*Lūdī*) and Ḥātīm Khān (*Lūdī*) across the river into the Miān-dū-āb (Tween-waters) with 5 or 6000 men, and that these lay encamped some 6 or 7 miles from his own.

(*s. A successful encounter.*)

(*April 1st*) On Sunday the 18th of the second Jumāda, we sent, to ride light against this force, Chīn-tīmūr Sulṭān,²

"Today in this same camp the razor or scissors was applied to Humāyūn's face." Part is signed by Humāyūn :—"As the honoured dead, earlier in these Acts (*wāqī'āt*) mentions the first application of the razor to his own face (f. 120), so in imitation of him I mention this. I was then at the age of 18; now I am at the age of 48, I who am the sub-signed Muḥammad Humāyūn." A scribe's note attests that this is "copied from the hand-writing of that honoured one". As Humāyūn's 48th (lunar) birthday occurred a month before he left Kābul, to attempt the re-conquest of Hindūstān, in November 1554 AD. (in the last month of 961 AH.), he was still 48 (lunar) years old on the day he re-entered Dihli on July 23rd 1555 AD. (Ramzān 1st 962 AH.), so that this "shaving passage" will have been entered within those dates. That he should study his Father's book at that time is natural; his grandson Jahāngīr did the same when going to Kābul; so doubtless would do its author's more remote descendants, the sons of Shāh-jahān who reconquered Transoxiana.

(Concerning the "shaving passage" *vide* the notes on the Elphinstone Codex in JRAS. 1900 p. 443, 451; 1902 p. 653; 1905 p. 754; and 1907 p. 131.)

¹ This ancient town of the Sahāranpūr district is associated with a saint revered by Hindūs and Muḥammadans. Cf. W. Crooke's *Popular Religion of Northern India* p. 133. Its *chashma* may be inferred (from Bābur's uses of the word *q.v.* Index) as a water-head, a pool, a gathering place of springs.

² He was the eighth son of Bābur's maternal-uncle Sī. Aḥmad Khān *Chaghātāi* and had fled to Bābur, other brothers following him, from the service of their eldest brother Maṇṣūr, Khāqān of the Mughūls (*Tārīkh-i-rashīdī* trs. p. 161).

Mahdī Khwāja, Muḥammad Sl. Mīrzā, ‘Ādil Sulṭān, and the whole of the left, namely, Sl. Junaid, Shāh Mīr Ḥusain, Qūtlūq-qadam, and with them also sent ‘Abdu’l-lāh and Kitta Beg (of the centre). They crossed from our side of the water at the Mid-day Prayer, and between the Afternoon and the Evening Prayers bestirred themselves from the other bank. Biban having crossed the water on pretext of this movement, ran away.

(*April 2nd*) At day-break they came upon the enemy ;¹ he made as if coming out in a sort of array, but our men closed with his at once, overcame them, hustled them off, pursued and unhorsed them till they were opposite Ibrāhīm’s own camp. Ḥātim Khān was one of those unhorsed, who was Daud Khān (*Lūdī*)’s elder brother and one of his commanders. Our men brought him in when they waited on me. They brought also 60–70 prisoners and 6 or 7 elephants. Most of the prisoners, by way of warning, were made to reach their death-doom.

Fol. 264.

(*t. Preparations for battle.*)

While we were marching on in array of right, left and centre, the army was numbered ;² it did not count up to what had been estimated.

At our next camp it was ordered that every man in the army should collect carts, each one according to his circumstances. Seven hundred carts (*arāba*) were brought³ in. The order given

¹ *farz-waqtī*, when there is light enough to distinguish one object from another.

² *dim kūrūldī* (Index *s.n. dim*). Here the L. & E. *Memoirs* inserts an explanatory passage in Persian about the *dim*. It will have been in one of the *Wāqī‘āt-i-bāburī* MSS. Erskine used ; it is in Muh. *Shirāzī*’s lithograph copy of the Udaipur Codex (p. 173). It is not in the Turkī text or in all the MSS. of the Persian translation. Manifestly, it was entered at a time when Bābur’s term *dim kūrūldī* requires explanation in Hindustan. The writer of it himself does not make details clear ; he says only, “ It is manifest that people declare (the number) after counting the mounted army in the way agreed upon amongst them, with a whip or a bow held in the hand.” This explanation suggests that in the march-past the troops were measured off as so many bow- or whip-lengths (Index *s.n. dim*).

³ These *arāba* may have been the baggage-carts of the army and also carts procured on the spot. Erskine omits (*Memoirs* p. 304) the words which show how many carts were collected and from whom. Doubtless it would be through not having these circumstances in his mind that he took the *arāba* for gun-carriages. His incomplete translation, again, led Stanley Lane-Poole to write an interesting note in his *Bābur* (p. 161) to support Erskine against de Courteille (with whose rendering mine agrees) by quoting the circumstance that Humāyūn had 700 guns at Qanauj in 1540 AD. It must be said in opposition to his support of Erskine’s “ gun-carriages ” that there is no textual or circumstantial warrant for supposing Bābur to have had guns, even if

to Ustād 'Alī-qulī was that these carts should be joined together in Ottoman¹ fashion, but using ropes of raw hide instead of chains, and that between every two carts 5 or 6 mantelets should be fixed, behind which the matchlockmen were to stand to fire. To allow of collecting all appliances, we delayed 5 or 6 days in that camp. When everything was ready, all the begs with such braves as had had experience in military affairs were summoned to a General Council where opinion found decision at this:—Pānī-pat² is there with its crowded houses and suburbs. It would be on one side of us; our other sides must be protected by carts and mantelets behind which our foot and matchlockmen would stand. With so much settled we marched forward, halted one night on the way, and reached Pānī-pat on Thursday the last day (29th) of the second Jumāda (April 12th).

(u. *The opposed forces.*)

On our right was the town of Pānī-pat with its suburbs; in front of us were the carts and mantelets we had prepared; on our left and elsewhere were ditch and branch. At distances of an arrow's flight³ sally-places were left for from 100 to 200 horsemen. Fol. 264b.

Some in the army were very anxious and full of fear. Nothing recommends anxiety and fear. For why? Because what God has fixed in eternity cannot be changed. But though this is so, it was no reproach to be afraid and anxious. For why? Because those thus anxious and afraid were there with a two or three months' journey between them and their homes; our affair was

made in parts, in such number as to demand 700 gun-carriages for their transport. What guns Bābur had at Pānī-pat will have been brought from his Kābul base; if he had acquired any, say from Lāhor, he would hardly omit to mention such an important reinforcement of his armament; if he had brought many guns on carts from Kābul, he must have met with transit-difficulties harassing enough to chronicle, while he was making that long journey from Kābul to Pānī-pat, over passes, through skirt-hills and many fords. The elephants he had in Bigrām may have been his transport for what guns he had; he does not mention his number at Pānī-pat; he makes his victory a bow-man's success; he can be read as indicating that he had two guns only.

¹ These Ottoman (text, *Rūmī*, Roman) defences Ustād 'Alī-qulī may have seen at the battle of Chāldīrān fought some 40 leagues from Tābrīz between Sī. Salīm *Rūmī* and Shāh Ismā'il *Ṣafawī* on Rajab 1st 920 AH. (Aug. 22nd 1514 AD.). Of this battle Khwānd-amīr gives a long account, dwelling on the effective use made in it of chained carts and palisades (*Ḥabībū's-siyar* iii, part 4, p. 78; *Akbar-nāma* trs. i, 241).

² Is this the village of the Pānī Afghāns?

³ Index s.n. arrow.

with a foreign tribe and people ; none knew their tongue, nor did they know ours :—

A wandering band, with mind awander ;
In the grip of a tribe, a tribe unfamiliar.¹

People estimated the army opposing us at 100,000 men ; Ibrāhīm's elephants and those of his amīrs were said to be about 1000. In his hands was the treasure of two forbears.² In Hindūstān, when work such as this has to be done, it is customary to pay out money to hired retainers who are known as *b:d-hindī*.³ If it had occurred to Ibrāhīm to do this, he might have had another *lak* or two of troops. God brought it right ! Ibrāhīm could neither content his braves, nor share out his treasure. How should he content his braves when he was ruled by avarice and had a craving insatiable to pile coin on coin ? He was an unproved brave⁴ ; he provided nothing for his military operations, he perfected nothing, nor stand, nor move, nor fight.

Fol. 265.

In the interval at Pānī-pat during which the army was preparing defence on our every side with cart, ditch and branch, Darwīsh-i-muḥammad *Sārbān* had once said to me, "With such precautions taken, how is it possible for him to come ?" Said I, "Are you likening him to the Aūzbeg khāns and sulṭāns ?

¹ *Pareshān jam'ī u jam'ī pareshān ;*
Giriftār qaumī u qaumī 'ajā'ib.

These two lines do not translate easily without the context of their original place of occurrence. I have not found their source.

² *i.e.* of his father and grandfather, Sikandar and Buhlūl.

³ As to the form of this word the authoritative MSS. of the Turkī text agree and with them also numerous good ones of the Persian translation. I have made careful examination of the word because it is replaced or explained here and there in MSS. by *s:hb:ndī*, the origin of which is said to be obscure. The sense of *b:d-hindī* and of *s:hb:ndī* is the same, *i.e.* irregular levy. The word as Bābur wrote it must have been understood by earlier Indian scribes of both the Turkī and Persian texts of the *Bābur-nāma*. Some light on its correctness may be thought given by Hobson Jobson (Crooke's ed. p. 136) *s.n.* Byde or Bede Horse, where the word Byde is said to be an equivalent of *pindārī*, *lūtī*, and *qāzzāq*, raider, plunderer, so that Bābur's word *b:d-hindī* may mean *qāzzāq* of Hind. Wherever I have referred to the word in many MSS. it is pointed to read *b:d*, and not *p:d*, thus affording no warrant for understanding *pad*, foot, foot-man, infantry, and also negating the spelling *bīd*, *i.e.* with a long vowel as in *Byde*.

It may be noted here that Muḥ. *Shīrāzī* (p. 174) substituted *s:hb:ndī* for Bābur's word and that this led our friend the late William Irvine to attribute mistake to de Courteille who follows the Turkī text (*Army of the Mughūls* p. 66 and *Mémoires* ii, 163).

⁴ *bī tajarba yīgīt aīdī* of which the sense may be that Bābur ranked Ibrāhīm, as a soldier, with a brave who has not yet proved himself deserving of the rank of beg. It cannot mean that he was a youth (*yīgīt*) without experience of battle.

In what of movement under arms or of planned operations is he to be compared with them?" God brought it right! Things fell out just as I said!

(*Author's note on the Aūzbeḡ chiefs.*) When I reached Hīṣār in the year I left Samarkand (918 AH.—1512 AD.), and all the Aūzbeḡ khāns and sulṭāns gathered and came against us, we brought the families and the goods of the Mughūls and soldiers into the Hīṣār suburbs and fortified these by closing the lanes. As those khāns and sulṭāns were experienced in equipment, in planned operations, and in resolute resistance, they saw from our fortification of Hīṣār that we were determined on life or death within it, saw they could not count on taking it by assault and, therefore, retired at once from near Nūndāk of Chaghāniān.

(v. *Preliminary encounters.*)

During the 7 or 8 days we lay in Pānī-pat, our men used to go, a few together, close up to Ibrāhīm's camp, rain arrows down on his massed troops, cut off and bring in heads. Still he made no move; nor did his troops sally out. At length, we acted on the advice of several Hindūstānī well-wishers and sent out 4 or 5000 men to deliver a night-attack on his camp, the leaders of it being Mahdī Khwāja, Muḥammad Sl. Mīrzā, 'Ādil Sulṭān, Khusrau, Shāh Mir Ḥusain, Sl. Junaid *Barlās*, 'Abdu'l-'azīz the Master of the Horse, Muḥ. 'Alī *Jang-jang*, Qūtlūq-qadam, Treasurer Walī, Khalīfa's Muḥibb-i-'alī, Pay-master Muḥammad, Jān Beg and Qarā-qūzī. It being dark, they were not able to act together well, and, having scattered, could effect nothing on arrival. They stayed near Ibrāhīm's camp till dawn, when the nagarets sounded and troops of his came out in array with elephants. Though our men did not do their work, they got off safe and sound; not a man of them was killed, though they were in touch with such a mass of foes. One arrow pierced Muḥ. 'Alī *Jang-jang*'s leg; though the wound was not mortal, he was good-for-nothing on the day of battle.

On hearing of this affair, I sent off Humāyūn and his troops to go 2 or 3 miles to meet them, and followed him myself with the rest of the army in battle-array. The party of the night-attack joined him and came back with him. The enemy making no further advance, we returned to camp and dismounted. That night a false alarm fell on the camp; for some 20 minutes (one *garī*) there were uproar and call-to-arms; the disturbance died down after a time.

Fol. 265b.

Fol. 266.

(w. *Battle of Pānī-pat*.¹)

(April 20th) On Friday the 8th of Rajab,² news came, when it was light enough to distinguish one thing from another (*farṣ-waqtī*) that the enemy was advancing in fighting-array. We at once put on mail,³ armed and mounted.⁴ Our right was Humāyūn, Khwāja Kalān, Sulṭān Muḥammad *Dūldāi*, Hindū Beg, Treasurer Walī and Pir-qulī *Sīstānī*; our left was Muḥammad Sl. Mīrzā, Mahdī Khwāja, Ādil Sulṭān, Shāh Mīr Husain, Sl. Junaid *Barlās*, Qūtlūq-qadam, Jān Beg, Pay-master Muḥammad, and Shah Husain (of) Yāragī *Mughūl Ghānchī* (?).⁵ The right hand of the centre⁶ was Chīn-tīmūr Sulṭān, Sulaimān Mīrzā,⁷ Muḥammadī Kūkūldāsh, Shāh Manṣūr *Barlās*, Yūnas-i-‘alī, Darwīsh-i-muḥammad *Sārbān* and ‘Abdu’l-lāh the librarian. The left of the centre was Khalīfa, Khwāja Mīr-i-mīrān, Secretary Aḥmadī, Tardī Beg (brother) of Qūj Beg, Khalīfa’s Muḥibb-i-‘alī and Mīrzā Beg Tarkhān. The advance was Khusrau Kūkūldāsh and Muḥ. ‘Alī *Jang-jang*. ‘Abdu’l-‘azīz

¹ Well-known are the three decisive historical battles fought near the town of Pānī-pat, viz. those of Bābur and Ibrāhīm in 1526, of Akbar and Hīmū in 1556, and of Aḥmad *Abdālī* with the Mahratta Confederacy in 1761. The following lesser particulars about the battle-field are not so frequently mentioned:—(i) that the scene of Bābur’s victory was long held to be haunted, Badāyūnī himself, passing it at dawn some 62 years later, heard with dismay the din of conflict and the shouts of the combatants; (ii) that Bābur built a (perhaps commemorative) mosque one mile to the n.e. of the town; (iii) that one of the unaccomplished desires of Sher Shāh *Sūr*, the conqueror of Bābur’s son Humāyūn, was to raise two monuments on the battle-field of Pānī-pat, one to Ibrāhīm, the other to those Chaghatāi sulṭāns whose martyrdom he himself had brought about; (iv) that in 1910 AD. the British Government placed a monument to mark the scene of Shāh *Abdālī*’s victory of 1761 AD. This monument would appear, from Sayyid Ghulām-i-‘alī’s *Nigār-nāma-i-hind*, to stand close to the scene of Bābur’s victory also, since the Mahrattas were entrenched as he was outside the town of Pānī-pat. (Cf. E. & D. viii, 401.)

² This important date is omitted from the L. & E. *Memoirs*.

³ This wording will cover armour of man and horse.

⁴ *ātlāndūk*, Pers. trs. *sāwār shudīm*. Some later oriental writers locate Bābur’s battle at two or more miles from the town of Pānī-pat, and Bābur’s word *ātlāndūk* might imply that his cavalry rode forth and arrayed outside his defences, but his narrative allows of his delivering attack, through the wide sally-ports, after arraying behind the carts and mantelets which checked his adversary’s swift advance. The Mahrattas, who may have occupied the same ground as Bābur, fortified themselves more strongly than he did, as having powerful artillery against them. Aḥmad Shāh *Abdālī*’s defence against them was an ordinary ditch and *abbattīs*, [Bābur’s ditch and branch,] mostly of *dhāk* trees (*Butea frondosa*), a local product Bābur also is likely to have used.

⁵ The preceding three words seem to distinguish this Shāh Husain from several others of his name and may imply that he was the son of Yāragī *Mughūl Ghānchī* (Index and I.O. 217 f. 1846 l. 7).

⁶ For Bābur’s terms *vide* f. 209b.

⁷ This is Mīrzā Khān’s son, i.e. Wais *Mīrān-shāhī*’s.

the Master of the Horse was posted as the reserve. For the turning-party (*tūlghuma*) at the point of the right wing,¹ we fixed on Red Walī and Malik Qāsīm (brother) of Bābā *Qashqa*, with their Mughūls; for the turning-party at the point of the left wing, we arrayed Qarā-qūzī, Abū'l-muḥammad the lance-player, Shaikh Jamāl *Bārīn's* Shaikh 'Alī, Mahndī(?) and Tīngri-birdī *Bashaghī*(?) *Mughūl*; these two parties, directly the enemy got near, were to turn his rear, one from the right, the other from the left.

Fol. 266b.

When the dark mass of the enemy first came in sight, he seemed to incline towards our right; 'Abdu'l-'azīz, who was the right-reserve, was sent therefore to reinforce the right. From the time that Sl. Ibrāhīm's blackness first appeared, he moved swiftly, straight for us, without a check, until he saw the dark mass of our men, when he pulled up and, observing our formation and array,² made as if asking, "To stand or not? To advance or not?" They could not stand; nor could they make their former swift advance.

Our orders were for the turning-parties to wheel from right and left to the enemy's rear, to discharge arrows and to engage in the fight; and for the right and left (wings) to advance and join battle with him. The turning-parties wheeled round and began to rain arrows down. Mahdī Khwāja was the first of the left to engage; he was faced by a troop having an elephant with it; his men's flights of arrows forced it to retire. To reinforce the left I sent Secretary Aḥmadī and also Qūj Beg's Tardī Beg and Khalifa's Muḥibb-i-'alī. On the right also there was some stubborn fighting. Orders were given for Muḥammadī Kūkūldāsh, Shāh Manṣūr *Barlās*, Yūnas-i-'alī and 'Abdu'l-lāh to engage those facing them in front of the centre. From that same position Ustād 'Alī-qulī made good discharge of *firingī* shots;³

¹ A dispute for this right-hand post of honour is recorded on f. 100b, as also in accounts of Culloden.

² *tartīb u yāsāl*, which may include, as Erskine took it to do, the carts and mantelets; of these however, Ibrāhīm can hardly have failed to hear before he rode out of camp.

³ f. 217b and note; Irvine's *Army of the Indian Mughuls* p. 133. Here Erskine notes (*Mems.* p. 306) "The size of these artillery at this time is very uncertain. The word *firingī* is now (1826 AD.) used in the Deccan for a swivel. At the present day, *zarb-zan* in common usage is a small species of swivel. Both words in Bābur's time

Fol. 267. Mustāfa the commissary for his part made excellent discharge of *sarb-san* shots from the left hand of the centre. Our right, left, centre and turning-parties having surrounded the enemy, rained arrows down on him and fought ungrudgingly. He made one or two small charges on our right and left but under our men's arrows, fell back on his own centre. His right and left hands (*qūl*) were massed in such a crowd that they could neither move forward against us nor force a way for flight.

When the incitement to battle had come, the Sun was spear-high; till mid-day fighting had been in full force; noon passed, the foe was crushed in defeat, our friends rejoicing and gay. By God's mercy and kindness, this difficult affair was made easy for us! In one half-day, that armed mass was laid upon the earth. Five or six thousand men were killed in one place close to Ibrāhīm. Our estimate of the other dead, lying all over the field, was 15 to 16,000, but it came to be known, later in Āgra from the statements of Hindūstānīs, that 40 or 50,000 may have died in that battle.¹

The foe defeated, pursuit and unhorsing of fugitives began. Our men brought in amīrs of all ranks and the chiefs they captured; *mahauts* made offering of herd after herd of elephants.

Fol. 267b. Ibrāhīm was thought to have fled; therefore, while pursuing the enemy, we told off Qismatāi Mirzā, Bābā *chuhra* and Būjka of the *khaṣa-tābīn*² to lead swift pursuit to Āgra and try to take him. We passed through his camp, looked into his own enclosure (*sarācha*) and quarters, and dismounted on the bank of standing-water (*qarā-sū*).

appear to have been used for field-cannon." (For an account of guns, intermediate in date between Bābur and Erskine, see the *Āyīn-i-akbarī*. Cf. f. 264 n. on the carts (*arābba*.)

¹ Although the authority of the *Tārīkh-i-salāṭīn-i-afaghāna* is not weighty its reproduction of Afghān opinion is worth consideration. It says that astrologers foretold Ibrāhīm's defeat; that his men, though greatly outnumbering Bābur's, were out-of-heart through his ill-treatment of them, and his amīrs in displeasure against him, but that never-the-less, the conflict at Pānī-pat was more desperate than had ever been seen. It states that Ibrāhīm fell where his tomb now is (*i.e.* in *circa* 1002 AH.-1594 AD.); that Bābur went to the spot and, prompted by his tender heart, lifted up the head of his dead adversary, and said, "Honour to your courage!", ordered brocade and sweetmeats made ready, enjoined Dilāwar Khān and Khalīfa to bathe the corpse and to bury it where it lay (E. & D. v, 2). Naturally, part of the reverence shewn to the dead would be the burial together of head and trunk.

² f. 209b and App. H. section c. Bābā *chuhra* would be one of the corps of braves.

It was the Afternoon Prayer when Khalifa's younger brother-in-law Tāhir Tibrī¹ who had found Ibrāhīm's body in a heap of dead, brought in his head.

(x. *Detachments sent to occupy Dihlī and Āgra.*)

On that very same day we appointed Humāyūn Mirzā² to ride fast and light to Āgra with Khwāja Kalān, Muḥammadī, Shāh Maṣṣūr *Barlās*, Yūnas-i-'alī, 'Abdu'l-lah and Treasurer Walī, to get the place into their hands and to mount guard over the treasure. We fixed on Mahdī Khwāja, with Muḥammad Sl. Mirza, 'Adil Sulṭān, Sl. Junaid *Barlās* and Qūtlūq-qadam to leave their baggage, make sudden incursion on Dihlī, and keep watch on the treasures.³

(*April 21st*) We marched on next day and when we had gone 2 miles, dismounted, for the sake of the horses, on the bank of the Jūn (Jumna).

(*April 24th*) On Tuesday (Rajab 12th), after we had halted on two nights and had made the circuit of Shaikh Nizāmu'd-dīn *Auliā's* tomb⁴ we dismounted on the bank of the Jūn over against Dihlī.⁵ That same night, being Wednesday-eve, we made an excursion into the fort of Dihlī and there spent the night.

(*April 25th*) Next day (Wednesday Rajab 13th) I made the circuit of Khwāja Quṭbu'd-dīn's⁶ tomb and visited the tombs and residences of Sl. Ghiyāṣu'd-dīn *Balban*⁷ and Sl. 'Alāu'u'd-dīn

¹ He was a brother of Muḥibb-i-'alī's mother.

² To give Humāyūn the title Mirzā may be a scribe's lapse, but might also be a nuance of Bābur's, made to shew, with other *minutiae*, that Humāyūn was in chief command. The other minute matters are that instead of Humāyūn's name being the first of a simple series of commanders' names with the enclitic accusative appended to the last one (here Walī), as is usual, Humāyūn's name has its own enclitic *nū*; and, again, the phrase is "*Humāyūn with*" such and such begs, a turn of expression differentiating him from the rest. The same unusual variations occur again, just below, perhaps with the same intention of shewing chief command, there of Mahdī Khwāja.

³ A small matter of wording attracts attention in the preceding two sentences. Bābur, who does not always avoid verbal repetition, here constructs two sentences which, except for the place-names Dihlī and Āgra, convey information of precisely the same action in entirely different words.

⁴ d. 1325 AD. The places Bābur visited near Dihlī are described in the *Reports of the Indian Archaeological Survey*, in Sayyid Aḥmad's *Aṣār Sanādīd* pp. 74-85, in Keene's *Hand-book to Dihlī* and Murray's *Hand-book to Bengal etc.* The last two quote much from the writings of Cunningham and Fergusson.

⁵ and on the same side of the river.

⁶ d. 1235 AD. He was a native of Aūsh [Ush] in Farghāna.

⁷ d. 1286 AD. He was a Slave ruler of Dihlī.

Fol. 268. *Khiljī*,¹ his Minār, and the Ḥauḡ-shamsī, Ḥauḡ-i-khaṣ and the tombs and gardens of Sl. Buhlūl and Sl. Sikandar (*Lūdī*). Having done this, we dismounted at the camp, went on a boat, and there 'araq was drunk.

We bestowed the Military Collectorate (*shiqdārliḡhī*) of Dihlī on Red Walī, made Dost Dīwān in the Dihlī district, sealed the treasuries, and made them over to their charge.

(*April 26th*) On Thursday we dismounted on the bank of the Jūn, over against Tūḡhlūqābād.²

(*y. The khuṭba read for Bābur in Dihlī.*)

(*April 27th*) On Friday (Rajab 15th) while we remained on the same ground, Maulānā Maḥmūd and Shaikh Zain went with a few others into Dihlī for the Congregational Prayer, read the *khuṭba* in my name, distributed a portion of money to the poor and needy,³ and returned to camp.

(*April 28th*) Leaving that ground on Saturday (Rajab 16th), we advanced march by march for Āgra. I made an excursion to Tūḡhlūqābād and rejoined the camp.

(*May 4th*) On Friday (Rajab 22nd), we dismounted at the mansion (*manzil*) of Sulaimān *Farmulī* in a suburb of Āgra, but as the place was far from the fort, moved on the following day to Jalāl Khān *Jig:haṭ*'s house.

On Humāyūn's arrival at Āgra, ahead of us, the garrison had made excuses and false pretexts (about surrender). He and his noticing the want of discipline there was, said, "The long hand may be laid on the Treasury"! and so sat down to watch the roads out of Āgra till we should come.

¹ 'Alāu'u'd-dīn Muḥ. Shāh *Khiljī Turk* d. 1316 AD. It is curious that Bābur should specify visiting his Minār (*minārī*, Pers. trs. I.O. 217 f. 185b, *minār-i-au*) and not mention the Quṭb Minār. Possibly he confused the two. The 'Alāī Minār remains unfinished; the Quṭb is judged by Cunningham to have been founded by Quṭbu'd-dīn Aibak *Turk*, circa 1200 AD. and to have been completed by Sl. Shamsu'd-dīn Altamsh (Aṭtimish?) *Turk*, circa 1220 AD. Of the two tanks Bābur visited, the Royal-tank (*ḥauḡ-i-khāḡ*) was made by 'Alāu'u'd-dīn in 1293 AD.

² The familiar Turkī word Tūḡhlūq would reinforce much else met with in Dihlī to strengthen Bābur's opinion that, as a Turk, he had a right to rule there. Many, if not all, of the Slave dynasty were Turks; these were followed by the Khiljī Turks, these again by the Tūḡhlūqs. Moreover the Panj-āb he had himself taken, and lands on both sides of the Indus further south had been ruled by Ghaznawid Turks. His latest conquests were "where the Turk had ruled" (f. 226b) long, wide, and with interludes only of non-Turkī sway.

³ Perhaps this charity was the *Kḥams* (Fifth) due from a victor.

(g. *The great diamond.*)

In Sultan Ibrāhīm's defeat the Rāja of Gūālīār Bikramājīt the Hindū had gone to hell.¹

Fol. 268b.

(*Author's note on Bikramājīt.*) The ancestors of Bikramājīt had ruled in Gūālīār for more than a hundred years.² Sikandar (*Lūdī*) had sat down in Āgra for several years in order to take the fort; later on, in Ibrāhīm's time, 'Azīm Humāyūn *Sarwānī*³ had completely invested it for some while; following this, it was taken on terms under which Shamsābād was given in exchange for it.⁴

Bikramājīt's children and family were in Āgra at the time of Ibrāhīm's defeat. When Humāyūn reached Āgra, they must have been planning to flee, but his postings of men (to watch the roads) prevented this and guard was kept over them. Humāyūn himself did not let them go (*bārghālī qūīmās*). They made him a voluntary offering of a mass of jewels and valuables amongst which was the famous diamond which 'Alāu'u'd-dīn must have brought.⁵ Its reputation is that every appraiser has estimated its value at two and a half days' food for the whole world. Apparently it weighs 8 *miṣqāls*.⁶ Humāyūn offered it to me when I arrived at Āgra; I just gave it him back.

(aa. *Ibrāhīm's mother and entourage.*)

Amongst men of mark who were in the fort, there were Malik Dād *Karānī*, Millī *Sūrdūk* and Firūz Khān *Miwātī*. They, being convicted of false dealing, were ordered out for capital punishment. Several persons interceded for Malik Dād *Karānī* and four or five days passed in comings and goings before the

¹ Bikramājīt was a Tūnūr Rājput. Bābur's unhesitating statement of the Hindu's destination at death may be called a fruit of conviction, rather than of what modern opinion calls intolerance.

² 120 years (Cunningham's *Report of the Archaeological Survey* ii, 330 *et seq.*).

³ The *Tārīkh-i-shēr-shāhī* tells a good deal about the man who bore this title, and also about others who found themselves now in difficulty between Ibrāhīm's tyranny and Bābur's advance (E. & D. iv, 301).

⁴ Gūālīār was taken from Bikramājīt in 1518 AD.

⁵ *i.e.* from the Deccan of which 'Alāu'u'd-dīn is said to have been the first Muhammadan invader. An account of this diamond, identified as the Koh-i-nūr, is given in *Hobson Jobson* but its full history is not told by Yule or by Streeter's *Great Diamonds of the World*, neither mentioning the presentation of the diamond by Humāyūn to Taḥmāsp of which Abū'l-faẓl writes, dwelling on its overplus of payment for all that Humāyūn in exile received from his Persian host (*Akbar-nāma* trs. i, 349 and note; *Asiatic Quarterly Review*, April 1899 H. Beveridge's art. *Bābur's diamond; was it the Koh-i-nūr?*).

⁶ 320 *ratīs* (Erskine). The *ratī* is 2.171 Troy grains, or in picturesque primitive equivalents, is 8 grains of rice, or 64 mustard seeds, or 512 poppy-seeds,—uncertain weights which Akbar fixed in cat's-eye stones.

matter was arranged. We then shewed to them (all?) kindness and favour in agreement with the petition made for them, and we restored them all their goods.¹ A *pargana* worth 7 *laks*² was bestowed on Ibrāhīm's mother; *parganas* were given also to these begs of his.³ She was sent out of the fort with her old servants and given encamping-ground (*yūrt*) two miles below Āgra.

Fol. 269.

(*May 10th*) I entered Āgra at the Afternoon Prayer of Thursday (Rajab 28th) and dismounted at the mansion (*manzil*) of Sl. Ibrāhīm.

EXPEDITIONS OF TRAMONTANE MUḤAMMADANS INTO HIND.

(a. *Bābur's five attempts on Hindūstān.*)

From the date 910 at which the country of Kābul was conquered, down to now (932 AH.) (my) desire for Hindūstān had been constant, but owing sometimes to the feeble counsels of begs, sometimes to the non-accompaniment of elder and younger brethren,⁴ a move on Hindūstān had not been practicable and its territories had remained unsubdued. At length no such obstacles were left; no beg, great or small (*beg begāt*) of lower birth,⁵ could speak an opposing word. In 925 AH. (1519 AD.) we led an army out and, after taking Bajaur by storm in 2-3 *garī* (44-66 minutes), and making a general massacre of its people, went on into Bhīra. Bhīra we neither over-ran nor plundered; we imposed a ransom on its people, taking from them in money and goods to the value

¹ Bābur's plurals allow the supposition that the three men's lives were spared. Malik Dād served him thenceforth.

² Erskine estimated these as *dams* and worth about £1750, but this may be an underestimate (*H. of I.* i, App. E.).

³ "These begs of his" (or hers) may be the three written of above.

⁴ These will include cousins and his half-brothers Jahāngir and Nāsir as opposing before he took action in 925 AH. (1519 AD.). The time between 910 AH. and 925 AH. at which he would most desire Hindūstān is after 920 AH. in which year he returned defeated from Transoxiana.

⁵ *kichik karīm*, which here seems to make contrast between the ruling birth of members of his own family and the lower birth of even great begs still with him. Where the phrase occurs on f. 295, Erskine renders it by "down to the dregs", and de Courteille (ii, 235) by "*de toutes les bouches*" but neither translation appears to me to suit Bābur's uses of the term, inasmuch as both seem to go too low (cf. f. 270b).

of 4 *laks* of *shāhrukhīs* and having shared this out to the army and auxiliaries, returned to Kābul. From then till now we laboriously held tight¹ to Hindūstān, five times leading an army into it.² The fifth time, God the Most High, by his own mercy and favour, made such a foe as Sl. Ibrāhīm the vanquished and loser, such a realm as Hindūstān our conquest and possession.

(b. *Three invaders from Tramontana.*)

From the time of the revered Prophet down till now³ three men from that side⁴ have conquered and ruled Hindūstān. Sl. Maḥmūd *Ghāzī*⁵ was the first, who and whose descendants sat long on the seat of government in Hindūstān. Sl. Shihābu'd-dīn of Ghūr was the second,⁶ whose slaves and dependants royally shepherded⁷ this realm for many years. I am the third. Fol. 269b.

But my task was not like the task of those other rulers. For why? Because Sl. Maḥmūd, when he conquered Hindūstān, had the throne of Khurāsān subject to his rule, vassal and obedient to him were the sultāns of Khwārizm and the Marches (*Dāru'l-marz*), and under his hand was the ruler of Samarkand. Though his army may not have numbered 2 *laks*, what question is there that it⁸ was one. Then again, rājas were his opponents; all Hindūstān was not under one supreme head (*pādshāh*), but each rāja ruled independently in his own country. Sl. Shihābu'd-dīn again, —though he himself had no rule in Khurāsān, his elder brother Ghiyāṣu'd-dīn had it. The *Ṭabaqāt-i-nāṣirī*⁹ brings it forward

¹ *āṭūrūshūb*, Pers. trs. *chaspidā*, stuck to.

² The first expedition is fixed by the preceding passage as in 925 AH. which was indeed the first time a passage of the Indus is recorded. Three others are found recorded, those of 926, 930 and 932 AH. Perhaps the fifth was not led by Bābur in person, and may be that of his troops accompanying 'Ālam Khān in 931 AH. But he may count into the set of five, the one made in 910 AH. which he himself meant to cross the Indus. Various opinions are found expressed by European writers as to the dates of the five.

³ Muḥammad died 632 AD. (11 AH.).

⁴ Tramontana, n. of Hindū-kush. For particulars about the dynasties mentioned by Bābur see Stanley Lane-Poole's *Muḥammadan Dynasties*.

⁵ Maḥmūd of Ghaznī, a Turk by race, d. 1030 AD. (421 AH.).

⁶ known as Muḥ. *Ghūrī*, d. 1206 AD. (602 AH.).

⁷ *sūrūbtūrīār*, lit. drove them like sheep (cf. f. 154b).

⁸ *khūd*, itself, not Bābur's only Hibernianism.

⁹ "This is an excellent history of the Musalmān world down to the time of Sl. Nāṣir of Dihli A.D. 1252. It was written by Abū 'Umar Minhāj al Jūrjānī. See Stewart's catalogue of Tipoo's Library, p. 7" (Erskine). It has been translated by Raverty.

that he once led into Hindūstān an army of 120,000 men and horse in mail.¹ His opponents also were rāīs and rājas ; one man did not hold all Hindūstān.

Fol. 270.

That time we came to Bhīra, we had 'at most some 1500 to 2000 men. We had made no previous move on Hindūstān with an army equal to that which came the fifth time, when we beat Sl. Ibrāhīm and conquered the realm of Hindūstān, the total written down for which, taking one retainer with another, and with traders and servants, was 12,000. Dependent on me were the countries of Badakhshān, Qūndūz, Kābul and Qandahār, but no reckonable profit came from them, rather it was necessary to reinforce them fully because several lie close to an enemy. Then again, all Māwarā'u'n-nahr was in the power of the Aūzbeḡ khāns and sulṭāns, an ancient foe whose armies counted up to 100,000. Moreover Hindūstān, from Bhīra to Bihār, was in the power of the Afghāns and in it Sl. Ibrāhīm was supreme. In proportion to his territory his army ought to have been 5 *laks*, but at that time the Eastern amīrs were in hostility to him. His army was estimated at 100,000 and people said his elephants and those of his amīrs were 1000.

Under such conditions, in this strength, and having in my rear 100,000 old enemies such as are the Aūzbegs, we put trust in God and faced the ruler of such a dense army and of domains so wide. As our trust was in Him, the most high God did not make our labour and hardships vain, but defeated that powerful foe and conquered that broad realm. Not as due to strength and effort of our own do we look upon this good fortune, but as had solely through God's pleasure and kindness. We know that this happiness was not the fruit of our own ambition and resolve, but that it was purely from His mercy and favour.

DESCRIPTION OF HINDŪSTĀN.

(a. *Hindūstān*.)

Fol. 270b.

The country of Hindūstān is extensive, full of men, and full of produce. On the east, south, and even on the west, it ends at its great enclosing ocean (*muḥiṭ daryā-sī-gha*). On the north

¹ *bargustwān-wār* ; Erskine, cataphract horse.

it has mountains which connect with those of Hindū-kush, Kāfiristān and Kashmīr. North-west of it lie Kābul, Ghaznī and Qandahār. Dihlī is held (*āīrīmīsh*) to be the capital of the whole of Hindūstān. From the death of Shihābu'd-dīn *Ghūrī* (d. 602 AH.—1206 AD.) to the latter part of the reign of Sl. Firūz Shāh (*Tūghlūq Turk* d. 790 AH.—1388 AD.), the greater part of Hindūstān must have been under the rule of the sultāns of Dihlī.

(*b. Rulers contemporary with Bābur's conquest.*)

At the date of my conquest of Hindūstān it was governed by five Musalmān rulers (*pādshāh*)¹ and two Pagans (*kāfir*). These were the respected and independent rulers, but there were also, in the hills and jungles, many rāīs and rājas, held in little esteem (*kīchīk karīm*).

First, there were the Afghāns who had possession of Dihlī, the capital, and held the country from Bhīra to Bihār. Jūnpūr, before their time, had been in possession of Sl. Husain *Sharqī* (Eastern)² whose dynasty Hindūstānīs call Pūrabi (Eastern). His ancestors will have been cup-bearers in the presence of Sl. Firūz Shāh and those (*Tūghlūq*) sultāns; they became supreme in Jūnpūr after his death.³ At that time Dihlī was in the hands of Sl. 'Alāu'u'd-dīn ('Ālam Khān) of the Sayyid dynasty to whose ancestor Tīmūr Beg had given it when, after having captured it, he went away.⁴ Sl. Buhlūl *Lūdī* and his son (Sikandar) got possession of the capital Jūnpūr and the capital Dihlī, and brought both under one government (881 AH.—1476 AD.).

Secondly, there was Sl. Muḥammad Muẓaffer in Gujrāt; he departed from the world a few days before the defeat of Sl. Ibrāhīm. He was skilled in the Law, a ruler (*pādshāh*) seeking after knowledge, and a constant copyist of the Holy Book. His dynasty people call Tānk.⁵ His ancestors also will have been

Fol. 271.

¹ The numerous instances of the word *pādshāh* in this part of the *Bābur-nāma* imply no such distinction as attaches to the title Emperor by which it is frequently translated (Index *s.n.* *pādshāh*).

² d. 1500 AD. (905 AH.).

³ d. 1388 AD. (790 AH.).

⁴ The ancestor mentioned appears to be Naṣrat Shāh, a grandson of Firūz Shāh *Tūghlūq* (S. L.-Poole p. 300 and Beale, 298).

⁵ His family belonged to the Rājput sept of Tānk, and had become Muḥammadan in the person of Sadharān the first ruler of Gujrāt (Crooke's *Tribes and Castes; Mirāt-i-sikandari*, Bayley p. 67 and n.).

wine-servers to Sl. Fīrūz Shāh and those (Tūghlūq) sultāns ; they became possessed of Gujrāt after his death.

Thirdly, there were the Bāhmanīs of the Dakkan (Deccan, *i.e.* South), but at the present time no independent authority is left them ; their great begs have laid hands on the whole country, and must be asked for whatever is needed.¹

Fourthly, there was Sl. Maḥmūd in the country of Malwā, which people call also Mandāū.² His dynasty they call Khilij (*Turk*). Rānā Sangā had defeated Sl. Maḥmūd and taken possession of most of his country. This dynasty also has become feeble. Sl. Maḥmūd's ancestors also must have been cherished by Sl. Fīrūz Shāh ; they became possessed of the Malwā country after his death.³

Fifthly, there was Naṣrat Shāh⁴ in the country of Bengal. His father (Husain Shah), a sayyid styled 'Alāu'u'd-dīn, had ruled in Bengal and Naṣrat Shāh attained to rule by inheritance. A surprising custom in Bengal is that hereditary succession is rare. The royal office is permanent and there are permanent offices of amīrs, wazīrs and maṣab-dārs (officials). It is the office that Bengalis regard with respect. Attached to each office is a body of obedient, subordinate retainers and servants. If the royal heart demand that a person should be dismissed and another be appointed to sit in his place, the whole body of subordinates attached to that office become the (new) office-holder's. There is indeed this peculiarity of the royal office itself that any person who kills the ruler (*pādshāh*) and seats himself on the throne, becomes ruler himself ; amīrs, wazīrs, soldiers and peasants submit to him at once, obey him, and recognize him for the rightful ruler his predecessor in office had been.⁵ Bengalis say, "We are faithful to the throne ; we loyally

¹ S. L.-Poole p. 316-7.

² Mandāū (Mandū) was the capital of Malwā.

³ Stanley Lane-Poole shews (p. 311) a dynasty of three Ghūris interposed between the death of Fīrūz Shāh in 790 AH. and the accession in 839 AH. of the first Khilji ruler of Gujrāt Maḥmūd Shāh.

⁴ He reigned from 1518 to 1532 AD. (925 to 939 AH. S.L.-P. p. 308) and had to wife a daughter of Ibrāhīm Lūdī (*Rīyāzu's-salāṭīn*). His dynasty was known as the Husain-shāhī, after his father.

⁵ "Strange as this custom may seem, a similar one prevailed down to a very late period in Malabar. There was a jubilee every 12 years in the Samorin's country, and any-one who succeeded in forcing his way through the Samorin's guards and slew

obey whoever occupies it." As for instance, before the reign of Naṣrat Shāh's father 'Alāu'u'd-dīn, an Abyssinian (*Habshī*, named Muẓaffar Shāh) had killed his sovereign (Maḥmūd Shāh *Ilyās*), mounted the throne and ruled for some time. 'Alāu'u'd-dīn killed that Abyssinian, seated himself on the throne and became ruler. When he died, his son (Naṣrat) became ruler by inheritance. Another Bengali custom is to regard it as a disgraceful fault in a new ruler if he expend and consume the treasure of his predecessors. On coming to rule he must gather treasure of his own. To amass treasure Bengalis regard as a glorious distinction. Another custom in Bengal is that from ancient times *parganas* have been assigned to meet the charges of the treasury, stables, and all royal expenditure and to defray these charges no impost is laid on other lands.

These five, mentioned above, were the great Musalmān rulers, honoured in Hindūstān, many-legended, and broad-landed. Of the Pagans the greater both in territory and army, is the Rāja of Bijānagar.¹

Fol. 272.

The second is Rānā Sangā who in these latter days had grown great by his own valour and sword. His original country was Chitūr; in the downfall from power of the Mandāu sultāns, he became possessed of many of their dependencies such as Rantanbūr, Sārangpūr, Bhilsān and Chandīrī. Chandīrī I stormed in 934 AH. (1528 A.D.)² and, by God's pleasure, took it in a few hours; in it was Rānā Sangā's great and trusted man Midnī

him, reigned in his stead. 'A jubilee is proclaimed throughout his dominions at the end of 12 years, and a tent is pitched for him in a spacious plain, and a great feast is celebrated for 10 or 12 days with mirth and jollity, guns firing night and day, so, at the end of the feast, any four of the guests that have a mind to gain a throne by a desperate action in fighting their way through 30 or 40,000 of his guards, and kill the Samorin in his tent, he that kills him, succeeds him in his empire.' See Hamilton's *New Account of the East Indies* vol. i. p. 309. The attempt was made in 1695, and again a very few years ago, but without success" (Erskine p. 311).

The custom Bābur writes of—it is one dealt with at length in Frazer's *Golden Bough*—would appear from Blochmann's *Geography and History of Bengal* (JASB 1873 p. 286) to have been practised by the Habshī rulers of Bengal of whom he quotes Faria y Souza as saying, "They observe no rule of inheritance from father to son, but even slaves sometimes obtain it by killing their master, and whoever holds it three days, they look upon as established by divine providence. Thus it fell out that in 40 years space they had 13 kings successively."

¹ No doubt this represents Vijāyanagar in the Deccan.

² This date places the composition of the *Description of Hindustan* in agreement with Shaikh Zain's statement that it was in writing in 935 AH.

Rāo ; we made general massacre of the Pagans in it and, as will be narrated, converted what for many years had been a mansion of hostility, into a mansion of Islām.

There are very many rāis and rājas on all sides and quarters of Hindūstān, some obedient to Islām, some, because of their remoteness or because their places are fastnesses, not subject to Musalmān rule.

(c. *Of Hindūstān.*)

Hindūstān is of the first climate, the second climate, and the third climate ; of the fourth climate it has none. It is a wonderful country. Compared with our countries it is a different world ; its mountains, rivers, jungles and deserts, its towns, its cultivated lands, its animals and plants, its peoples and their tongues, its rains, and its winds, are all different. In some respects the hot-country (*garm-sīl*) that depends on Kābul, is like Hindūstān, but in others, it is different. Once the water of Sind is crossed, everything is in the Hindūstān way (*tāriq*) land, water, tree, rock, people and horde, opinion and custom.

Fol. 272b.

(d. *Of the northern mountains.*)

After crossing the Sind-river (eastwards), there are countries, in the northern mountains mentioned above, appertaining to Kashmīr and once included in it, although most of them, as for example, Paklī and Shahmang (?), do not now obey it. Beyond Kashmīr there are countless peoples and hordes, *ḡarganas* and cultivated lands, in the mountains. As far as Bengal, as far indeed as the shore of the great ocean, the peoples are without break. About this procession of men no-one has been able to give authentic information in reply to our enquiries and investigations. So far people have been saying that they call these hill-men *Kas*.¹ It has struck me that as a Hindūstānī pronounces *shīn* as *sīn* (i.e. *sh* as *s*), and as Kashmīr is the one respectable town in these mountains, no other indeed being heard of, Hindūstānīs might pronounce it Kasmīr.² These

¹ Are they the Khas of Nepal and Sikkim ? (G. of I.).

² Here Erskine notes that the Persian (trs.) adds, "*mīr* signifying a hill, and *kas* being the name of the natives of the hill-country." This may not support the name *kas* as correct but may be merely an explanation of Bābur's meaning. It is not in I.O. 217 f. 189 or in Muḥ. *Shīrāzī*'s lithographed *Wāqī'āt-i-bāburī* p. 190.

people trade in musk-bags, *b:hrī-qūtās*,¹ saffron, lead and copper.

Hindīs call these mountains Sawālak-parbat. In the Hindī tongue *sawāī-lak* means one lak and a quarter, that is, 125,000, and *parbat* means a hill, which makes 125,000 hills.² The snow on these mountains never lessens; it is seen white from many districts of Hind, as, for example, Lāhor, Sihhind and Saṃbal. The range, which in Kābul is known as Hindū-kush, comes from Kābul eastwards into Hindūstān, with slight inclination to the south. The Hindūstānāt³ are to the south of it. Tibet lies to the north of it and of that unknown horde called Kas.

Fol. 273.

(e. *Of rivers.*)

Many rivers rise in these mountains and flow through Hindūstān. Six rise north of Sihhind, namely Sind, Bahat (Jīlam), Chān-āb [*sic*], Rāwī, Biāh, and Sutluj⁴; all meet near Multān, flow westwards under the name of Sind, pass through the Tatta country and fall into the 'Umān(-sea).

Besides these six there are others, such as Jūn (Jumna), Gang (Ganges), Rahap (Rapti?), Gūmti, Gagar (Ghaggar), Sirū, Gandak, and many more; all unite with the Gang-daryā, flow east under its name, pass through the Bengal country, and are poured into the great ocean. They all rise in the Sawālak-parbat.

Many rivers rise in the Hindūstān hills, as, for instance, Chaṃbal, Banās, Bitwī, and Sūn (Son). There is no snow whatever on these mountains. Their waters also join the Gang-daryā.

(f. *Of the Arāvallī.*)

Another Hindūstān range runs north and south. It begins in the Dihlī country at a small rocky hill on which is Fīrūz Shāh's residence, called Jahān-namā,⁵ and, going on from there, appears near Dihlī in detached, very low, scattered here and there, rocky

¹ Either yak or the tassels of the yak. See Appendix M.

² My husband tells me that Bābur's authority for this interpretation of Sawālak may be the *Zafar-nāma* (Bib. Ind. ed. ii, 149).

³ i.e. the countries of Hindūstān.

⁴ so pointed, carefully, in the Hai. MS. Mr. Erskine notes of these rivers that they are the Indus, Hydaspes, Ascesines, Hydraotes, Hesudrus and Hyphasis.

⁵ *Āyīn-i-akbarī*, Jarrett 279.

Fol. 273^b. little hills.¹ Beyond Miwāt, it enters the Biāna country. The hills of Sīkrī, Bārī and Dūlpūr are also part of this same including (*tūtā*) range. The hills of Gūālīār—they write it Gālīūr—although they do not connect with it, are off-sets of this range; so are the hills of Rantanbūr, Chitūr, Chandīrī, and Mandāū. They are cut off from it in some places by 7 to 8 *kurohs* (14 to 16 m.). These hills are very low, rough, rocky and jungly. No snow whatever falls on them. They are the makers, in Hindūstān, of several rivers.

(*g. Irrigation.*)

The greater part of the Hindūstān country is situated on level land. Many though its towns and cultivated lands are, it nowhere has running waters.² Rivers and, in some places, standing-waters are its "running-waters" (*āqār-sūlār*). Even where, as for some towns, it is practicable to convey water by digging channels (*ārīq*), this is not done. For not doing it there may be several reasons, one being that water is not at all a necessity in cultivating crops and orchards. Autumn crops grow by the downpour of the rains themselves; and strange it is that spring crops grow even when no rain falls. To young trees water is made to flow by means of buckets or a wheel. They are given water constantly during two or three years; after which they need no more. Some vegetables are watered constantly.

Fol. 274. In Lāhor, Dibālpūr and those parts, people water by means of a wheel. They make two circles of ropes long enough to suit the depth of the well, fix strips of wood between them, and on these fasten pitchers. The ropes with the wood and attached pitchers are put over the well-wheel. At one end of the wheel-axle a second wheel is fixed, and close (*qāsh*) to it another on an upright axle. This last wheel the bullock turns; its teeth catch in the teeth of the second, and thus the wheel with the pitchers is turned. A trough is set where the water empties from the pitchers and from this the water is conveyed everywhere.

¹ *pārcha pārcha, kichīkrāk kichīkrāk, āndā mūdā, tāshlīq tāghhīna*. The Gazetteer of India (1907 i, 1) puts into scientific words, what Bābur here describes, the ruin of a great former range.

² Here *āqār-sūlār* might safely be replaced by "irrigation channels" (Index *s.n.*).

In Āgra, Chandwār, Bīāna and those parts, again, people water with a bucket ; this is a laborious and filthy way. At the well-edge they set up a fork of wood, having a roller adjusted between the forks, tie a rope to a large bucket, put the rope over the roller, and tie its other end to the bullock. One person must drive the bullock, another empty the bucket. Every time the bullock turns after having drawn the bucket out of the well, that rope lies on the bullock-track, in pollution of urine and dung, before it descends again into the well. To some crops needing water, men and women carry it by repeated efforts in pitchers.¹

(h. *Other particulars about Hindūstān.*)

The towns and country of Hindūstān are greatly wanting in charm. Its towns and lands are all of one sort ; there are no walls to the orchards (*bāghāt*), and most places are on the dead level plain. Under the monsoon-rains the banks of some of its rivers and torrents are worn into deep channels, difficult and troublesome to pass through anywhere. In many parts of the plains thorny jungle grows, behind the good defence of which the people of the *pargana* become stubbornly rebellious and pay no taxes. Fol. 274b.

Except for the rivers and here and there standing-waters, there is little "running-water". So much so is this that towns and countries subsist on the water of wells or on such as collects in tanks during the rains.

In Hindūstān hamlets and villages, towns indeed; are depopulated and set up in a moment ! If the people of a large town, one inhabited for years even, flee from it, they do it in such a way that not a sign or trace of them remains in a day or a day and a half.² On the other hand, if they fix their eyes on

¹ The verb here is *tāshmāq* ; it also expresses to carry like ants (f. 220), presumably from each person's carrying a pitcher or a stone at a time, and repeatedly.

² "This" notes Erskine (p. 315) "is the *wulsa* or *walsa*, so well described by Colonel Wilks in his *Historical Sketches* vol. i. p. 309, note 'On the approach of an hostile army, the unfortunate inhabitants of India bury under ground their most cumbrous effects, and each individual, man, woman, and child above six years of age (the infant children being carried by their mothers), with a load of grain proportioned to their strength, issue from their beloved homes, and take the direction of a country (if such can be found,) exempt from the miseries of war ; sometimes of a strong fortress, but more generally of the most unfrequented hills and woods, where they prolong a miserable existence until the departure of the enemy, and if this should be

a place in which to settle, they need not dig water-courses or construct dams because their crops are all rain-grown,¹ and as the population of Hindūstān is unlimited, it swarms in. They make a tank or dig a well; they need not build houses or set up walls—*khas*-grass (*Andropogon muricatum*) abounds, wood is unlimited, huts are made, and straightway there is a village or a town!

(i. *Fauna of Hindūstān :—Mammals.*)

Fol. 275. The elephant, which Hindūstānīs call *hāt(h)ī*, is one of the wild animals peculiar to Hindūstān. It inhabits the (western?) borders of the Kālpi country, and becomes more numerous in its wild state the further east one goes (in Kālpi?). From this tract it is that captured elephants are brought; in Karrah and Mānikpūr elephant-catching is the work of 30 or 40 villages.² People answer (*jawāb bīrūrlār*) for them direct to the exchequer.³ The elephant is an immense animal and very sagacious. If people speak to it, it understands; if they command anything from it, it does it. Its value is according to its size; it is sold by measure (*qārīlāb*); the larger it is, the higher its price. People protracted beyond the time for which they have provided food, a large portion necessarily dies of hunger.' See the note itself. The Historical Sketches should be read by every-one who desires to have an accurate idea of the South of India. It is to be regretted that we do not possess the history of any other part of India, written with the same knowledge or research."

"The word *wulsa* or *walsa* is Dravidian. Telugu has *valasa*, 'emigration, flight, or removing from home for fear of a hostile army.' Kanarese has *valasē*, *olasē*, and *olisē*, 'flight, a removing from home for fear of a hostile army.' Tamil has *valasei*, 'flying for fear, removing hastily.' The word is an interesting one. I feel pretty sure it is not Aryan, but Dravidian; and yet it stands alone in Dravidian, with nothing that I can find in the way of a root or affinities to explain its etymology. Possibly it may be a borrowed word in Dravidian. Malayalam has no corresponding word. Can it have been borrowed from Kolarian or other primitive Indian speech?" (Letter to H. Beveridge from Mr. F. E. Pargiter, 8th August, 1914.)

Wulsa seems to be a derivative from Sanscrit *ūlvash*, and to answer to Persian *wairānī* and Turkī *büzüghlūghī*.

¹ *lalmī*, which in Afghānī (Pushtū) signifies grown without irrigation.

² "The improvement of Hindūstān since Bābur's time must be prodigious. The wild elephant is now confined to the forests under Hemāla, and to the Ghats of Malabar. A wild elephant near Karrah, Mānikpūr, or Kālpi, is a thing, at the present day (1826 A.D.), totally unknown. May not their familiar existence in these countries down to Bābur's days, be considered rather hostile to the accounts given of the superabundant population of Hindūstān in remote times?" (Erskine).

³ *dīwān*. I.O. 217 f. 190b, *dar dīwān fil jawāb mīgūnd*; Mem. p. 316. They account to the government for the elephants they take; *Méms.* ii, 188, *Les habitants payent l'impôt avec le produit de leur chasse*. Though de Courteille's reading probably states the fact, Erskine's includes de C.'s and more, inasmuch as it covers all captures and these might reach to a surplusage over the imposts.

rumour that it is heard of in some islands as 10 *qārī*¹ high, but in this tract it² is not seen above 4 or 5. It eats and drinks entirely with its trunk; if it lose the trunk, it cannot live. It has two great teeth (tusks) in its upper jaw, one on each side of its trunk; by setting these against walls and trees, it brings them down; with these it fights and does whatever hard tasks fall to it. People call these ivory (*āj*, var. *ghāj*); they are highly valued by Hindūstānīs. The elephant has no hair.³ It is much relied on by Hindūstānīs, accompanying every troop of their armies. It has some useful qualities:—it crosses great rivers with ease, carrying a mass of baggage, and three or four have gone dragging without trouble the cart of the mortar (*qazān*) it takes four or five hundred men to haul.⁴ But its stomach is large; one elephant eats the corn (*būghūz*) of two strings (*qūṭār*) of camels.⁵

The rhinoceros is another. This also is a large animal, equal Fol. 275b. in bulk to perhaps three buffaloes. The opinion current in those countries (Tramontana) that it can lift an elephant on its horn, seems mistaken. It has a single horn on its nose, more than nine inches (*qārīsh*) long; one of two *qārīsh* is not seen.⁶ Out of one large horn were made a drinking-vessel⁷ and a dice-box, leaving over [the thickness of] 3 or 4 hands.⁸ The rhinoceros'

¹ Pers. trs. *gaz*=24 inches. *Il est bon de rappeler que le mot turk qārī, que la version persane rend par gaz, désigne proprement l'espace compris entre le haut de l'épaule jusqu'au bout des doigts* (de Courteille, ii, 189 note). The *qārī* like one of its equivalents, the *ell* (Zenker), is a variable measure; it seems to approach more nearly to a yard than to a *gaz* of 24 inches. See *Memoirs of Jahāngīr* (R. & B. pp. 18, 141 and notes) for the heights of elephants, and for discussion of some measures.

² *khūd*, itself.

³ *i.e.* pelt; as Erskine notes, its skin is scattered with small hairs. Details such as this one stir the question, for whom was Bābur writing? Not for Hindūstān where what he writes is patent; hardly for Kābul; perhaps for Transoxania.

⁴ Shaikh Zain's wording shows this reference to be to a special piece of artillery, perhaps that of f. 302.

⁵ A string of camels contains from five to seven, or, in poetry, even more (Vullers, ii, 728, *sermone poetico series decem camelorum*). The item of food compared is corn only (*būghūz*) and takes no account therefore of the elephant's green food.

⁶ The Ency. Br. states that the horn seldom exceeds a foot in length; there is one in the B.M. measuring 18 inches.

⁷ *āb-khwura kishtī*, water-drinker's boat, in which name *kishtī* may be used with reference to shape as boat is in *sauce-boat*. Erskine notes that rhinoceros-horn is supposed to sweat on approach of poison.

⁸ *ailik*, Pers. trs. *angusht*, finger, each seemingly representing about one inch, a hand's thickness, a finger's breadth.

hide is very thick ; an arrow shot from a stiff bow, drawn with full strength right up to the arm-pit, if it pierce at all, might penetrate 4 inches (*ailik*, hands). From the sides (*qāsh*) of its fore and hind legs,¹ folds hang which from a distance look like housings thrown over it. It resembles the horse more than it does any other animal.² As the horse has a small stomach (appetite?), so has the rhinoceros ; as in the horse a piece of bone (pastern?) grows in place of small bones (T. *āshūq*, Fr. *osselets* (Zenker), knuckles), so one grows in the rhinoceros ; as in the horse's hand (*ailik*, Pers. *dast*) there is *kūmūk* (or *gūmūk*, a *tibia*, or marrow), so there is in the rhinoceros.³ It is more ferocious than the elephant and cannot be made obedient and submissive. There are masses of it in the Parashāwar and Hashnagar jungles, so too between the Sind-river and the jungles of the Bhīra country. Masses there are also on the banks of the Sārū-river in Hindūstān. Some were killed in the Parashāwar and Hashnagar jungles in our moves on Hindūstān. It strikes powerfully with its horn ; men and horses enough have been horned in those hunts.⁴ In one of them the horse of a *chuhra* (brave) named Maqṣūd was tossed a spear's-length, for which reason the man was nick-named the rhino's aim (*maqṣūd-i-karg*).

Fol. 276.

The wild-buffalo⁵ is another. It is much larger than the (domestic) buffalo and its horns do not turn back in the same way.⁶ It is a mightily destructive and ferocious animal.

The *nīla-gāū* (blue-bull)⁷ is another. It may stand as high as a horse but is somewhat lighter in build. The male is bluish-gray, hence, seemingly, people call it *nīla-gāū*. It has two rather small horns. On its throat is a tuft of hair, nine inches long ; (in this) it resembles the yak.⁸ Its hoof is cleft (*āīrī*)

¹ lit. hand (*qūl*) and leg (*būt*).

² The anatomical details by which Bābur supports this statement are difficult to translate, but his grouping of the two animals is in agreement with the modern classification of them as two of the three *Ungulata vera*, the third being the tapir (Fauna of British India :—Mammals, Blanford 467 and, illustration, 468).

³ De Courteille (ii, 190) reads *kūmūk*, osseuse ; Erskine reads *gūmūk*, marrow.

⁴ Index s.n. rhinoceros.

⁵ *Bos bubalus*.

⁶ "so as to grow into the flesh" (Erskine, p. 317).

⁷ sic in text. It may be noted that the name *nīl-gāū*, common in general European writings, is that of the cow ; *nīl-gāū*, that of the bull (Blanford).

⁸ *ḍ : ḥ : rī qūlās* ; see Appendix M.

like the hoof of cattle. The doe is of the colour of the *būghū-marāl*¹; she, for her part, has no horns and is plumper than the male.

The hog-deer (*kotah-pāīcha*) is another.² It may be of the size of the white deer (*āq kiṃk*). It has short legs, hence its name, little-legged. Its horns are like a *būghū*'s but smaller; like the *būghū* it casts them every year. Being rather a poor runner, it does not leave the jungle.

Another is a deer (*kiṃk*) after the fashion of the male deer (*āīrkākī hūna*) of the *jīrān*.³ Its back is black, its belly white, its horns longer than the *hūna*'s, but more crooked. A Hindūstānī Fol. 276b. calls it *kalahara*,⁴ a word which may have been originally *kālā-haran*, black-buck, and which has been softened in pronunciation to *kalahara*. The doe is light-coloured. By means of this *kalahara* people catch deer; they fasten a noose (*ḥalqa*) on its horns, hang a stone as large as a ball⁵ on one of its feet, so as to keep it from getting far away after it has brought about the capture of a deer, and set it opposite wild deer when these are seen. As these (*kalahara*) deer are singularly combative, advance to fight is made at once. The two deer strike with their horns and push one another backwards and forwards, during which the wild one's horns become entangled in the net that is fast to the tame one's. If the wild one would run away, the tame one does not go; it is impeded also by the stone on its foot. People take many deer in this way; after capture they tame them and use them in their turn to take others;⁶ they also set them to fight at home; the deer fight very well.

There is a smaller deer (*kiṃk*) on the Hindūstān hill-skirts, as large may-be as the one year's lamb of the *arqārghalcha* (*Ovis poli*).

¹ The doe is brown (Blanford, p. 518). The word *būghū* (stag) is used alone just below and seems likely to represent the bull of the Asiatic wapiti (f. 4 n. on *būghū-marāl*.)

² *Axis porcinus* (Jerdon, *Cervus porcinus*).

³ *Saiga tartarica* (Shaw). Turki *hūna* is used, like English deer, for male, female, and both. Here it seems defined by *āīrkākī* to mean stag or buck.

⁴ *Antelope cervicapra*, black-buck, so called from the dark hue of its back (Yule's H.J. s.n. Black-buck).

⁵ *tūyūq*, underlined in the Elph. MS. by *kura*, cannon-ball; Erskine, foot-ball, de Courteille, *piere plus grosse que la cheville* (*tūyāq*).

⁶ This mode of catching antelopes is described in the *Āyin-i-akbarī*, and is noted by Erskine as common in his day.

The *gīnī*-cow ¹ is another, a very small one, perhaps as large as the *qūchqār* (ram) of those countries (Tramontana). Its flesh is very tender and savoury.

Fol. 277. The monkey (*maimūn*) is another—a Hindūstānī calls it *bandar*. Of this too there are many kinds, one being what people take to those countries. The jugglers (*lūlī*) teach them tricks. This kind is in the mountains of Nūr-dara, in the skirt-hills of Safid-koh neighbouring on Khaibar, and from there downwards all through Hindūstān. It is not found higher up. Its hair is yellow, its face white, its tail not very long.—Another kind, not found in Bajaur, Sawād and those parts, is much larger than the one taken to those countries (Tramontana). Its tail is very long, its hair whitish, its face quite black. It is in the mountains and jungles of Hindūstān.²—Yet another kind is distinguished (*būlā dūr*), quite black in hair, face and limbs.³

The *narwal* (*nūl*) ⁴ is another. It may be somewhat smaller than the *kīsh*. It climbs trees. Some call it the *mūsh-i-khūrma* (palm-rat). It is thought lucky.

A mouse (T. *sīchqān*) people call *galāhrī* (squirrel) is another. It is just always in trees, running up and down with amazing alertness and speed.⁵

¹ H. *gainā*. It is 3 feet high (Yule's H.J. s.n. Gynee). Cf. A. A. Blochmann, p. 149. The ram with which it is compared may be that of *Ovis ammon* (Vigné's *Kashmīr etc.* ii, 278).

² Here the Pers. trs. adds :—They call this kind of monkey *langūr* (baboon, I.O. 217 f. 192).

³ Here the Pers. trs. adds what Erskine mistakenly attributes to Bābur :—People bring it from several islands.—They bring yet another kind from several islands, yellowish-grey in colour like a *pūstīn tīn* (leather coat of ? ; Erskine, skin of the fig, *tīn*). Its head is broader and its body much larger than those of other monkeys. It is very fierce and destructive. It is singular *quod penis ejus semper sit erectus, et nunquam non ad coitum idoneus* [Erskine].

⁴ This name is explained on the margin of the Elph. MS. as "*rāsū*, which is the weasel of Tartary" (Erskine). *Rāsū* is an Indian name for the squirrel *Sciurus indicus*. The *kīsh*, with which Bābur's *nūl* is compared, is explained by de C. as *belette*, weasel, and by Steingass as a fur-bearing animal ; the fur-bearing weasel is (*Mustelidae*) *putorius ermina*, the ermine-weasel (Blanford, p. 165), which thus seems to be Bābur's *kīsh*. The alternative name Bābur gives for his *nūl*, i.e. *mūsh-i-khūrma*, is, in India, that of *Sciurus palmarum*, the palm-squirrel (G. of I. i, 227) ; this then, it seems that Bābur's *nūl* is. (Erskine took *nūl* here to be the mongoose (*Herpestes mungūs*) (p. 318) ; and Blanford, perhaps partly on Erskine's warrant, gives *mūsh-i-khūrma* as a name of the lesser *mungūs* of Bengal. I gather that the name *narwal* is not exclusively confined even now to the *mungūs*.)

⁵ If this be a tree-mouse and not a squirrel, it may be *Vandeleuria oleracea* (G. of I. i, 228).

(j. *Fauna of Hindūstān :—Birds.*)¹

The peacock (Ar. *ṭāūs*) is one. It is a beautifully coloured and splendid animal. Its form (*andām*) is not equal to its colouring and beauty. Its body may be as large as the crane's (*tūrna*) but it is not so tall. On the head of both cock and hen are 20 to 30 feathers rising some 2 or 3 inches high. The hen has neither colour nor beauty. The head of the cock has an iridescent collar (*ṭauq sūsani*); its neck is of a beautiful blue; Fol. 277b. below the neck, its back is painted in yellow, parrot-green, blue and violet colours. The flowers² on its back are much the smaller; below the back as far as the tail-tips are [larger] flowers painted in the same colours. The tail of some peacocks grows to the length of a man's extended arms.³ It has a small tail under its flowered feathers, like the tail of other birds; this ordinary tail and its primaries⁴ are red. It is in Bajaur and Sawād and below them; it is not in Kunur [Kūnūr] and the Lamghānāt or any place above them. Its flight is feebler than the pheasant's (*qirghāwal*); it cannot do more than make one or two short flights.⁵ On account of its feeble flight, it frequents the hills or jungles, which is curious, since jackals abound in the jungles it frequents. What damage might these jackals not do to birds that trail from jungle to jungle, tails as long as a man's stretch (*qūlāch*)! Hindūstānīs call the peacock *mor*. Its flesh is lawful food, according to the doctrine of Imām Abū Ḥanīfa; it is like that of the partridge and not unsavoury, but is eaten with instinctive aversion, in the way camel-flesh is.

The parrot (H. *tūtī*) is another. This also is in Bajaur and countries lower down. It comes into Nīngnahār and the

¹ The notes to this section are restricted to what serves to identify the birds Bābur mentions, though temptation is great to add something to this from the mass of interesting circumstance scattered in the many writings of observers and lovers of birds. I have thought it useful to indicate to what language a bird's name belongs.

² Persian, *gul*; English, eyes.

³ *qūlāch* (Zenker, p. 720); Pers. trs. (217 f. 192b) *yak qad-i-adm*; de Courteille, *brasse* (fathom). These three are expressions of the measure from finger-tip to finger-tip of a man's extended arms, which should be his height, a fathom (6 feet).

⁴ *qānāt*, of which here "primaries" appears to be the correct rendering, since Jerdon says (ii, 506) of the bird that its "wings are striated black and white, primaries and tail deep chestnut".

⁵ The *qirghāwal*, which is of the pheasant species, when pursued, will take several flights immediately after each other, though none long; peacocks, it seems, soon get tired and take to running (Erskine).

Fol. 278.

Lamghānāt in the heats when mulberries ripen ; it is not there at other times. It is of many, many kinds. One sort is that which people carry into those (Tramontane) countries. They make it speak words.—Another sort is smaller ; this also they make speak words. They call it the jungle-parrot. It is numerous in Bajaur, Sawād and that neighbourhood, so much so that 5 or 6000 fly in one flock (*khail*). Between it and the one first-named the difference is in bulk ; in colouring they are just one and the same.—Another sort is still smaller than the jungle-parrot. Its head is quite red, the top of its wings (*i.e.* the primaries) is red also ; the tip of its tail for two hands'-thickness is lustrous.¹ The head of some parrots of this kind is iridescent (*sūsani*). It does not become a talker. People call it the Kashmīr parrot.—Another sort is rather smaller than the jungle-parrot ; its beak is black ; round its neck is a wide black collar ; its primaries are red. It is an excellent learner of words.—We used to think that whatever a parrot or a *shārak* (*mīna*) might say of words people had taught it, it could not speak of any matter out of its own head. At this juncture² one of my immediate servants Abū'l-qāsim *Jalāir*, reported a singular thing to me. A parrot of this sort whose cage must have been covered up, said, "Uncover my face ; I am stifling." And another time when palkī bearers sat down to take breath, this parrot, presumably on hearing wayfarers pass by, said, "Men are going past, are you not going on ?" Let credit rest with the narrator,³ but never-the-less, so long as a person has not heard with his own ears, he may not believe!—Another kind is of a beautiful full red ; it has other colours also, but, as nothing is distinctly remembered about them, no description is made. It is a very beautiful bird, both in colour and form. People are understood to make this also speak words.⁴ Its defect is a most unpleasant, sharp voice, like the drawing of broken china on a copper plate.⁵

Fol. 278b.

¹ Ar. *barrāq*, as on f. 278b last line where the Elph. MS. has *barrāq*, marked with the *tashdīd*.

² This was, presumably, just when Bābur was writing the passage.

³ This sentence is in Arabic.

⁴ A Persian note, partially expunged from the text of the Elph. MS. is to the effect that 4 or 5 other kinds of parrot are heard of which the revered author did not see.

⁵ Erskine suggests that this may be the *loory* (*Loriculus vernalis*, Indian loriquet).

The (P.) *shārak*¹ is another. It is numerous in the Lamghānāt and abounds lower down, all over Hindūstān. Like the parrot, it is of many kinds.—The kind that is numerous in the Lamghānāt has a black head; its primaries (*qānāt*) are spotted, its body rather larger and thicker² than that of the (T.) *chūghūr-chūq*.³ People teach it to speak words.—Another kind they call *p:ndāwalī*⁴; they bring it from Bengal; it is black all over and of much greater bulk than the *shārak* (here, house-mīna). Its bill and foot are yellow and on each ear are yellow wattles which hang down and have a bad appearance.⁵ It learns to speak well and clearly.—Another kind of *shārak* is slenderer than the last and is red round the eyes. It does not learn to speak. People call it the wood-*shārak*.⁶ Again, at the time when (934 AH.) I had made a bridge over Gang (Ganges), crossed it, and put my adversaries to flight, a kind of *shārak* was seen, in the neighbourhood of Laknau and Aūd (Oude), for the first time, which had a white breast, piebald head, and black back. This kind does not learn to speak.⁷

¹ The birds Bābur classes under the name *shārak* seem to include what Oates and Blanford (whom I follow as they give the results of earlier workers) class under *Sturnus*, *Eulabes* and *Calornis*, starling, grackle and mīna, and tree-stare (*Fauna of British India*, Oates, vols. i and ii, Blanford, vols. iii and iv).

² Turki, *qabā*; Ilminsky, p. 361, *tang* (*tund?*).

³ E. D. Ross's *Polyglot List of Birds*, p. 314, *Chighūr-chīq*, Northern swallow; Elph. MS. f. 230b interlined *jil* (Steingass lark). The description of the bird allows it to be *Sturnus humii*, the Himālayan starling (Oates, i, 520).

⁴ Elph. and Hai. MSS. (Sans. and Bengālī) *p:ndū*; two good MSS. of the Pers. trs. (I.O. 217 and 218) *p:ndāwalī*; Ilminsky (p. 361) *mīnā*; Erskine (*Mems.* p. 319) *pindāwelī*, but without his customary translation of an Indian name. The three forms shewn above can all mean "having protuberance or lump" (*pinḍā*) and refer to the bird's wattle. But the word of the presumably well-informed scribes of I.O. 217 and 218 can refer to the bird's sagacity in speech and be *pandāwalī*, possessed of wisdom. With the same spelling, the word can translate into the epithet *religiosa*, given to the wattled *mīnā* by Linnæus. This epithet Mr. Leonard Wray informs me has been explained to him as due to the frequenting of temples by the birds; and that in Malāya they are found living in cotes near Chinese temples.—An alternative name (one also connecting with *religiosa*) allowed by the form of the word is *bīndā-walī*. H. *bīndā* is a mark on the forehead, made as a preparative to devotion by Hindūs, or in Sans. and Bengālī, is the spot of paint made on an elephant's trunk; the meaning would thus be "having a mark". Cf. Jerdon and Oates *s.n.* *Eulabes religiosa*.

⁵ *Eulabes intermedia*, the Indian grackle or hill-mīna. Here the Pers. trs. adds that people call it *mīna*.

⁶ *Calornis chalybeius*, the glossy starling or tree-stare, which never descends to the ground.

⁷ *Sturnopastor contra*, the pied mīna.

Fol. 279.

The *lūja*¹ is another. This bird they call (Ar.) *bū-qalamūn* (chameleon) because, between head and tail, it has five or six changing colours, resplendent (*barrāq*) like a pigeon's throat. It is about as large as the *kabg-i-darī*² and seems to be the *kabg-i-darī* of Hindūstān. As the *kabg-i-darī* moves (*yūrūr*) on the heads (*kulah*) of mountains, so does this. It is in the Nijr-aū mountains of the countries of Kābul, and in the mountains lower down but it is not found higher up. People tell this wonderful thing about it:—When the birds, at the onset of winter, descend to the hill-skirts, if they come over a vineyard, they can fly no further and are taken. God knows the truth! The flesh of this bird is very savoury.

The partridge (*durrāj*)³ is another. This is not peculiar to Hindūstān but is also in the *Garm-sīr* countries⁴; as however some kinds are only in Hindūstān, particulars of them are given here. The *durrāj* (*Francolinus vulgaris*) may be of the same bulk as the *kiklik*⁵; the cock's back is the colour of the hen-pheasant (*qīrghāwal-nīng māda-sī*); its throat and breast are black, with quite white spots.⁶ A red line comes down on both sides of both eyes.⁷ It is named from its cry⁸ which is something like *Shir dāram shakrak*.⁹ It pronounces *shir* short; *dāram shakrak* it says distinctly. Astarābād partridges are said to cry *Bāt mīnī tūtīlār* (Quick! they have caught me). The partridge of Arabia and those parts is understood to cry, *Bi'l*

¹ Part of the following passage about the *lūja* (var. *lūkha*, *lūcha*) is *verbatim* with part of that on f. 135; both were written about 934–5 AH. as is shewn by Shaikh Zain (Index *s.n.*) and by inference from references in the text (Index *s.n.* B. N. date of composition). See Appendix N.

² Lit. mountain-partridge. There is ground for understanding that one of the birds known in the region as *monals* is meant. See Appendix N.

³ Sans. *chakora*; Ar. *durrāj*; P. *kabg*; T. *kiklik*.

⁴ Here, probably, southern Afghānistān.

⁵ *Caccabis chukūr* (Scully, Shaw's Vocabulary) or *C. pallescens* (Hume, quoted under No. 126 E. D. Ross' *Polyglot List*).

⁶ "In some parts of the country (*i.e.* India before 1841 AD.), tippets used to be made of the beautiful black, white-spotted feathers of the lower plumage (of the *durrāj*), and were in much request, but they are rarely procurable now" (*Bengal Sporting Magazine* for 1841, quoted by Jerdon, ii, 561).

⁷ A broad collar of red passes round the whole neck (Jerdon, ii, 558).

⁸ Ar. *durrāj* means one who repeats what he hears, a tell-tale.

⁹ Various translations have been made of this passage, "I have milk and sugar" (Erskine), "*J'ai du lait, un peu de sucre*" (de Courteille), but with short *sh:r*, it might be read in more than one way ignoring milk and sugar. See Jerdon, ii, 558 and Hobson Jobson *s.n.* Black-partridge.

shakar tadawn al ni'am (with sugar pleasure endures)! The hen-bird has the colour of the young pheasant. These birds are found below Nijr-aū.—Another kind is called *kanjāl*. Its bulk may be that of the one already described. Its voice is very like that of the *kīklīk* but much shriller. There is little difference in colour between the cock and hen. It is found in Parashāwar, Hashnagar and countries lower down, but not higher up. Fol. 279b.

The *p(h)ūl-paikār*¹ is another. Its size may be that of the *kabg-i-darī*; its shape is that of the house-cock, its colour that of the hen. From forehead (*tūmāgh*) to throat it is of a beautiful colour, quite red. It is in the Hindūstān mountains.

The wild-fowl (*ṣahrāī-tāūgh*)² is another. It flies like a pheasant, and is not of all colours as house-fowl are. It is in the mountains of Bajaur and lower down, but not higher up.

The *chīlsī* (or *jīlsī*)³ is another. In bulk it equals the *p(h)ūl-paikār* but the latter has the finer colouring. It is in the mountains of Bajaur.

The *shām*⁴ is another. It is about as large as a house-fowl; its colour is unique (*ghair mukarrar*).⁵ It also is in the mountains of Bajaur.

The quail (*P.būdana*) is another. It is not peculiar to Hindūstān but four or five kinds are so.—One is that which goes to our countries (Tramontana), larger and more spreading than the (Hindūstān) quail.⁶—Another kind⁷ is smaller than the one first named. Its primaries and tail are reddish. It flies in flocks like the *chīr* (*Phasianus Wallichii*).—Another kind is smaller than that which goes to our countries and is darker on throat

¹ Flower-faced, *Trapogon melanocephala*, the horned (*sing*)-monal. It is described by Jahāngīr (*Memoirs*, R. and B., ii, 220) under the names [H. and P.] *phūl-paikār* and Kashmīrī, *sonlū*.

² *Gallus sonneratii*, the grey jungle-fowl.

³ Perhaps *Bambusicola fytchii*, the western bambu-partridge. For *chīl* see E. D. Ross, *l.c.* No. 127.

⁴ Jahāngīr (*l.c.*) describes, under the Kashmīrī name *pūt*, what may be this bird. It seems to be *Gallus ferrugineus*, the red jungle-fowl (Blanford, iv, 75).

⁵ Jahāngīr helps to identify the bird by mentioning its elongated tail-feathers,—seasonal only.

⁶ The migrant quail will be *Coturnix communis*, the grey quail, 8 inches long; what it is compared with seems likely to be the bush-quail, which is non-migrant and shorter.

⁷ Perhaps *Perdicula argunda*, the rock bush-quail, which flies in small coveys.

Fol. 280. and breast.¹—Another kind goes in small numbers to Kābul; it is very small, perhaps a little larger than the yellow wag-tail (*qārcha*)²; they call it *qūrātū* in Kābul.

The Indian bustard (*P. kharchāl*)³ is another. It is about as large as the (T.) *tūghdāq* (*Otis tarda*, the great bustard), and seems to be the *tūghdāq* of Hindūstān.⁴ Its flesh is delicious; of some birds the leg is good, of others, the wing; of the bustard all the meat is delicious and excellent.

The florican (*P. charz*)⁵ is another. It is rather less than the *tūghdīrī* (*houbara*)⁶; the cock's back is like the *tūghdīrī*'s, and its breast is black. The hen is of one colour.

The Hindūstān sand-grouse (T. *bāghrī-qarā*)⁷ is another. It is smaller and slenderer than the *bāghrī-qarā* [*Pterocles arenarius*] of those countries (Tramontana). Also its cry is sharper.

Of the birds that frequent water and the banks of rivers, one is the *dīng*,⁸ an animal of great bulk, each wing measuring a *qūlāch* (fathom). It has no plumage (*tūqī*) on head or neck; a thing like a bag hangs from its neck; its back is black; its breast is white. It goes sometimes to Kābul; one year people brought one they had caught. It became very tame; if meat

¹ Perhaps *Coturnix coromandelica*, the black-breasted or rain quail, 7 inches long.

² Perhaps *Motacilla citreola*, a yellow wag-tail which summers in Central Asia (Oates, ii, 298). If so, its Kābul name may refer to its flashing colour. Cf. E. D. Ross, *l.c.* No. 301; de Courteille's *Dictionary* which gives *qārcha*, wag-tail, and Zenker's which fixes the colour.

³ *Eupodotis edwardsii*; Turki, *tūghdār* or *tūghdīrī*.

⁴ Erskine noting (Mems. p. 321), that the bustard is common in the Dakkan where it is bigger than a turkey, says it is called *tūghdār* and suggests that this is a corruption of *tūghdāq*. The uses of both words are shewn by Bābur, here, and in the next following, account of the *charz*. Cf. G. of I. i, 260 and E. D. Ross *l.c.* Nos. 36, 40.

⁵ *Sypheotis bengalensis* and *S. aurita*, which are both smaller than *Otis houbara* (*tūghdīrī*). In Hindustan *S. aurita* is known as *līkh* which name is the nearest approach I have found to Bābur's [*lūja*] *lūkha*.

⁶ Jerdon mentions (ii, 615) that this bird is common in Afghānistān and there called *dugdaor* (*tūghdār*, *tūghdīrī*).

⁷ Cf. Appendix B, since I wrote which, further information has made it fairly safe to say that the Hindūstān *bāghrī-qarā* is *Pterocles exustus*, the common sand-grouse and that the one of f. 496 is *Pterocles arenarius*, the larger or black-bellied sand-grouse. *P. exustus* is said by Yule (H. J. s.n. Rock-pigeon) to have been miscalled rock-pigeon by Anglo-Indians, perhaps because its flight resembles the pigeon's. This accounts for Erskine's rendering (p. 321) *bāghrī-qarā* here by rock-pigeon.

⁸ *Leptoptilus dubius*, Hind. *hargīlā*. Hindūstānis call it *pīr-i-dīng* (Erskine) and *pēda dhauk* (Blanford), both names referring, perhaps, to its pouch. It is the adjutant of Anglo-India. Cf. f. 235.

were thrown to it, it never failed to catch it in its bill. Once it swallowed a six-nailed shoe, another time a whole fowl, wings and feathers, all right down. Fol. 280b.

The *sāras* (*Grus antigone*) is another. Turks in Hindūstān call it *tiwa-tūrnā* (camel-crane). It may be smaller than the *ding* but its neck is rather longer. Its head is quite red.¹ People keep this bird at their houses ; it becomes very tame.

The *mānek*² is another. In stature it approaches the *sāras*, but its bulk is less. It resembles the *lag-lag* (*Ciconia alba*, the white stork) but is much larger ; its bill is larger and is black. Its head is iridescent, its neck white, its wings partly-coloured ; the tips and border-feathers and under parts of the wings are white, their middle black.

Another stork (*lag-lag*) has a white neck and all other parts black. It goes to those countries (Tramontana). It is rather smaller than the *lag-lag* (*Ciconia alba*). A Hindūstānī calls it *yak-rang* (one colour?).

Another stork in colour and shape is exactly like the storks that go to those countries. Its bill is blacker and its bulk much less than the *lag-lag*'s (*Ciconia alba*).³

Another bird resembles the grey heron (*aūqār*) and the *lag-lag* ; but its bill is longer than the heron's and its body smaller than the white stork's (*lag-lag*).

Another is the large *buzak*⁴ (black ibis). In bulk it may equal the buzzard (Turkī, *sār*). The back of its wings is white. It has a loud cry.

The white *buzak*⁵ is another. Its head and bill are black.

¹ only when young (Blanford, ii, 188).

² Elph. MS. *mank:sā* or *mankīā* ; Hai. MS. *m:nk*. Haughton's *Bengali Dictionary* gives two forms of the name *mānek-jur* and *mānak-yoi*. It is *Dissura episcopus*, the white-necked stork (Blanford iv, 370, who gives *manik-jor* amongst its Indian names). Jerdon classes it (ii, 737) as *Ciconia leucocephala*. It is the beef-steak bird of Anglo-India.

³ *Ciconia nigra* (Blanford, iv, 369).

⁴ Under the Hindūstānī form, *būza*, of Persian *buzak* the birds Bābur mentions as *buzak* can be identified. The large one is *Inocotis papillosus*, *būza*, *kāla būza*, black curlew, king-curlew. The bird it equals in size is a buzzard, Turkī *sār* (not Persian *sār*, starling). The king-curlew has a large white patch on the inner lesser and marginal coverts of its wings (Blanford, iv, 303). This agrees with Bābur's statement about the wings of the large *buzak*. Its length is 27 inches, while the starling's is 9½ inches.

⁵ *Ibis melanocephala*, the white ibis, Pers. *safed buzak*, Bengali *sabut būza*. It is 30 inches long.

Fol. 281. It is much larger than the one that goes to those countries,¹ but smaller than the Hindūstān *buzak*.²

The *gharm-pāi*³ (spotted-billed duck) is another. It is larger than the *sūna būrchin*⁴ (mallard). The drake and duck are of one colour. It is in Hashnagar at all seasons, sometimes it goes into the Lamghānāt. Its flesh is very savoury.

The *shāh-murgh* (*Sarcidiornis melanonotus*, comb duck or *nukta*) is another. It may be a little smaller than a goose. It has a swelling on its bill; its back is black; its flesh is excellent eating.

The *zummaj* is another. It is about as large as the *būrgūt* (*Aquila chrysaetus*, the golden eagle).

The (T.) *ālā-qārgha* of Hindūstān is another (*Corvus cornix*, the pied crow). This is slenderer and smaller than the *ālā-qārgha* of those countries (Tramontana). Its neck is partly white.

Another Hindūstān bird resembles the crow (T. *qārcha*, *C. splendens*) and the magpie (Ar. 'aqqa). In the Lamghānāt people call it the jungle-bird (P. *murgh-i-jangal*).⁵ Its head and breast are black; its wings and tail reddish; its eye quite red. Having a feeble flight, it does not come out of the jungle, whence its name.

The great bat (P. *shapara*)⁶ is another. People call it (Hindī) *chumgādur*. It is about as large as the owl (T. *yāpālāq*, *Otus brachyotus*), and has a head like a puppy's. When it is thinking of lodging for the night on a tree, it takes hold of a branch, turns head-downwards, and so remains. It has much singularity.

The magpie (Ar. 'aqqa) is another. People call it (H. ?) *matā* (*Dendrocitta rufa*, the Indian tree-pie). It may be somewhat

¹ Perhaps, *Plegadis falcinellus*, the glossy ibis, which in most parts of India is a winter visitor. Its length is 25 inches.

² Erskine suggests that this is *Platalea leucorodia*, the *chamach-būza*, spoon-bill. It is 33 inches long.

³ *Anas poecilorhyncha*. The Hai. MS. writes *gharm-pāi*, and this is the Indian name given by Blanford (iv, 437).

⁴ *Anas boschas*. Dr. Ross notes (No. 147), from the *Sanglākh*, that *sūna* is the drake, *būrchin*, the duck and that it is common in China to call a certain variety of bird by the combined sex-names. Something like this is shewn by the uses of *būghā* and *marāl* q.v. Index.

⁵ *Centropus rufipennis*, the common coucal (Yule's H.J. s.n. Crow-pheasant); H. *makokhā*, *Cuculus castaneus* (Buchanan, quoted by Forbes).

⁶ *Pteropus edwardsii*, the flying-fox. The inclusion of the bat here amongst birds, may be a clerical accident, since on f. 136 a flying-fox is not written of as a bird.

less than the 'aqqa (*Pica rustica*), which moreover is pied black and white, while the *matā* is pied brown and black.¹

Another is a small bird, perhaps of the size of the (T.) *sāndūlāch*.² Fol. 281b. It is of a beautiful red with a little black on its wings.

The *karcha*³ is another; it is after the fashion of a swallow (T. *qārlūghāch*), but much larger and quite black.

The *kūl*⁴ (*Eudynamys orientalis*, the koel) is another. It may be as large as the crow (P. *zāg*) but is much slenderer. It has a kind of song and is understood to be the bulbul of Hindūstān. Its honour with Hindūstānīs is as great as is the bulbul's. It always stays in closely-wooded gardens.

Another bird is after the fashion of the (Ar.) *shiqarrāk* (*Cissa chinensis*, the green-magpie). It clings to trees, is perhaps as large as the green-magpie, and is parrot-green (*Gecinus striolatus*, the little green-woodpecker?).

(*k. Fauna of Hindūstān :—Aquatic animals.*)

One is the water-tiger (P. *shīr-ābī*, *Crocodilus palustris*).⁵ This is in the standing-waters. It is like a lizard (T. *gīlās*).⁶ People say it carries off men and even buffaloes.

¹ Bābur here uses what is both the Kābul and Andijān name for the magpie, Ar. 'aqqa (Oates, i, 31 and Scully's Voc.), instead of T. *sāghizghān* or P. *dam-sicha* (tail-wagger).

² The Pers. trs. writes *sāndūlāch mamūlā*, *mamūlā* being Arabic for wag-tail. De Courteille's Dictionary describes the *sāndūlāch* as small and having a long tail, the cock-bird green, the hen, yellow. The wag-tail suiting this in colouring is *Motacilla borealis* (Oates, ii, 294; syn. *Budytes viridis*, the green wag-tail); this, as a migrant, serves to compare with the Indian "little bird", which seems likely to be a red-start.

³ This word may represent Scully's *kirich* and be the Turkī name for a swift, perhaps *Cypselus affinis*.

⁴ This name is taken from its cry during the breeding season (Yule's H.J. s.n. Koel).

⁵ Bābur's distinction between the three crocodiles he mentions seems to be that of names he heard, *shīr-ābī*, *siyāh-sār*, and *ghariāl*.

⁶ In this passage my husband finds the explanation of two somewhat vague statements of later date, one made by Abū'l-faẓl (A. A. Blochmann, p. 65) that Akbar called the *kīlās* (cherry) the *shāh-ālū* (king-plum), the other by Jahāngīr that this change was made because *kīlās* means lizard (*Jahāngīr's Memoirs*, R. & B. i, 116). What Akbar did is shewn by Bābur; it was to reject the Persian name *kīlās*, cherry, because it closely resembled Turkī *gīlās*, lizard. There is a lizard *Stellio Lehmanni* of Transoxiana with which Bābur may well have compared the crocodile's appearance (Schuyler's *Turkistān*, i, 383). Akbar in Hindūstān may have had *Varanus salvator* (6 ft. long) in mind, if indeed he had not the great lizard, *al lagarto*, the alligator itself in his thought. The name *kīlās* evidently was banished only from the Court circle, since it is still current in Kashmīr (Blochmann l.c. p. 616); and Speede (p. 201) gives *keeras*, cherry, as used in India.

The (P.) *siyāh-sār* (black-head) is another. This also is like a lizard. It is in all rivers of Hindūstān. One that was taken and brought in was about 4-5 *qārī* (cir. 13 feet) long and as thick perhaps as a sheep. It is said to grow still larger. Its snout is over half a yard long. It has rows of small teeth in its upper and lower jaws. It comes out of the water and sinks into the mud (*bātā*).

The (Sans.) *g[ḥ]arīāl* (*Gavialis gangeticus*) is another.¹ It is said to grow large; many in the army saw it in the Sarū (Gogra) river. It is said to take people; while we were on that river's banks (934-935 A.H.), it took one or two slave-women (*dādūk*), and it took three or four camp-followers between Ghāzīpūr and Banāras. In that neighbourhood I saw one but from a distance only and not quite clearly.

Fol. 282.

The water-hog (P. *khūk-ābī*, *Platanista gangetica*, the porpoise) is another. This also is in all Hindūstān rivers. It comes up suddenly out of the water; its head appears and disappears; it dives again and stays below, shewing its tail. Its snout is as long as the *siyāh-sār's* and it has the same rows of small teeth. Its head and the rest of its body are fish-like. When at play in the water, it looks like a water-carrier's bag (*mashak*). Water-hogs, playing in the Sarū, leap right out of the water; like fish, they never leave it.

Again there is the *kalah* (or *galah*)-fish [*bāligh*].² Two bones

¹ This name as now used, is that of the purely fish-eating crocodile. [In the Turkī text Bābur's account of the *gharīāl* follows that of the porpoise; but it is grouped here with those of the two other crocodiles.]

² As the Hai. MS. and also I.O. 216 f. 137 (Pers. trs.) write *kalah* (*galah*)-fish, this may be a large cray-fish. One called by a name approximating to *galah*-fish is found in Malāyan waters, viz. the *galah*-prawn (*hūdang*) (cf. Bengālī *gūla-chingrī*, *gūla*-prawn, Haughton). *Galah* and *gūla* may express lament made when the fish is caught (Haughton pp. 931, 933, 952); or if *kalah* be read, this may express scolding. Two good MSS. of the *Wāqī'āt-i-bāburī* (Pers. trs.) write *kaka*; and their word cannot but have weight. Erskine reproduces *kaka* but offers no explanation of it, a failure betokening difficulty in his obtaining one. My husband suggests that *kaka* may represent a stuttering sound, doing so on the analogy of Vullers' explanation of the word, — *Vir ridiculus et facetus qui simul balbutiat*; and also he inclines to take the fish to be a crab (*kakra*). Possibly *kaka* is a popular or vulgar name for a cray-fish or a crab. Whether the sound is lament, scolding, or stuttering the fisherman knows! Shaikh Zain enlarges Bābur's notice of this fish; he says the bones are prolonged (*bar āwarda*) from the ears, that these it agitates at time of capture, making a noise like the word *kaka* by which it is known, that it is two *wajab* (18 in.) long, its flesh surprisingly tasty, and that it is very active, leaping a *gaz* (cir. a yard) out of the water when the fisherman's net is set to take it. For information about the Malāyan fish, I am indebted to Mr. Cecil Wray.

each about 3 inches (*ailik*) long, come out in a line with its ears ; these it shakes when taken, producing an extraordinary noise, whence, seemingly, people have called it *kalah* [or *galah*].

The flesh of Hindūstān fishes is very savoury ; they have no odour (*aid*) or tiresomeness.¹ They are surprisingly active. On one occasion when people coming, had flung a net across a stream, leaving its two edges half a yard above the water, most fish passed by leaping a yard above it. In many rivers are little fish which fling themselves a yard or more out of the water if there be harsh noise or sound of feet. Fol. 282b.

The frogs of Hindūstān, though otherwise like those others (Tramontane), run 6 or 7 yards on the face of the water.²

(1. *Vegetable products of Hindūstān : Fruits.*)

The mango (P. *anbah*) is one of the fruits peculiar to Hindūstān. Hindūstānīs pronounce the *b* in its name as though no vowel followed it (*i.e.* Sans. *amb*) ;³ this being awkward to utter, some people call the fruit [P.] *naghzak*⁴ as Khwāja Khusrau does :—

Naghzak-i mā [var. *khwāsh*] *naghz-kun-i būstān*,
Naghztarīn mewā [var. *na'mat*]-i-Hindūstān.⁵

Mangoes when good, are very good, but, many as are eaten, few are first-rate. They are usually plucked unripe and ripened in the house. Unripe, they make excellent condiments (*qātīq*), are good also preserved in syrup.⁶ Taking it altogether, the mango is the best fruit of Hindūstān. Some so praise it as to give it preference over all fruits except the musk-melon (T. *qāwūn*), but

¹ T. *qiyūnlāghī*, presumably referring to spines or difficult bones ; T. *qīn*, however, means a scabbard [Shaw].

² One of the common frogs is a small one which, when alarmed, jumps along the surface of the water (G. of I. i, 273).

³ *Amb* and *anbah* (pronounced *amb* and *anbah*) are now less commonly used names than *ām*. It is an interesting comment on Bābur's words that Abū'l-faḍl spells *amb*, letter by letter, and says that the *b* is quiescent (*Āyīn* 28 ; for the origin of the word mango, *vide* Yule's H.J. s.n.).

⁴ A corresponding diminutive would be fairling.

⁵ The variants, entered in parenthesis, are found in the Bib. Ind. ed. of the *Āyīn-i-akbarī* p. 75 and in a (bazar) copy of the *Qurānu's-sā'daīn* in my husband's possession. As Amīr Khusrau was a poet of Hindūstān, either *khwāsh* (*khwēsh*) [our own] or *mā* [our] would suit his meaning. The couplet is, literally :—

Our fairling, [*i.e.* mango] beauty-maker of the garden,
Fairest fruit of Hindūstān.

⁶ Daulat Khān *Yūsuf-khail Ludī* in 929 AH. sent Bābur a gift of mangoes preserved in honey (*in loco* p. 440).

such praise outmatches it. It resembles the *kārdī* peach.¹ It ripens in the rains. It is eaten in two ways : one is to squeeze it to a pulp, make a hole in it, and suck out the juice,—the other, to peel and eat it like the *kārdī* peach. Its tree grows very large² and has a leaf somewhat resembling the peach-tree's. The trunk is ill-looking and ill-shaped, but in Bengāl and Gujrāt is heard of as growing handsome (*khūb*).³

Fol. 283. The plantain (Sans. *kelā*, *Musa sapientum*) is another.⁴ An 'Arab calls it *mauz*.⁵ Its tree is not very tall, indeed is not to be called a tree, since it is something between a grass and a tree. Its leaf is a little like that of the *amān-qarā*⁶ but grows about 2 yards (*qārī*) long and nearly one broad. Out of the middle of its leaves rises, heart-like, a bud which resembles a sheep's heart. As each leaf (petal) of this bud expands, there grows at its base a row of 6 or 7 flowers which become the plantains. These flowers become visible with the lengthening of the heart-like shoot and the opening of the petals of the bud. The tree is understood to flower once only.⁷ The fruit has two pleasant qualities, one that it peels easily, the other that it has neither stone nor fibre.⁸ It is rather longer and thinner than the egg-plant (P. *bādanjān* ; *Solanum melongena*). It is not very sweet ; the Bengāl plantain (*i.e.* *chīnī-champa*) is, however, said to be very

¹ I have learned nothing more definite about the word *kārdī* than that it is the name of a superior kind of peach (*Ghiyāṣu'l-lughat*).

² The preceding sentence is out of place in the Turkī text ; it may therefore be a marginal note, perhaps not made by Bābur.

³ This sentence suggests that Bābur, writing in Āgra or Faṭhpūr did not there see fine mango-trees.

⁴ See Yule's H.J. on the plantain, the banana of the West.

⁵ This word is a descendant of Sanscrit *mocha*, and parent of *musa* the botanical name of the fruit (Yule).

⁶ Shaikh Effendī (Kunos), Zenker and de Courteille say of this only that it is the name of a tree. Shaw gives a name that approaches it, *ārman*, a grass, a weed ; Scully explains this as *Artemisia vulgaris*, wormwood, but Roxburgh gives no *Artemisia* having a leaf resembling the plantain's. Scully has *arāmadān*, unexplained, which, like *amān-qarā*, may refer to comfort in shade. Bābur's comparison will be with something known in Transoxiana. Maize has general resemblance with the plantain. So too have the names of the plants, since *mocha* and *mauz* stand for the plantain and (Hindi) *mukāī* for maize. These incidental resemblances bear, however lightly, on the question considered in the Ency. Br. (art. maize) whether maize was early in Asia or not ; some writers hold that it was ; if Bābur's *amān-qarā* were maize, maize will have been familiar in Transoxiana in his day.

⁷ Abū'l-faḍl mentions that the plantain-tree bears no second crop unless cut down to the stump.

⁸ Bābur was fortunate not to have met with a seed-bearing plantain.

sweet. The plantain is a very good-looking tree, its broad, broad, leaves of beautiful green having an excellent appearance.

The *anblī* (H. *imlī*, *Tamarindus indica*, the tamarind) is another. By this name (*anblī*) people call the *khurmā-i-hind* (Indian date-tree).¹ It has finely-cut leaves (leaflets), precisely like those of the (T.) *būiā*, except that they are not so finely-cut.² It is a very good-looking tree, giving dense shade. It grows wild in masses too.

The (Beng.) *mahuwā* (*Bassia latifolia*) is another.³ People call it also (P.) *gul-chikān* (or *chigān*, distilling-flower). This also is a very large tree. Most of the wood in the houses of Hindū-stānīs is from it. Spirit ('*araq*') is distilled from its flowers,⁴ not only so, but they are dried and eaten like raisins, and from them thus dried, spirit is also extracted. The dried flowers taste just like *kishmish*; ⁵ they have an ill-flavour. The flowers are not bad in their natural state⁶; they are eatable. The *mahuwā* grows wild also. Its fruit is tasteless, has rather a large seed with a thin husk, and from this seed, again,⁷ oil is extracted.

Fol. 283b.

The mimusops (Sans. *khirnī*, *Mimusops kauki*) is another. Its tree, though not very large, is not small. The fruit is yellow and

¹ The ripe "dates" are called P. *amar-i Hind*, whence our tamarind, and *Tamarindus Indica*.

² *Sophora alopecuroides*, a leguminous plant (Scully).

³ Abū'l-fazl gives *galaundā* as the name of the "fruit" [*mewa*],—Forbes, as that of the fallen flower. Cf. Brandis p. 426 and Yule's H.J. s.n. Mohwa.

⁴ Bābur seems to say that spirit is extracted from both the fresh and the dried flowers. The fresh ones are favourite food with deer and jackals; they have a sweet spirituous taste. Erskine notes that the spirit made from them was well-known in Bombay by the name of Moura, or of Parsi-brand, and that the farm of it was a considerable article of revenue (p. 325 n.). Roxburgh describes it as strong and intoxicating (p. 411).

⁵ This is the name of a green, stoneless grape which when dried, results in a raisin resembling the sultanas of Europe (*Jahāngīr's Memoirs* and Yule's H.J. s.n.; Griffiths' *Journal of Travel* pp. 359, 388).

⁶ *Aūl*, lit. the *aūl* of the flower. The Persian translation renders *aūl* by *bū* which may allow both words to be understood in their (root) sense of *being*, i.e. natural state. De Courteille translates by *quand la fleur est fraîche* (ii, 210); Erskine took *bū* to mean smell (*Memoirs* p. 325), but the *aūl* it translates, does not seem to have this meaning. For reading *aūl* as "the natural state", there is circumstantial support in the flower's being eaten raw (Roxburgh). The annotator of the Elphinstone MS. [whose defacement of that Codex has been often mentioned], has added points and *tashdid* to the *aūl-i* (i.e. its *aūl*), so as to produce *awwalī* (first, f. 235). Against this there are the obvious objections that the Persian translation does not reproduce, and that its *bū* does not render *awwalī*; also that *aūl-i* is a noun with its enclitic genitive *yā* (i).

⁷ This word seems to be meant to draw attention to the various merits of the *mahuwā* tree.

thinner than the red jujube (T. *chikdā*, *Elæagnus angustifolia*). It has just the grape's flavour, but a rather bad after-taste ; it is not bad, however, and is eatable. The husk of its stone is thin.

The (Sans.) *jāman* (*Eugenia jambolana*)¹ is another. Its leaf, except for being thicker and greener, is quite like the willow's (T. *tāl*). The tree does not want for beauty. Its fruit is like a black grape, is sourish, and not very good.

The (H.) *kamrak* (Beng. *kamruna*, *Averrhoa carambola*) is another. Its fruit is five-sided, about as large as the 'ain-ālū² and some 3 inches long. It ripens to yellow ; gathered unripe, it is very bitter ; gathered ripe, its bitterness has become sub-acid, not bad, not wanting in pleasantness.³

Fol. 284. The jack-fruit (H. *kadhil*, B. *kanthal*, *Artocarpus integrifolia*) is another.⁴ This is a fruit of singular form and flavour ; it looks like a sheep's stomach stuffed and made into a haggis (*gīpa*) ;⁵ and it is sickeningly-sweet. Inside it are filbert-like stones⁶ which, on the whole, resemble dates, but are round, not long, and have softer substance ; these are eaten. The jack-fruit is very adhesive ; for this reason people are said to oil mouth and hands before eating of it. It is heard of also as growing, not only on the branches of its tree, but on trunk and root too.⁷ One would say that the tree was all hung round with haggises.⁸

The monkey-jack (H. *badhal*, B. *burhul*, *Artocarpus lacoocha*) is another. The fruit may be of the size of a quince (var. apple).

¹ Erskine notes that this is not to be confounded with E. *jāmbū*, the rose-apple (*Memoirs* p. 325 n.). Cf. Yule's H.J. *s.n. Jambu*.

² var. *ghat-ālū*, *ghab-ālū*, *ghain-ālū*, *shaft-ālū*. Scully enters 'ain-ālū (true-plum?) unexplained. The *kamrak* fruit is 3 in. long (Brandis) and of the size of a lemon (Firminger) ; dimensions which make Bābur's 4 *ailik* (hand's-thickness) a slight excess only, and which thus allow *ailik*, with its Persian translation, *angusht*, to be approximately an inch.

³ Speede, giving the fruit its Sanscrit name *kamarunga*, says it is acid, rather pleasant, something like an insipid apple ; also that its pretty pink blossoms grow on the trunk and main branches (I, 211).

⁴ Cf. Yule's H.J. *s.n.* jack-fruit. In a Calcutta nurseryman's catalogue of 1914 AD. three kinds of jack-tree are offered for sale, viz. "Crispy or Khaja, Soft or Neo, Rose-scented" (Seth, Feronia Nursery).

⁵ The *gīpa* is a sheep's stomach stuffed with rice, minced meat, and spices, and boiled as a pudding. The resemblance of the jack, as it hangs on the tree, to the haggis, is wonderfully complete (Erskine).

⁶ These when roasted have the taste of chestnuts.

⁷ Firminger (p. 186) describes an ingenious method of training.

⁸ For a note of Humāyūn's on the jack-fruit see Appendix O.

Its smell is not bad.¹ Unripe it is a singularly tasteless and empty² thing; when ripe, it is not so bad. It ripens soft, can be pulled to pieces and eaten anywhere, tastes very much like a rotten quince, and has an excellent little austere flavour.

The lote-fruit (Sans. *ber*, *Zizyphus jujuba*) is another. Its Persian name is understood to be *kanār*.³ It is of several kinds: of one the fruit is larger than the plum (*ālūcha*)⁴; another is shaped like the Ḥusainī grape. Most of them are not very good; we saw one in Bāndīr (Gūālīār) that was really good. The lote-tree sheds its leaves under the Signs *Ṣaur* and *Jauzā* (Bull and Twins), burgeons under *Saraṭān* and *Asad* (Crab and Lion) which are the true rainy-season,—then becoming fresh and green, and it ripens its fruit under *Dalū* and *Ḥaut* (Bucket *i.e.* Aquarius, and Fish).

The (Sans.) *karaūndā* (*Carissa carandas*, the corinda) is another. It grows in bushes after the fashion of the (T.) *chika* of our country,⁵ but the *chika* grows on mountains, the *karaūndā* on the plains. In flavour it is like the rhubarb itself,⁶ but is sweeter and less juicy. Fol. 284b.

The (Sans.) *pānīyālā* (*Flacourtia cataphracta*)⁷ is another. It is larger than the plum (*ālūcha*) and like the red-apple unripe.⁸ It is a little austere and is good. The tree is taller than the pomegranate's; its leaf is like that of the almond-tree but smaller.

¹ *āid-i-yamān āimās*. It is somewhat curious that Bābur makes no comment on the odour of the jack itself.

² *būsh*, English bosh (Shaw). The Persian translation inserts no more about this fruit.

³ Steingass applies this name to the plantain.

⁴ Erskine notes that "this is the bullace-plum, small, not more than twice as large as the sloe and not so high-flavoured; it is generally yellow, sometimes red." Like Bābur, Brandis enumerates several varieties and mentions the seasonal changes of the tree (p. 170).

⁵ This will be Kābul, probably, because Transoxiana is written of by Bābur usually, if not invariably, as "that country", and because he mentions the *chikda* (*i.e.* *chika*?), under its Persian name *sinjid*, in his *Description of Kābul* (f. 129b).

⁶ *P. nar manjān*, which I take to refer to the *rīwājlār* of Kābul. (Cf. f. 129b, where, however, (note 5) are *corrigenda* of Masson's *rawash* for *rīwāj*, and his third to second volume.) Kehr's Codex contains an extra passage about the *karaūn dā*, *viz.* that from it is made a tasty fritter-like dish, resembling a rhubarb-fritter (Ilmsky, p. 369).

⁷ People call it (P.) *pālāsa* also (Elph. MS. f. 236, marginal note).

⁸ Perhaps the red-apple of Kābul, where two sorts are common, both rosy, one very much so, but much inferior to the other (Griffith's *Journal of Travel* p. 388).

The (H.) *gūlar* (*Ficus glomerata*, the clustered fig)¹ is another. The fruit grows out of the tree-trunk, resembles the fig (P. *anjīr*), but is singularly tasteless.

The (Sans.) *āmlā* (*Phyllanthus emblica*, the myrobalan-tree) is another. This also is a five-sided fruit.² It looks like the unblown cotton-pod. It is an astringent and ill-flavoured thing, but confiture made of it is not bad. It is a wholesome fruit. Its tree is of excellent form and has very minute leaves.

The (H.) *chirūnjī* (*Buchanania latifolia*)³ is another. This tree had been understood to grow in the hills, but I knew later about it, because there were three or four clumps of it in our gardens. It is much like the *mahurwā*. Its kernel is not bad, a thing between the walnut and the almond, not bad! rather smaller than the pistachio and round; people put it in custards (P. *pālūda*) and sweetmeats (Ar. *halwa*).

Fol. 285. The date-palm (P. *khurmā*, *Phoenix dactylifera*) is another. This is not peculiar to Hindūstān, but is here described because it is not in those countries (Tramontana). It grows in Lamghān also.⁴ Its branches (*i.e.* leaves) grow from just one place at its top; its leaves (*i.e.* leaflets) grow on both sides of the branches (midribs) from neck (*būīn*) to tip; its trunk is rough and ill-coloured; its fruit is like a bunch of grapes, but much larger. People say that the date-palm amongst vegetables resembles an animal in two respects: one is that, as, if an animal's head be cut off, its life is taken, so it is with the date-palm, if its head is cut off, it dries off; the other is that, as the offspring of animals is not produced without the male, so too with the date-palm, it gives no good fruit unless a branch of the male-tree be brought into touch with the female-tree. The truth of this last matter is not known (to me). The above-mentioned head of the date-palm is called its cheese. The tree so grows that where its leaves come out is cheese-white, the leaves becoming green as they lengthen. This white part, the so-called cheese, is tolerable eating, not bad, much like the walnut. People make a wound in

¹ Its downy fruit grows in bundles from the trunk and large branches (Roxburgh).

² The reference by "also" (*ham*) will be to the *kamrak* (f. 283b), but both Roxburgh and Brandis say the *amla* is six striated.

³ The Sanscrit and Bengālī name for the *chirūnjī*-tree is *pīyala* (Roxburgh p. 363).

⁴ Cf. f. 250b.

the cheese, and into this wound insert a leaf(let), in such a way that all liquid flowing from the wound runs down it.¹ The tip of the leaflet is set over the mouth of a pot suspended to the tree in such a way that it collects whatever liquor is yielded by the wound. This liquor is rather pleasant if drunk at once; if drunk after two or three days, people say it is quite exhilarating (*kaifīyat*). Once when I had gone to visit Bārī,² and made an excursion to the villages on the bank of the Chambal-river, we met in with people collecting this date-liquor in the valley-bottom. A good deal was drunk; no hilarity was felt; much must be drunk, seemingly, to produce a little cheer. Fol. 285 $\frac{1}{2}$.

The coco-nut palm (*P. nārgīl*, *Cocos nucifera*) is another. An 'Arab gives it Arabic form³ and says *nārjīl*; Hindūstān people say *nālīr*, seemingly by popular error.⁴ Its fruit is the Hindī-nut from which black spoons (*qarā qāshūq*) are made and the larger ones of which serve for guitar-bodies. The coco-palm has general resemblance to the date-palm, but has more, and more glistening leaves. Like the walnut, the coco-nut has a green outer husk; but its husk is of fibre on fibre. All ropes for ships and boats and also cord for sewing boat-seams are heard of as made from these husks. The nut, when stripped of its husk, near one end shews a triangle of hollows, two of which are solid, the third a nothing (*būsh*), easily pierced. Before the kernel forms, there is fluid inside; people pierce the soft hollow and drink this; it tastes like date-palm cheese in solution, and is not bad.

The (Sans.) *tār* (*Borassus flabelliformis*, the Palmyra-palm) is another. Its branches (*i.e.* leaves) also are quite at its top. Just as with the date-palm, people hang a pot on it, take its juice and drink it. They call this liquor *tārī*; ⁵ it is said to be more exhilarating than date liquor. For about a yard along its branches Fol. 286.

¹ The leaflet is rigid enough to serve as a runlet, but soon wears out; for this reason, the usual practice is to use one of split bamboo.

² This is a famous hunting-ground between Bāna and Dhūlpūr, Rājputāna, visited in 933 AH. (f. 330b). Bābur's great-great-grandson Shāh-jahān built a hunting-lodge there (G. of I.).

³ Hai. MS. *mu'arrab*, but the Elph. MS. *maghrib*, [occidentalizing]. The Hai. MS. when writing of the orange (*infra*) also has *maghrib*. A distinction of locality may be drawn by *maghrib*.

⁴ Bābur's "Hindūstān people" (*āl*) are those neither Turks nor Afghāns.

⁵ This name, with its usual form *tādī* (toddy), is used for the fermented sap of the date, coco, and *mhār* palms also (cf. Yule's H.J. *s.n.* toddy).

(i.e. leaf-stems)¹ there are no leaves; above this, at the tip of the branch (stem), 30 or 40 open out like the spread palm of the hand, all from one place. These leaves approach a yard in length. People often write Hindī characters on them after the fashion of account rolls (*daftar yūsūnlūq*).

The orange (Ar. *nāranj*, *Citrus aurantium*) and orange-like fruits are others of Hindūstān.² Oranges grow well in the Lamghānāt, Bajaur and Sawād. The Lamghānāt one is smallish, has a navel,³ is very agreeable, fragile and juicy. It is not at all like the orange of Khurāsān and those parts, being so fragile that many spoil before reaching Kābul from the Lamghānāt which may be 13–14 *yīghāch* (65–70 miles), while the Astarābād orange, by reason of its thick skin and scant juice, carries with less damage from there to Samarkand, some 270–280 *yīghāch*.⁴ The Bajaur orange is about as large as a quince, very juicy and more acid than other oranges. Khwāja Kalān once said to me, "We counted the oranges gathered from a single tree of this sort in Bajaur and it mounted up to 7,000." It had been always in my mind that the word *nāranj* was an Arabic form;⁵ it would seem to be really so, since every-one in Bajaur and Sawād says (P.) *nārang*.⁶

¹ Bābur writes of the long leaf-stalk as a branch (*shākh*); he also seems to have taken each spike of the fan-leaf to represent a separate leaf. [For two omissions from my trs. see Appendix O.]

² Most of the fruits Bābur describes as orange-like are named in the following classified list, taken from Watts' *Economic Products of India*:—"Citrus aurantium, narangi, sangtara, amrit-phal; C. decumana, pumelo, shaddock, forbidden-fruit, sada-phal; C. medica proper, turunj, limu; C. medica limonum, jambhira, karna-nebu." Under *C. aurantium* Brandis enters both the sweet and the Seville oranges (*nārangī*); this Bābur appears to do also.

³ *kindāklīk*, explained in the Elph. Codex by *nāfawār* (f. 238). This detail is omitted by the Persian translation. Firminger's description (p. 221) of Aurangābād oranges suggests that they also are navel-oranges. At the present time one of the best oranges had in England is the navel one of California.

⁴ Useful addition is made to earlier notes on the variability of the *yīghāch*, a variability depending on time taken to cover the ground, by the following passage from Henderson and Hume's *Lahor to Yarkand* (p. 120), which shews that even in the last century the *farsang* (the P. word used in the Persian translation of the *Bābur-nāma* for T. *yīghāch*) was computed by time. "All the way from Kargallik (Qārghalīq) to Yarkand, there were tall wooden mile-posts along the roads, at intervals of about 5 miles, or rather one hour's journey, apart. On a board at the top of each post, or *farsang* as it is called, the distances were very legibly written in Turki."

⁵ *ma'rib*, Elph. MS. *magharrib*; (cf. f. 285b note).

⁶ i.e. *nārang* (Sans. *nārangā*) has been changed to *nāranj* in the 'Arab mouth. What is probably one of Humāyūn's notes preserved by the Elph. Codex (f. 238), appears to say—it is mutilated—that *nārang* has been corrupted into *nāranj*.

The lime (*B. limū*, *C. acida*) is another. It is very plentiful, about the size of a hen's egg, and of the same shape. If a person poisoned drink the water in which its fibres have been boiled, danger is averted.¹

The citron (*P. turunj*,² *C. medica*) is another of the fruits resembling the orange. Bajaurīs and Sawādīs call it *bālang* and hence give the name *bālang-marabbā* to its marmalade (*marabbā*) confiture. In Hindūstān people call the *turunj bajaurī*.³ There are two kinds of *turunj*: one is sweet, flavourless and nauseating, of no use for eating but with peel that may be good for marmalade; it has the same sickening sweetness as the Lamghānāt *turunj*; the other, that of Hindūstān and Bajaur, is acid, quite deliciously acid, and makes excellent sherbet, well-flavoured, and wholesome drinking. Its size may be that of the Khusrawī melon; it has a thick skin, wrinkled and uneven, with one end thinner and beaked. It is of a deeper yellow than the orange (*nāranj*). Its tree has no trunk, is rather low, grows in bushes, and has a larger leaf than the orange. Fol. 287.

The *sangtāra*⁴ is another fruit resembling the orange (*nāranj*).

¹ The Elph. Codex has a note—mutilated in early binding—which is attested by its scribe as copied from Humāyūn's hand-writing, and is to the effect that once on his way from the Hot-bath, he saw people who had taken poison and restored them by giving lime-juice.

Erskine here notes that the same antidotal quality is ascribed to the citron by Virgil:—

Media fert tristes succos. tardumque saporem
Felicis mali, quo non praesentius ullum,
Pocula si quando saevae infecere novercae,
Miscueruntque herbas et non innoxia verba,
Auxilium venit, ac membris agit atra venena.

Georgics II. v. 126.

Vide Heyne's note i, 438.

² *P. turunj*, wrinkled, puckered; Sans. *vijāpūra* and H. *bijaurā* (*Āyīn* 28), seed-filled.

³ Bābur may have confused this with H. *bijaurā*; so too appears to have done the writer (Humāyūn?) of a [now mutilated] note in the Elph. Codex (f. 238), which seems to say that the fruit or its name went from Bajaur to Hindūstān. Is the country of Bajaur so-named from its indigenous orange (*vijāpūra*, whence *bijaurā*)? The name occurs also north of Kangra.

⁴ Of this name variants are numerous, *santra*, *santhara*, *samtara*, etc. Watts classes it as a *C. aurantium*; Erskine makes it the common sweet orange; Firminger, quoting Ross (p. 221) writes that, as grown in the Nagpur gardens it is one of the finest Indian oranges, with rind thin, smooth and close. The Emperor Muḥammad Shāh is said to have altered its name to *rang-tāra* because of its fine colour (*rang*) (Forbes). Speede (ii, 109) gives both names. As to the meaning and origin of the name *santara* or *santra*, so suggestive of Cintra, the Portuguese home of a similar orange, it may be said that it looks like a hill-name used in N.E. India, for there is a village in the

It is like the citron (*turunj*) in colour and form, but has both ends of its skin level ;¹ also it is not rough and is somewhat the smaller fruit. Its tree is large, as large as the apricot (*aurūq*), with a leaf like the orange's. It is a deliciously acid fruit, making a very pleasant and wholesome sherbet. Like the lime it is a powerful stomachic, but not weakening like the orange (*nāranj*).

The large lime which they call (H.) *gal-gal*² in Hindūstān is another fruit resembling the orange. It has the shape of a goose's egg, but unlike that egg, does not taper to the ends. Its skin is smooth like the *sangtāra*'s ; it is remarkably juicy.

The (H.) *jānbirī* lime³ is another orange-like fruit. It is orange-shaped and, though yellow, not orange-yellow. It smells like the citron (*turunj*) ; it too is deliciously acid.

The (Sans.) *sadā-fal* (*phal*)⁴ is another orange-like fruit. This is pear-shaped, colours like the quince, ripens sweet, but not to the sickly-sweetness of the orange (*nāranj*).

The *amrd-fal* (sic. Hai. MS.—Sans. *amrit-phal*)⁵ is another orange-like fruit.

The lemon (H. *karnā*, C. *limonum*) is another fruit resembling the orange (*nāranj*) ; it may be as large as the *gal-gal* and is also acid.

The (Sans.) *amal-bīd*⁶ is another fruit resembling the orange.

Bhutan Hills, (Western Duars) known from its orange groves as Santra-bārī, Abode of the orange. To this (mentioned already as my husband's suggestion in Mr. Crooke's ed. of Yule's H.J.) support is given by the item "Suntura, famous Nipal variety", entered in Seth's Nursery-list of 1914 (Feronia Nurseries, Calcutta). Light on the question of origin could be thrown, no doubt, by those acquainted with the dialects of the hill-tract concerned.

¹ This refers, presumably, to the absence of the beak characteristic of all citrons.

² melter, from the Sans. root *gal*, which provides the names of several lemons by reason of their solvent quality, specified by Bābur (*infra*) of the *amal-bīd*. Erskine notes that in his day the *gal-gal* was known as *kilmek* (*galmak*?).

³ Sans. *jambirā*, H. *jambir*, classed by Abū'l-faḡl as one of the somewhat sour fruits and by Watts as *Citrus medica limonum*.

⁴ Watts, *C. decumana*, the shaddock or pumelo ; Firminger (p. 223) has *C. decumana pyriformis* suiting Bābur's "pear-shaped". What Bābur compared it with will be the Transoxanian pear and quince (*P. amrūd* and *bihī*) and not the Indian guava and Bengal quince (*P. amrūd* and *H. bael*).

⁵ The Turki text writes *amrd*. Watts classes the *amrit-phal* as a *C. aurantium*. This supports Erskine's suggestion that it is the mandarin-orange. Humāyūn describes it in a note which is written pell-mell in the text of the Elph. Codex and contains also descriptions of the *kāmila* and *santara* oranges ; it can be seen translated in Appendix O.

⁶ So spelled in the Turki text and also in two good MSS. of the Pers. trs. I.O. 217 and 218, but by Abū'l-faḡl *amal-bīt*. Both *P. bīd* and *P. bīt* mean willow and cane (*ratan*), so that *amal-bīd* (*bīt*) can mean acid-willow and acid-cane. But as

After three years (in Hindūstān), it was first seen to-day.¹ They say a needle melts away if put inside it,² either from its acidity or some other property. It is as acid, perhaps, as the citron and lemon (*turunj* and *limū*).³ Fol. 287b.

(*m. Vegetable products of Hindūstān :—Flowers.*)

In Hindūstān there is great variety of flowers. One is the (D.) *jāsūn* (*Hibiscus rosa sinensis*), which some Hindūstānīs call (Hindi) *gaṛhal*.⁴ *It is not a grass (*giyāh*) ; its tree (is in stems like the bush of the red-rose ; it) is rather taller than the bush of the red-rose.⁵ * The flower of the *jāsūn* is fuller in colour than that of the pomegranate, and may be of the size of the red-rose, but, the red-rose, when its bud has grown, opens simply, whereas, when the *jāsūn*-bud opens, a stem on which other petals grow, is seen like a heart amongst its expanded petals. Though the two are parts of the one flower, yet the outcome of the lengthening and thinning of that stem-like heart of the first-opened petals gives the semblance of two flowers.⁶ It is not a common matter. The beautifully coloured flowers look very well on the tree, but

Bābur is writing of a fruit like an orange, the cane that bears an acid fruit, *Calamus rotang*, can be left aside in favour of *Citrus medica acidissima*. Of this fruit the solvent property Bābur mentions, as well as the commonly-known service in cleansing metal, link it, by these uses, with the willow and suggest a ground for understanding, as Erskine did, that *amal-bīd* meant acid-willow ; for willow-wood is used to rub rust off metal.

¹ This statement shows that Bābur was writing the *Description of Hindūstān* in 935 AH. (1528-9 AD.), which is the date given for it by Shaikh Zain.

² This story of the needle is believed in India of all the citron kind, which are hence called *sūi-gal* (needle-melter) in the Dakhin (Erskine). Cf. Forbes, p. 489 s.n. *sūi-gal*.

³ Erskine here quotes information from Abū'l-faḡl (*Āyīn* 28) about Akbar's encouragement of the cultivation of fruits.

⁴ Hindustani (Urdu) *gaṛhal*. Many varieties of *Hibiscus* (syn. *Althea*) grow in India ; some thrive in Surrey gardens ; the *jāsūn* by name and colour can be taken as what is known in Malayan, Tamil, etc., as the shoe-flower, from its use in darkening leather (Yule's H.J.).

⁵ I surmise that what I have placed between asterisks here belongs to the next-following plant, the oleander. For though the branches of the *jāsūn* grow vertically, the bush is a dense mass upon one stout trunk, or stout short stem. The words placed in parenthesis above are not with the Haidarabad but are with the Elphinstone Codex. There would seem to have been a scribe's skip from one "rose" to the other. As has been shewn repeatedly, this part of the Bābur-nāma has been much annotated ; in the Elph. Codex, where only most of the notes are preserved, some are entered by the scribe pell-mell into Bābur's text. The present instance may be a case of a marginal note, added to the text in a wrong place.

⁶ The peduncle supporting the plume of medial petals is clearly seen only when the flower opens first. The plumed *Hibiscus* is found in florists' catalogues described as "double".

they do not last long ; they fade in just one day. The *jāsūn* blossoms very well through the four months of the rains ; it seems indeed to flower all through the year ; with this profusion, however, it gives no perfume.

The (H.) *kanīr* (*Nerium odorum*, the oleander)¹ is another. It grows both red and white. Like the peach-flower, it is five petalled. It is like the peach-bloom (in colour?), but opens 14 or 15 flowers from one place, so that seen from a distance, they look like one great flower. The oleander-bush is taller than the rose-bush. The red oleander has a sort of scent, faint and agreeable. (Like the *jāsūn*.) it also blooms well and profusely in the rains, and it also is had through most of the year.

The (H.) (*kīūrā*) (*Pandanus odoratissimus*, the screw-pine) is another.² It has a very agreeable perfume.³ Musk has the defect of being dry ; this may be called moist musk—a very agreeable perfume. The tree's singular appearance notwithstanding, it has flowers perhaps 1½ to 2 *qārīsh* (13½ to 18 inches) long. It has long leaves having the character of the reed (P.) *gharau*⁴ and having spines. Of these leaves, while pressed together bud-like, the outer ones are the greener and more spiny ; the inner ones are soft and white. In amongst these inner leaves grow things like what belongs to the middle of a flower, and from these things comes the excellent perfume. When the tree first comes up not yet shewing any trunk, it is like the bush (*būta*) of the male-reed,⁵ but with wider and more spiny leaves. What serves it for a trunk is very shapeless, its roots remaining shewn.

¹ This Anglo-Indians call also rose-bay. A Persian name appears to be *zahr-gīyāh*, poison-grass, which makes it the more probable that the doubtful passage in the previous description of the *jāsūn* belongs to the rod-like oleander, known as the poison-grass. The oleander is common in river-beds over much country known to Bābur, outside India.

² Roxburgh gives a full and interesting account of this tree.

³ Here the Elph. Codex, only, has the (seeming) note, "An 'Arab calls it *kāzī*" (or *kāwī*). This fills out Steingass' part-explanation of *kāwī*, "the blossom of the fragrant palm-tree, *armāt*" (p. 1010), and of *armāt*, "a kind of date-tree with a fragrant blossom" (p. 39), by making *armāt* and *kāwī* seem to be the *Pandanus* and its flower.

⁴ *Calamus scriptorius* (Vullers ii, 607. H.B.). Abū'l-fazl compares the leaves to *jawārī*, the great millet (Forbes) ; Blochmann (A. A. p. 83) translates *jawārī* by *maize* (*juwārā*, Forbes).

⁵ T. *āirkāk-qūmūsh*, a name Scully enters unexplained. Under *qūmūsh* (reed) he enters *Arundo madagascarensis* ; Bābur's comparison will be with some Transoxanian *Arundo* or *Calamus*, presumably.

The (P.) *yāsman* (jasmine) is another ; the white they call (B.) *champa*.¹ It is larger and more strongly scented than our *yāsman*-flower.

(n. *Seasons of the year*.)

Again:—whereas there are four seasons in those countries,² there are three in Hindūstān, namely, four months are summer ; four are the rains ; four are winter. The beginning of their months is from the welcome of the crescent-moons.³ Every three years they add a month to the year ; if one had been added to the rainy season, the next is added, three years later, to the winter months, the next, in the same way, to the hot months. This is their mode of intercalation.⁴ (*Chait*, *Baisākh*, *Jeth* and *Asārḥ*) are the hot months, corresponding with the Fish, (Ram, Bull and Twins ; *Sāwan*, *Bhādoṇ*, *Kū,ār* and *Kātik*) are the rainy months, corresponding with the Crab, (Lion, Virgin and Balance ; *Aghan*, *Pūs*, *Māgh* and *Phālgun*) are the cold months, corresponding with the Scorpion, (Archer, Capricorn, and Bucket or Aquarius).

Fol. 288b.

The people of Hind, having thus divided the year into three seasons of four months each, divide each of those seasons by taking from each, the two months of the force of the heat, rain,⁵ and cold. Of the hot months the last two, *i.e.* *Jeth* and *Asārḥ* are the force of the heat ; of the rainy months, the first two, *i.e.* *Sāwan* and *Bhādoṇ* are the force of the rains ; of the cold season, the middle two, *i.e.* *Pūs* and *Māgh* are the force of the cold. By this classification there are six seasons in Hindūstān.

¹ *Champa* seems to have been Bābur's word (Elph. and Hai. MSS.), but is the (B.) name for *Michelia champaka* ; the Pers. translation corrects it by (B.) *chambelī*, (*yāsman*, jasmine).

² Here, "outside India" will be meant, where Hindū rules do not prevail.

³ *Hind aīlārī-nīng ibtidā-sī hilāl aīlār-nīng istiḡbāl-dīn dūr*. The use here of *istiḡbāl*, welcome, attracts attention ; does it allude to the universal welcome of lighter nights ? or is it reminiscent of Muḥammadan welcome to the Moon's crescent in Shawwāl ?

⁴ For an exact statement of the intercalary months *vide* Cunningham's *Indian Eras*, p. 91. In my next sentence (*supra*) the parenthesis-marks indicate blanks left on the page of the Hai. MS. as though waiting for information. These and other similar blanks make for the opinion that the Hai. Codex is a direct copy of Bābur's draft manuscript.

⁵ The sextuple division (*ritu*) of the year is referred to on f. 284, where the Signs Crab and Lion are called the season of the true Rains.

(o. *Days of the week.*)

To the days also they have given names :—¹ (*Sanīchar* is Saturday ; *Rabī-bār* is Sunday ; *Som-wār* is Monday ; *Mangal-wār* is Tuesday ; *Budh-bār* is Wednesday ; *Brihaspat-bār* is Thursday ; *Shukr-bār* is Friday).

(p. *Divisions of time.*)

As in our countries what is known by the (Turkī) term *kīcha-gündüz* (a day-and-night, nycthemeron) is divided into 24 parts, each called an hour (Ar. *sā'at*), and the hour is divided into 60 parts, each called a minute (Ar. *daqīqa*), so that a day-and-night

Fol. 289.

(*Author's note on the daqīqa.*) The *daqīqa* is about as long as six repetitions of the *Fātiḥa* with the *Bismillāh*, so that a day-and-night is as long as 8640 repetitions of the *Fātiḥa* with the *Bismillāh*.

consists of 1440 minutes,—so the people of Hind divide the night-and-day into 60 parts, each called a (S.) *g'harī*.² They also divide the night into four and the day into four, calling each part a (S.) *pahr* (watch) which in Persian is a *pās*. A watch and watchman (*pās u pās-bān*) had been heard about (by us) in those countries (Transoxania), but without these particulars. Agreeing with the division into watches, a body of *g'harīālīs*³ is chosen and appointed in all considerable towns of Hindūstān. They cast a broad brass (plate-) thing,⁴ perhaps as large as a tray (*ṭabaq*) and about two hands'-thickness ; this they call a *g'harīāl* and hang up in a high place (*bīr buland yīr-dā*). Also they have a vessel perforated at the bottom like an hour-cup⁵ and filling

¹ Bābur appears not to have entered either the Hindī or the Persian names of the week :—the Hai. MS. has a blank space ; the Elph. MS. had the Persian names only, and Hindī ones have been written in above these ; Kehr has the Persian ones only ; Ilminsky has added the Hindī ones. (The spelling of the Hindī names, in my translation, is copied from Forbes' Dictionary.)

² The Hai. MS. writes *garī* and *garīāl*. The word now stands for the hour of 60 minutes.

³ *i.e.* gong-men. The name is applied also to an alligator *Lacertus gangeticus* (Forbes).

⁴ There is some confusion in the text here, the Hai. MS. reading *biring-dīn tīshī* (?) *nīma qūūbtūrlār*—the Elph. MS. (f. 240b) *biring-dīn bīr yāssī nīma qūūbtūrlār*. The Persian translation, being based on the text of the Elphinstone Codex reads *az biring yak chīz pahñī rekhta and*. The word *tīshī* of the Hai. MS. may represent *tash* plate or *yāssī*, broad ; against the latter however there is the sentence that follows and gives the size.

⁵ Here again the wording of the Hai. MS. is not clear ; the sense however is obvious. Concerning the clepsydra *vide* A. A. Jarrett, ii, 15 and notes ; Smith's *Dictionary of Antiquities* ; Yule's H.J. s.n. Ghurry.

in one *g'harī* (i.e. 24 minutes). The *g'harīālīs* put this into water and wait till it fills. For example, they will put the perforated cup into water at day-birth; when it fills the first time, they strike the gong once with their mallets; when a second time, twice, and so on till the end of the watch. They announce the end of a watch by several rapid blows of their mallets. After these they pause; then strike once more, if the first day-watch has ended, twice if the second, three times if the third, and four times if the fourth. After the fourth day-watch, when the night-watches begin, these are gone through in the same way. It used to be the rule to beat the sign of a watch only when the watch ended; so that sleepers chancing to wake in the night and hear the sound of a third or fourth *g'harī*, would not know whether it was of the second or third night-watch. I therefore ordered that at night or on a cloudy day the sign of the watch should be struck after that of the *g'harī*, for example, that after striking the third *g'harī* of the first night-watch, the *g'harīālīs* were to pause and then strike the sign of the watch, in order to make it known that this third *g'harī* was of the first night-watch,—and that after striking four *g'harīs* of the third night-watch, they should pause and then strike the sign of the third watch, in order to make it known that this fourth *g'harī* was of the third night-watch. It did very well; anyone happening to wake in the night and hear the gong, would know what *g'harī* of what watch of night it was. Fol. 289b.

Again, they divide the *g'harī* into 60 parts, each part being called a *pal*; ¹ by this each night-and-day will consist of 3,500 *pals*. Fol. 290.

(*Author's note on the pal.*) They say the length of a *pal* is the shutting and opening of the eyelids 60 times, which in a night-and-day would be 216,000 shuttings and openings of the eyes. Experiment shews that a *pal* is about equal to 8 repetitions of the *Qul-huwa-allāh*² and *Bismillāh*; this would be 28,000 repetitions in a night-and-day.

(*q. Measures.*)

The people of Hind have also well-arranged measures:—³
 8 *ratīs* = 1 *māsha*; 4 *māsha* = 1 *tānk* = 32 *ratīs*; 5 *māsha* =
 1 *miṣqāl* = 40 *ratīs*; 12 *māsha* = 1 *tūla* = 96 *ratīs*; 14 *tūla* = 1 *ser*.

¹ The table is:—60 *bīpals* = 1 *pal*; 60 *pals* = 1 *g'harī* (24 m.); 60 *g'harī* or 8 *pahr* = one *dīn-rāt* (nycthemeron).

² Qorān, cap. CXII, which is a declaration of God's unity.

³ The (S.) *ratī* = 8 rice-grains (Eng. 8 barley-corns); the (S.) *māsha* is a kidney-bean; the (P.) *tānk* is about 2 oz.; the (Ar.) *miṣqāl* is equal to 40 *ratīs*; the (S.) *tūla* is about 145 oz.; the (S.) *ser* is of various values (Wilson's *Glossary* and Yule's H.J.).

This is everywhere fixed :—40 *ser* = 1 *mānbān* ; 12 *mānbān* = 1 *mānī* ; 100 *mānī* they call a *mīnāsa*.¹

Pearls and jewels they weigh by the *tānk*.

(*r. Modes of reckoning.*)

The people of Hind have also an excellent mode of reckoning : 100,000 they call a *lak* ; 100 *laks*, a *krūr* ; 100 *krūrs*, an *arb* ; 100 *arbs*, 1 *karb* ; 100 *karbs*, 1 *nīl* ; 100 *nīls*, 1 *padam* ; 100 *padams*, 1 *sāng*. The fixing of such high reckonings as these is proof of the great amount of wealth in Hindūstān.

(*s. Hindū inhabitants of Hindūstān.*)

Most of the inhabitants of Hindūstān are pagans ; they call a pagan a Hindū. Most Hindūs believe in the transmigration of souls. All artisans, wage-earners, and officials are Hindūs. In our countries dwellers in the wilds (*i.e.* nomads) get tribal names ; here the settled people of the cultivated lands and villages get tribal names.² Again :—every artisan there is follows the trade that has come down to him from forefather to forefather.

(*t. Defects of Hindūstān.*)

Hindūstān is a country of few charms. Its people have no good looks ; of social intercourse, paying and receiving visits there is none ; of genius and capacity none ; of manners none ; in handicraft and work there is no form or symmetry, method or quality ; there are no good horses, no good dogs, no grapes, musk-melons or first-rate fruits, no ice or cold water, no good bread or cooked food in the *bāzārs*, no Hot-baths, no Colleges, no candles, torches or candlesticks.

In place of candle and torch they have a great dirty gang they call lamp-men (*dīwatī*), who in the left hand hold a smallish wooden tripod to one corner of which a thing like the top of

¹ There being 40 Bengāl *ser*s to the *man*, Bābur's word *mānbān* seems to be another name for the *man* or *maund*. I have not found *mānbān* or *mīnāsā*. At first sight *mānbān* might be taken, in the Hai. MS. for (T.) *bātmān*, a weight of 13 or 15 lbs., but this does not suit. Cf. f. 167 note to *bātmān* and f. 173b (where, however, in the note f. 157 requires correction to f. 167). For Bābur's table of measures the Pers. trs. has 40 *ser*s = 1 *man* ; 12 *mans* = 1 *mānī* ; 100 *mānī* they call *mīnāsa* (217, f. 201b, l. 8).

² Presumably these are caste-names.

a candlestick is fixed, having a wick in it about as thick as the thumb. In the right hand they hold a gourd, through a narrow slit made in which, oil is let trickle in a thin thread when the wick needs it. Great people keep a hundred or two of these lamp-men. This is the Hindūstān substitute for lamps and candlesticks! If their rulers and begs have work at night needing candles, these dirty lamp-men bring these lamps, go close up and there stand. Fol. 291.

Except their large rivers and their standing-waters which flow in ravines or hollows (there are no waters). There are no running-waters in their gardens or residences (*'imāratlār*).¹ These residences have no charm, air (*harwā*), regularity or symmetry.

Peasants and people of low standing go about naked. They tie on a thing called *lungūtā*,² a decency-clout which hangs two spans below the navel. From the tie of this pendant decency-clout, another clout is passed between the thighs and made fast behind. Women also tie on a cloth (*lung*), one-half of which goes round the waist, the other is thrown over the head.

(u. *Advantages of Hindūstān.*)

Pleasant things of Hindūstān are that it is a large country and has masses of gold and silver. Its air in the Rains is very fine. Sometimes it rains 10, 15 or 20 times a day; torrents pour down all at once and rivers flow where no water had been. While it rains and through the Rains, the air is remarkably fine, not to be surpassed for healthiness and charm. The fault is that the air becomes very soft and damp. A bow of those (Transoxanian) countries after going through the Rains in Hindūstān, may not be drawn even; it is ruined; not only the bow, everything is affected, armour, book, cloth, and utensils all; a house even does Fol. 291b.

¹ The words in parenthesis appear to be omitted from the text; to add them brings Bābur's remark into agreement with others on what he several times makes note of, viz. the absence not only of irrigation-channels but of those which convey "running-waters" to houses and gardens. Such he writes of in Farghāna; such are a well-known charm e.g. in Madeira, where the swift current of clear water flowing through the streets, turns into private precincts by side-runlets.

² The Hai. MS. writes *lungūtā-dīk*, like a *lungūtā*, which better agrees with Bābur's usual phrasing. *Lung* is Persian for a cloth passed between the loins, is an equivalent of S. *dhōti*. Bābur's use of it (*infra*) for the woman's (P.) *chaddar* or (S.) *sārī* does not suit the Dictionary definition of its meaning.

not last long. Not only in the Rains but also in the cold and the hot seasons, the airs are excellent ; at these times, however, the north-west wind constantly gets up laden with dust and earth. It gets up in great strength every year in the heats, under the Bull and Twins when the Rains are near ; so strong and carrying so much dust and earth that there is no seeing one another. People call this wind Darkener of the Sky (H. *āndhī*). The weather is hot under the Bull and Twins, but not intolerably so, not so hot as in Balkh and Qandahār and not for half so long.

Another good thing in Hindūstān is that it has unnumbered and endless workmen of every kind. There is a fixed caste (*jam'ī*) for every sort of work and for every thing, which has done that work or that thing from father to son till now. Mullā Sharaf, writing in the *Zafar-nāma* about the building of Tīmūr Beg's Stone Mosque, lays stress on the fact that on it 200 stone-cutters worked, from Āzarbāijān, Fars, Hindūstān and other countries. But 680 men worked daily on my buildings in Āgra and of Āgra stone-cutters only ; while 1491 stone-cutters worked daily on my buildings in Āgra, Sikrī, Biāna, Dūlpūr, Gūālīār and Kūil. In the same way there are numberless artisans and workmen of every sort in Hindūstān.

Fol. 292.

(v. *Revenues of Hindūstān.*)

The revenue of the countries now held by me (935 AH.-1528 AD.) from Bhīra to Bihār is 52 *krūrs*,¹ as will be known in detail from the following summary.² Eight or nine *krūrs* of this

¹ When Erskine published the *Memoirs* in 1826 AD. he estimated this sum at 1½ millions Sterling, but when he published his *History of India* in 1854, he had made further research into the problem of Indian money values, and judged then that Bābur's revenue was £4,212,000.

² Erskine here notes that the promised details had not been preserved, but in 1854 AD. he had found them in a "paraphrase of part of Bābur", manifestly in Shaikh Zain's work. He entered and discussed them and some matters of money-values in Appendices D. and E. of his *History of India*, vol. I. Ilminsky found them in Kehr's Codex (C. ii, 230). The scribe of the Elph. MS. has entered the revenues of three *sarkārs* only, with his usual quotation marks indicating something extraneous or doubtful. The Hāi. MS. has them in contents precisely as I have entered them above, but with a scattered mode of setting down. They are in Persian, presumably as they were rendered to Bābur by some Indian official. This official statement will have been with Bābur's own papers ; it will have been copied by Shaikh Zain into his own paraphrase. It differs slightly in Erskine's and again, in de Courteille's versions. I regret that I am incompetent to throw any light upon the

are from parganas of rāis and rājas who, as obedient from of old, receive allowance and maintenance.

REVENUES OF HINDŪSTĀN FROM WHAT HAS SO FAR COME UNDER THE
VICTORIOUS STANDARDS

Sarkārs.	Krürs.	Laks.	Tankas.
Trans-sutluj:—Bhīra, Lāhūr, Siālkūt, Dibālpūr, etc.	3	33	15,989
Sihhind	1	29	31,985
Hiṣār-fīrūza	1	30	75,174
The capital Dihlī and Miān-dū-āb	3	69	50,254
Miwāt, not included in Sikandar's time	1	69	81,000
Bīāna	1	44	14,930
Āgra		29	76,919
Miān-wilāyat (Midlands)	2	91	19
Gūālīār	2	23	57,450
Kālpī and Sehonda (Seondhā)	4	28	55,950
Qanaul	1	36	63,358
Sambhal	1	38	44,000
Laknūr and Baksar	1	39	82,433
Khairābād		12	65,000
Aūd (Oude) and Bahraj (Baraich)	1	17	1,369
Jūnpūr	4	0	88,333
Karra and Mānikpūr	1	63	27,282
Bihār	4	5	60,000
Sarwār	1	55	17,506½
Sāran	1	10	18,373
Champāran	1	90	86,060
Kandla		43	30,300
Tirhut from Rāja Rup-narāin's tribute, silver		2	55,000
black (i.e. copper)		27	50,000
Rantanbhūr from Būlī, Chātsū, and Malarna		20	00,000
Nagūr	—	—	—
Rāja Bikrāmajit in Rantanbhūr	—	—	—
Kalanjarī	—	—	—
Rāja Bir-sang-deo (or, Sang only)	—	—	—
Rāja Bikam-deo	—	—	—
Rāja Bikam-chand	—	—	—

Fol. 292b.

Fol. 293.

¹ So far as particulars and details about the land and people of the country of Hindūstān have become definitely known, they have been narrated and described; whatever matters worthy of record may come to view hereafter, I shall write down.

question of its values and that I must leave some uncertain names to those more expert than myself. Cf. Erskine's Appendices *l.c.* and Thomas' *Revenue resources of the Mughal Empire*. For a few comments see App. P.

¹ Here the Turkī text resumes in the Hai. MS.

HISTORICAL NARRATIVE RESUMED.

*(a. Distribution of treasure in Āgra.)*¹

(*May 12th*) On Saturday the 29th² of Rajab the examination and distribution of the treasure were begun. To Humāyūn were given 70 laks from the Treasury, and, over and above this, a treasure house was bestowed on him just as it was, without ascertaining and writing down its contents. To some begs 10 laks were given, 8, 7, or 6 to others.³ Suitable money-gifts were bestowed from the Treasury on the whole army, to every tribe there was, Afghān, Hazāra, 'Arab, Bilūch *etc.* to each according to its position. Every trader and student, indeed every man who had come with the army, took ample portion and share of bounteous gift and largess. To those not with the army went a mass of treasure in gift and largess, as for instance, 17 laks to Kāmran, 15 laks to Muḥammad-i-zamān Mīrzā, while to 'Askarī, Hindāl and indeed to the whole various train of relations and younger children⁴ went masses of red and white (gold and silver), of plenishing, jewels and slaves.⁵ Many gifts went to the begs and soldiery on that side (Tramontana). Valuable gifts (*saughāt*) were sent for the various relations in Samarkand, Khurāsān, Kāshghar and 'Irāq. To holy men belonging to Samarkand and Khurāsān went offerings vowed to God (*nuzūr*) ; so too to

Fol. 294.

¹ Elph. MS. f. 243*b* ; W. i. B. I. O. 215 has not the events of this year (as to which omission *vide* note at the beginning of 932 AH. f. 251*b*) and 217 f. 203 ; Mems. p. 334 ; Ilminsky's imprint p. 380 ; *Mems.* ii, 232.

² This should be 30th if Saturday was the day of the week (Gladwin, Cunningham and Bābur's narrative of f. 269). Saturday appears likely to be right ; Bābur entered Āgra on Thursday 28th ; Friday would be used for the Congregational Prayer and preliminaries inevitable before the distribution of the treasure. The last day of Bābur's narrative 932 AH. is Thursday Rajab 28th ; he would not be likely to mistake between Friday, the day of his first Congregational prayer in Āgra, and Saturday. It must be kept in mind that the *Description of Hindūstān* is an interpolation here, and that it was written in 935 AH., three years later than the incidents here recorded. The date Rajab 29th may not be Bābur's own entry ; or if it be, may have been made after the interpolation of the dividing mass of the *Description* and made wrongly.

³ Erskine estimated these sums as "probably £56,700 to Humāyūn ; and the smaller ones as £8,000, £6,480, £5,670 and £4,860 respectively ; very large sums for the age" (*History of India*, i. 440 n. and App. E.)

⁴ These will be his daughters. Gul-badan gives precise details of the gifts to the family circle (*Humāyūn-nāma* f. 10).

⁵ Some of these slaves were Sl. Ibrāhīm's dancing-girls (Gul-badan, *ib.*).

Makka and Madīna. We gave one *shāhrukhi* for every soul in the country of Kābul and the valley-side¹ of Varsak, man and woman, bond and free, of age or non-age.²

(b. *Disaffection to Bābur.*)

On our first coming to Āgra, there was remarkable dislike and hostility between its people and mine, the peasantry and soldiers running away in fear of our men. Delhī and Āgra excepted, not a fortified town but strengthened its defences and neither was in obedience nor submitted. Qāsim Saṃbhalī was in Saṃbhal; Nizām Khān was in Bīāna; in Mīwāt was Ḥasan Khān Mīwātī himself, impious mannikin! who was the sole leader of the trouble and mischief.³ Muḥammad *Zaitun* was in Dūlpūr; Tātār Khān *Sārang-khānī*⁴ was in Gūālīār; Ḥusain Khān *Nuhānī* was in Rāprī; Quṭb Khān was in Itāwa (Etāwa); 'Ālam Khān (*Kālpī*) was in Kālpī. Qanauj and the other side of Gang (Ganges) was all held by Afghāns in independent hostility,⁵ such as Naṣir Khān *Nuhānī*, Ma'rūf *Farmūlī* and a crowd of other amīrs. These had been in rebellion for three or four years before Ibrāhīm's death and when I defeated him, were holding Qanauj and the whole country beyond it. At the present time they were lying two or three marches on our side of Qanauj and had made Bihār Khān the son of Daryā Khān *Nuhānī* their *pādshāh*, under the style Sultān Muḥammad. Fol. 294b. Marghūb the slave was in Mahāwīn (*Muttra*?); he remained there, thus close, for some time but came no nearer.

¹ Ar. *ṣada*. Perhaps it was a station of a hundred men. Varsak is in Badakhshān, on the water flowing to Ṭāliqān from the Khwāja Muḥammad range. Erskine read (p. 335) *ṣada Varsak* as *ṣadūr rashk*, incentive to emulation; de C. (ii, 233) translates *ṣada* conjecturally by *circumscription*. Shaikh Zain has Varsak and to the recipients of the gifts adds the "Khwāstis, people noted for their piety" (A.N. trs. H.B. i, 248 n.). The gift to Varsak may well have been made in gratitude for hospitality received by Bābur in the time of adversity after his loss of Samarkand and before his return to Kābul in 920 AH.

² *circa* 10d. or 11d. Bābur left himself stripped so bare by his far-flung largess that he was nick-named Qalandar (Firishta).

³ Badāyūnī says of him (Bib. Ind. ed. i, 340) that he was *kāfir kalīma-gū*, a pagan making the Muḥammadan Confession of Faith, and that he had heard of him, in Akbar's time from Bairām Khān-i-khānan, as kingly in appearance and poetic in temperament. He was killed fighting for Rānā Sangā at Kānwaha.

⁴ This is his family name.

⁵ *i.e.* not acting with Ḥasan Mīwātī.

(c. *Discontent in Bābur's army.*)

It was the hot-season when we came to Āgra. All the inhabitants (*khalāīq*) had run away in terror. Neither grain for ourselves nor corn for our horses was to be had. The villages, out of hostility and hatred to us had taken to thieving and highway-robbery; there was no moving on the roads. There had been no chance since the treasure was distributed to send men in strength into the parganas and elsewhere. Moreover the year was a very hot one; violent pestilential winds struck people down in heaps together; masses began to die off.

On these accounts the greater part of the begs and best braves became unwilling to stay in Hindūstān, indeed set their faces for leaving it. It is no reproach to old and experienced begs if they speak of such matters; even if they do so, this man (Bābur) has enough sense and reason to get at what is honest or what is mutinous in their representations, to distinguish between loss and gain. But as this man had seen his task whole, for himself, when he resolved on it, what taste was there in their reiterating that things should be done differently? What recommends the expression of distasteful opinions by men of little standing (*kīchik karīm*)? Here is a curious thing:—This last time of our riding out from Kābul, a few men of little standing had just been made begs; what I looked for from them was that if I went through fire and water and came out again, they would have gone in with me unhesitatingly, and with me have come out, that wherever I went, there at my side would they be,—not that they would speak against my fixed purpose, not that they would turn back from any task or great affair on which, all counselling, all consenting, we had resolved, so long as that counsel was not abandoned. Badly as these new begs behaved, Secretary Aḥmadī and Treasurer Walī behaved still worse. Khwāja Kalān had done well in the march out from Kābul, in Ibrāhīm's defeat and until Āgra was occupied; he had spoken bold words and shewn ambitious views. But a few days after the capture of Āgra, all his views changed,—the one zealous for departure at any price was Khwāja Kalān.¹

¹ Gul-badan says that the Khwāja several times asked leave on the ground that his constitution was not fitted for the climate of Hindūstān; that His Majesty was not at all, at all, willing for him to go, but gave way at length to his importunity.

(d. Bābur calls a council.)

When I knew of this unsteadiness amongst (my) people, I summoned all the begs and took counsel. Said I, "There is no supremacy and grip on the world without means and resources; without lands and retainers sovereignty and command (*pādshāhlīq u amīrlīq*) are impossible. By the labours of several years, by encountering hardship, by long travel, by flinging myself and the army into battle, and by deadly slaughter, we, through God's grace, beat these masses of enemies in order that we might take their broad lands. And now what force compels us, what necessity has arisen that we should, without cause, abandon countries taken at such risk of life? Was it for us to remain in Kābul, the sport of harsh poverty? Henceforth, let no well-wisher of mine speak of such things! But let not those turn back from going who, weak in strong persistence, have set their faces to depart!" By these words, which recalled just and reasonable views to their minds, I made them, willy-nilly, quit their fears.

Fol. 295b.

(e. Khwāja Kalān decides to leave Hindūstān.)

As Khwāja Kalān had no heart to stay in Hindūstān, matters were settled in this way:—As he had many retainers, he was to convoy the gifts, and, as there were few men in Kābul and Ghaznī, was to keep these places guarded and victualled. I bestowed on him Ghaznī, Girdiz and the Sultān Mas'ūdī Hazāra, gave also the Hindūstān *pargana* of G'hūram,¹ worth 3 or 4 *laks*. It was settled for Khwāja Mīr-i-mīrān also to go to Kābul; the gifts were put into his immediate charge, under the custody of Mullā Ḥasan the banker (*ṣarrāf*) and Tūka² Hindū.

Loathing Hindūstān, Khwāja Kalān, when on his way, had the following couplet inscribed on the wall of his residence (*'imāratī*) in Dihlī:—

Fol. 296.

If safe and sound I cross the Sind,
Blacken my face ere I wish for Hind!

It was ill-mannered in him to compose and write up this partly-jesting verse while I still stayed in Hind. If his departure

¹ in Patāla, about 25 miles s.w. of Ambāla.

² Shaikh Zain, Gul-badan and Erskine write Nau-kār. It was now that Khwāja Kalān conveyed money for the repair of the great dam at Ghaznī (f. 139).

caused me one vexation, such a jest doubled it.¹ I composed the following off-hand verse, wrote it down and sent it to him :—

Give a hundred thanks, Bābur, that the generous Pardoner
Has given thee Sind and Hind and many a kingdom.
If thou (*i.e.* the Khwāja) have not the strength for their heats,
If thou say, "Let me see the cold side (*yūz*)," Ghaznī is there.²

(*f. Accretions to Bābur's force.*)

At this juncture, Mullā Apāq was sent into Kūl with royal letters of favour for the soldiers and quiver-wearers (*tarkash-band*) of that neighbourhood. Shaikh Gūran (G'hūran)³ came

(*Author's note on Mullā Apāq.*) Formerly he had been in a very low position indeed, but two or three years before this time, had gathered his elder and younger brethren into a compact body and had brought them in (to me), together with the Aürūq-zāi and other Afghāns of the banks of the Sind.

trustfully and loyally to do obeisance, bringing with him from 2 to 3,000 soldiers and quiver-wearers from Between-two-waters (*Mīān-dū-āb*).

Yūnas-i-'alī when on his way from Dihlī to Āgra⁴ had lost his way a little and got separated from Humāyūn; he then met in with 'Alī Khān *Farmūlī*'s sons and train,⁵ had a small affair with them, took them prisoners and brought them in. Taking advantage of this, one of the sons thus captured was sent to his father in company with Daulat-qadam *Turk*'s son Mīrzā *Mughūl* who conveyed royal letters of favour to 'Alī Khān. At this time of break-up, 'Alī Khān had gone to Mīwāt; he came to

Fol. 296b.

¹ The friends did not meet again; that their friendship weathered this storm is shewn by Bābur's letter of f. 359. The *Abūshqa* says the couplet was inscribed on a marble tablet near the *Hauz-i-khāṣ* at the time the Khwāja was in Dihlī after bidding Bābur farewell in Āgra.

² This quatrain is in the Rāmpūr *Dīwān* (*q.v.* index). The *Abūshqa* quotes the following as Khwāja Kalān's reply, but without mentioning where the original was found. Cf. de Courteille, *Dict. s.n. taskarī*. An English version is given in my husband's article *Some verses by the Emperor Bābur* (A.Q.R. January, 1911).

You shew your gaiety and your wit,
In each word there lie acres of charm.
Were not all things of Hind upside-down,
How could you in the heat be so pleasant on cold?

It is an old remark of travellers that everything in India is the opposite of what one sees elsewhere. Timūr is said to have remarked it and to have told his soldiers not to be afraid of the elephants of India, "For," said he, "their trunks are empty sleeves, and they carry their tails in front; in Hindustan everything is reversed" (H. Beveridge *ibid.*). Cf. App. Q.

³ Badāyūnī i, 337 speaks of him as unrivalled in music.

⁴ f. 267b.

⁵ *aürūq*, which here no doubt represents the women of the family.

me when Mirzā *Mughūl* returned, was promoted, and given valid (?) *parganas*¹ worth 25 laks.

(g. *Action against the rebels of the East.*)

Sl. Ibrāhīm had appointed several amīrs under Muṣṭafa *Farmūlī* and Fīrūz Khān *Sārang-khānī*, to act against the rebel amīrs of the East (*Pūrab*). Muṣṭafa had fought them and thoroughly drubbed them, giving them more than one good beating. He dying before Ibrāhīm's defeat, his younger brother Shaikh Bāyazīd—Ibrāhīm being occupied with a momentous matter²—had led and watched over his elder brother's men. He now came to serve me, together with Fīrūz Khān, Maḥmūd Khān *Nuhānī* and Qāzī Jīā. I shewed them greater kindness and favour than was their claim; giving to Fīrūz Khān 1 *krūr*, 46 laks and 5000 *tankas* from Jūnpūr, to Shaikh Bāyazīd 1 *krūr*, 48 laks and 50,000 *tankas* from Aūd (Oude), to Maḥmūd Khān 90 laks and 35,000 *tankas* from Ghāzīpūr, and to Qāzī Jīā 20 laks.³

(h. *Gifts made to various officers.*)

It was a few days after the 'Īd of Shawwāl⁴ that a large party was held in the pillared-porch of the domed building standing in the middle of Sl. Ibrāhīm's private apartments. At this party there were bestowed on Humāyūn a *chūr-qab*,⁵ a sword-belt,⁶ a *tīpūchāq* horse with saddle mounted in gold; on Chīn-tīmūr Sultān, Maḥdī Khwāja and Muḥammad Sl. Mirzā *chār-qabs*, sword-belts and dagger-belts; and to the begs and Fol. 297. braves, to each according to his rank, were given sword-belts, dagger-belts, and dresses of honour, in all to the number specified below :—

¹ 'ain *parganalār*.

² Bābur's advance, presumably.

³ The full amounts here given are not in all MSS., some scribes contenting themselves with the largest item of each gift (*Memoirs* p. 337).

⁴ The 'Īd of Shawwāl, it will be remembered, is celebrated at the conclusion of the Ramzān fast, on seeing the first new moon of Shawwāl. In A.H. 932 it must have fallen about July 11th 1526 (Erskine).

⁵ A square shawl, or napkin, of cloth of gold, bestowed as a mark of rank and distinction (*Memoirs* p. 338 n.); *une tunique enrichie de broderies* (*Mémoires*, ii, 240 n.).

⁶ *kamar-shamshīr*. This Steingass explains as sword-belt, Erskine by "sword with a belt". The summary following shews that many weapons were given and not belts alone. There is a good deal of variation in the MSS. The Hai. MS. has not a complete list. The most all the lists show is that gifts were many.

- 2 items (*rā's*) of *tīpūchāq* horses with saddles.
- 16 items (*qabza*) of poinards, set with jewels, etc.
- 8 items (*qabza*) of purpet over-garments.
- 2 items (*īob*) of jewelled sword-belts.
- items (*qabza*) of broad daggers (*jama' har*) set with jewels.
- 25 items of jewelled hangers (*khanjar*).
- items of gold-hilted Hindī knives (*kārd*).
- 51 pieces of purpet.

On the day of this party it rained amazingly, rain falling thirteen times. As outside places had been assigned to a good many people, they were drowned out (*gharaq*).

(i. *Of various forts and postings.*)

Samāna (in Patīāla) had been given to Muḥammadi Kūkūl-dāsh and it had been arranged for him to make swift descent on Saṃbal (Saṃbhal), but Saṃbal was now bestowed on Humāyūn, in addition to his guerdon of Hīṣār-fīrūza, and in his service was Hindū Beg. To suit this, therefore, Hindū Beg was sent to make the incursion in Muḥammadi's place, and with him Kitta Beg, Bābā *Qashqa's* (brother) Malik Qāsim and his elder and younger brethren, Mullā Apāq and Shaikh Gūran (G'hūran) with the quiver-wearers from Between-two-waters (*Mīān-dū-āb*). Three or four times a person had come from Qāsim *Saṃbalī*, saying, "The renegade Bīban is besieging Saṃbal and has brought it to extremity; come quickly." Bīban, with the array and the preparation (*hayāt*) with which he had deserted us,¹ had gone skirting the hills and gathering up Afghān and Hindūstānī deserters, until, finding Saṃbal at this juncture ill-garrisoned, he laid siege to it. Hindū Beg and Kitta Beg and the rest of those appointed to make the incursion, got to the Ahār-passage² and from there sent ahead Bābā *Qashqa's* Malik Qāsim with his elder and younger brethren, while they themselves were getting over the water. Malik Qāsim crossed, advanced swiftly with from 100 to 150 men—his own and his brethren's—and reached Saṃbal by the Mid-day Prayer. Bīban for his part came out of his camp in array. Malik Qāsim and his troop moved rapidly forward, got the fort in their rear, and came to grips. Bīban could make no stand; he fled. Malik Qāsim cut off the heads of part of his force, took many horses,

¹ f. 263b.

² over the Ganges, a little above Anūp-shahr in the Buland-shahr district.

a few elephants and a mass of booty. Next day when the other begs arrived, Qāsim *Sam̄balī* came out and saw them, but not liking to surrender the fort, made them false pretences. One day Shaikh Gūran (G'hūran) and Hindū Beg having talked the matter over with them, got Qāsim *Sam̄balī* out to the presence of the begs, and took men of ours into the fort. They brought Qāsim's wife and dependents safely out, and sent Qāsim (to Court).¹

Qalandar the foot-man was sent to Nizām Khān in Bīāna with royal letters of promise and threat; with these was sent also the following little off-hand (Persian) verse :—² Fol. 298.

Strive not with the Turk, o Mir of Bīāna !
His skill and his courage are obvious.
If thou come not soon, nor give ear to counsel,—
What need to detail (*bayān*) what is obvious ?

Bīāna being one of the famous forts of Hindūstān, the senseless mannikin, relying on its strength, demanded what not even its strength could enforce. Not giving him a good answer, we ordered siege apparatus to be looked to.

Bābā Qulī Beg was sent with royal letters of promise and threat to Muḥammad *Zaitūn* (in Dūlpūr); Muḥammad *Zaitūn* also made false excuses.

While we were still in Kābul, Rānā Sangā had sent an envoy to testify to his good wishes and to propose this plan : " If the honoured Pādshāh will come to near Dihlī from that side, I from this will move on Āgra." But I beat Ibrāhīm, I took Dihlī and Āgra, and up to now that Pagan has given no sign soever of moving. After a while he went and laid siege to Kandār³ a fort in which was Makan's son, Ḥasan by name. This Ḥasan-of-Makan had sent a person to me several times, but had not shewn himself. We had not been able to detach reinforcement for him because, as the forts round-about—Atāwa (Etāwa), Dūlpūr, and Bīāna—had not yet surrendered, and the Eastern Afghāns were seated with their army in obstinate rebellion two or three marches on the Āgra side of Qanūj, my mind was not quite free from the whirl and strain of things

Fol. 298b.

¹ A seeming omission in the text is made good in my translation by Shaikh Zain's help, who says Qāsim was sent to Court.

² This quatrain is in the Rāmpūr *Dirwān*. It appears to pun on Bīāna and *bī(y)ān*.

³ Kandār is in Rājputāna; Abū'l-faẓl writes Kuhan-dār, old habitation.

close at hand. Makan's Ḥasan therefore, becoming helpless, had surrendered Kandār two or three months ago.

Ḥusain Khān (*Nuḥānī*) became afraid in Rāprī, and he abandoning it, it was given to Muḥammad 'Alī *Jang-jang*.

To Quṭb Khān in Etāwa royal letters of promise and threat had been sent several times, but as he neither came and saw me, nor abandoned Etāwa and got away, it was given to Mahdī Khwāja and he was sent against it with a strong reinforcement of begs and household troops under the command of Muḥammad Sl. Mīrzā, Sl. Muḥammad *Dūldāi*, Muḥammad 'Alī *Jang-jang* and 'Abdu'l-'azīz the Master of the Horse. Qanūj was given to Sl. Muḥammad *Dūldāi*; he was also (as mentioned) appointed against Etāwa; so too were Fīrūz Khān, Maḥmūd Khān, Shaikh Bāyazīd and Qāzī Jīā, highly favoured commanders to whom Eastern *parganas* had been given.

Fol. 299.

Muḥammad *Zaitūn*, who was seated in Dūlpūr, deceived us and did not come. We gave Dūlpūr to Sl. Junaid *Barlās* and reinforced him by appointing 'Ādil Sulṭān, Muḥammadi Kūkūldāsh, Shāh Maṣṣūr *Barlās*, Qūtlūq-qadam, Treasurer Walī, Jān Beg, 'Abdu'l-lāh, Pīr-qulī, and Shāh Ḥasan *Yāragī* (or *Bāragī*), who were to attack Dūlpūr, take it, make it over to Sl. Junaid *Barlās* and advance on Biāna.

(j. *Plan of operations adopted.*)

These armies appointed, we summoned the Turk amīrs¹ and the Hindūstān amīrs, and tossed the following matters in amongst them:—The various rebel amīrs of the East, that is to say, those under Nāṣir Khān *Nuḥānī* and Ma'rūf *Farmūlī*, have crossed Gang (Ganges) with 40 to 50,000 men, taken Qanūj, and now lie some three miles on our side of the river. The Pagan Rānā Sangā has captured Kandār and is in a hostile and mischievous attitude. The end of the Rains is near. It seems expedient to move either against the rebels or the Pagan, since the task of the forts near-by is easy; when the great foes are got rid of, what road will remain open for the rest? Rānā Sangā is thought not to be the equal of the rebels.

¹ This is the first time Bābur's begs are called amīrs in his book; it may be by a scribe's slip.

To this all replied unanimously, "Rānā Sangā is the most distant, and it is not known that he will come nearer; the enemy who is closest at hand must first be got rid of. We are for riding against the rebels." Humāyūn then represented, Fol. 299b.
 "What need is there for the Pādshāh to ride out? This service I will do." This came as a pleasure to every-one; the Turk and Hind amīrs gladly accepted his views; he was appointed for the East. A Kābulī of Aḥmad-i-qāsim's was sent galloping off to tell the armies that had been despatched against Dūlpūr to join Humāyūn at Chandwār;¹ also those sent against Etāwa under Mahdī Khwāja and Muḥammad Sī. M. were ordered to join him.

(August 21st) Humāyūn set out on Thursday the 13th of Zūl'-qa'da, dismounted at a little village called Jilisīr (Jalesar) some 3 *kurohs* from Āgra, there stayed one night, then moved forward march by march.

(k. *Khwāja Kalān's departure.*)

(August 28th) On Thursday the 20th of this same month, Khwāja Kalān started for Kābul.

(l. *Of gardens and pleasaunces.*)

One of the great defects of Hindūstān being its lack of running-waters,² it kept coming to my mind that waters should be made to flow by means of wheels erected wherever I might settle down, also that grounds should be laid out in an orderly and symmetrical way. With this object in view, we crossed the Jūn-water to look at garden-grounds a few days after entering Āgra. Those grounds were so bad and unattractive that we traversed them with a hundred disgusts and repulsions. So ugly and displeasing were they, that the idea of making a Fol. 300.
 Chār-bāgh in them passed from my mind, but needs must! as there was no other land near Āgra, that same ground was taken in hand a few days later.

The beginning was made with the large well from which water comes for the Hot-bath, and also with the piece of ground where

¹ Chandwār is on the Jumna, between Āgra and Etāwah.

² Here *āqār-sūlār* will stand for the waters which flow—sometimes in marble channels—to nourish plants and charm the eye, such for example as beautify the Tāj-maḥal pleasaunce.

the tamarind-trees and the octagonal tank now are. After that came the large tank with its enclosure ; after that the tank and *tālār*¹ in front of the outer (?) residence² ; after that the private-house (*khilwat-khāna*) with its garden and various dwellings ; after that the Hot-bath. Then in that charmless and disorderly Hind, plots of garden³ were seen laid out with order and symmetry, with suitable borders and parterres in every corner, and in every border rose and narcissus in perfect arrangement.

(*m. Construction of a chambered-well.*)

Three things oppressed us in Hindūstān, its heat, its violent winds, its dust. Against all three the Bath is a protection, for in it, what is known of dust and wind ? and in the heats it is so chilly that one is almost cold. The bath-room in which the heated tank is, is altogether of stone, the whole, except for the *izāra* (dado?) of white stone, being, pavement and roofing, of red Biāna stone.

Fol. 300b. Khalīfa also and Shaikh Zain, Yūnas-i-'alī and whoever got land on that other bank of the river laid out regular and orderly gardens with tanks, made running-waters also by setting up wheels like those in Dipālpūr and Lāhor. The people of Hind who had never seen grounds planned so symmetrically and thus laid out, called the side of the Jūn where (our) residences were, Kābul.

In an empty space inside the fort, which was between Ibrāhīm's residence and the ramparts, I ordered a large chambered-well (*wā'in*) to be made, measuring 10 by 10,⁴ a large

¹ Index *s.n.* The *tālār* is raised on pillars and open in front ; it serves often for an Audience-hall (Erskine).

² *tāsh* 'imārat, which may refer to the extra-mural location of the house, or contrast it with the inner *khilwat-khāna*, the women's quarters, of the next sentence. The point is noted as one concerning the use of the word *tāsh* (Index *s.n.*). I have found no instance in which it is certain that Bābur uses *tāsh*, a stone or rock, as an adjective. On f. 301 he writes *tāshdān* 'imārat, house-of-stone, which the Persian text renders by 'imārat-i-sangīn. Wherever *tāsh* can be translated as meaning outer, this accords with Bābur's usual diction.

³ *bāghcha* (Index *s.n.*). That Bābur was the admitted pioneer of orderly gardens in India is shewn by the 30th *Āyīn*, On Perfumes :—"After the foot-prints of Firdaus-makāni (Bābur) had added to the glory of Hindūstān, embellishment by avenues and landscape-gardening was seen, while heart-expanding buildings and the sound of falling-waters widened the eyes of beholders."

⁴ Perhaps *gaz*, each somewhat less than 36 inches.

well with a flight of steps, which in Hindūstān is called a *wāīn*.¹ This well was begun before the Chār-bāgh²; they were busy digging it in the true Rains ('*āīn bīshkāl*, Sāwan and Bhadon); it fell in several times and buried the hired workmen; it was finished after the Holy Battle with Rānā Sangā, as is stated in the inscription on the stone that bears the chronogram of its completion. It is a complete *wāīn*, having a three-storeyed house in it. The lowest storey consists of three rooms, each of which opens on the descending steps, at intervals of three steps from one another. When the water is at its lowest, it is one step below the bottom chamber; when it rises in the Rains, it sometimes goes into the top storey. In the middle storey an inner chamber has been excavated which connects with the domed building in which the bullock turns the well-wheel. The top storey is a single room, reached from two sides by 5 or 6 steps which lead down to it from the enclosure overlooked from the well-head. Facing the right-hand way down, is the stone inscribed with the date of completion. At the side of this well is another the bottom of which may be at half the depth of the first, and into which water comes from that first one when the bullock turns the wheel in the domed building afore-mentioned. This second well also is fitted with a wheel, by means of which water is carried along the ramparts to the high-garden. A stone building (*tāshdīn* '*īmārat*') stands at the mouth of the well and there is an outer (?) mosque³ outside (*tāshqārī*) the enclosure in which the well is. The mosque is not well done; it is in the Hindūstānī fashion.

Fol. 301.

(n. *Humāyūn's campaign*.)

At the time Humāyūn got to horse, the rebel amīrs under Naṣīr Khān *Nuhānī* and Ma'rūf *Farmūlī* were assembled at Jājmāū.⁴ Arrived within 20 to 30 miles of them, he sent out

¹ The more familiar Indian name is *baoli*. Such wells attracted Peter Mundy's attention; Yule gives an account of their names and plan (Mundy's *Travels in Asia*, Hakluyt Society, ed. R. C. Temple, and Yule's *Hobson Jobson s.n.* Bowly). Bābur's account of his great *wāīn* is not easy to translate; his interpreters vary from one another; probably no one of them has felt assured of translating correctly.

² *i.e.* the one across the river.

³ *tāsh masjid*; this, unless some adjectival affix (*e.g.* *dīn*) has been omitted by the scribe, I incline to read as meaning extra, supplementary, or outer, not as "mosque-of-stone".

⁴ or Jājmāwa, the old name for the sub-district of Kānhpūr (Cawnpur).

Fol. 301b.

Mūmin Ātāka for news; it became a raid for loot; Mūmin Ātāka was not able to bring even the least useful information. The rebels heard about him however, made no stay but fled and got away. After Mūmin Ātāka, Qusm-nāi (?) was sent for news, with Bābā Chuhra¹ and Būjka; they brought it of the breaking-up and flight of the rebels. Humāyūn advancing, took Jājmāū and passed on. Near Dilmāū² Faṭḥ Khān *Sarwānī* came and saw him, and was sent to me with Mahdī Khwāja and Muḥammad Sl. Mīrzā.

(o. *News of the Aūzbeqs.*)

This year 'Ubaidu'l-lāh Khān (*Aūzbeg*) led an army out of Bukhārā against Marv. In the citadel of Marv were perhaps 10 to 15 peasants whom he overcame and killed; then having taken the revenues of Marv in 40 or 50 days,³ he went on to Sarakhs. In Sarakhs were some 30 to 40 Red-heads (*Qizil-bāsh*) who did not surrender, but shut the Gate; the peasantry however scattered them and opened the Gate to the Aūzbeg who entering, killed the Red-heads. Sarakhs taken, he went against Tūs and Mashhad. The inhabitants of Mashhad being helpless, let him in. Tūs he besieged for 8 months, took possession of on terms, did not keep those terms, but killed every man of name and made their women captive.

(p. *Affairs of Gujrāt.*)

In this year Bahādur Khān,—he who now rules in Gujrāt in the place of his father Sl. Muẓaffar *Gujrātī*—having gone to Sl. Ibrāhīm after quarrel with his father, had been received without honour. He had sent dutiful letters to me while I was near Pānī-pat; I had replied by royal letters of favour and kindness summoning him to me. He had thought of coming, but changing his mind, drew off from Ibrāhīm's army towards Gujrāt. Meantime his father Sl. Muẓaffar had died (Friday Jumāda II. 2nd AH.—March 16th 1526 AD.); his elder brother Sikandar Shāh who was Sl. Muẓaffar's eldest son, had become

¹ i.e. of the Corps of Braves.

² Dilmāū is on the left bank of the Ganges, s.e. from Bareilly (Erskine).

³ *Marv-ning bundi-ni bāghlāb*, which Erskine renders by "Having settled the revenue of Merv", and de Courteille by, "*Après avoir occupé Merv.*" Were the year's revenues compressed into a 40 to 50 days collection?

ruler in their father's place and, owing to his evil disposition, Fol. 302. had been strangled by his slave 'Imādu'l-mulk, acting with others (Sha'ban 14th—May 25th). Bahādur Khān, while he was on his road for Gujrāt, was invited and escorted to sit in his father's place under the style Bahādur Shāh (Ramzān 26th—July 6th). He for his part did well ; he retaliated by death on 'Imādu'l-mulk for his treachery to his salt, and killed some others of his father's begs.¹ People point at him as a dread-naught (*bī bāk*) youth and a shedder of much blood.

¹ *i.e.* those who had part in his brother's murder. Cf. Niẓāmu'd-dīn Aḥmad's *Ṭabaqāt-i-akbarī* and the *Mīrat-i-sikandarī* (trs. *History of Gujrat* E. C. Bayley).

933 AH.—OCT. 8TH 1526 TO SEP. 27TH 1527 AD.¹

(a. *Announcement of the birth of a son.*)

In Muḥarram Beg Wais brought the news of Fārūq's birth; though a foot-man had brought it already, he came this month for the gift to the messenger of good tidings.² The birth must have been on Friday eve, Shawwāl 23rd (932 AH.—August 2nd 1526 AD.); the name given was Fārūq.

(b. *Casting of a mortar.*)

(October 22nd—Muḥarram 15th) Ustād 'Alī-qulī had been ordered to cast a large mortar for use against Biāna and other forts which had not yet submitted. When all the furnaces and materials were ready, he sent a person to me and, on Monday the 15th of the month, we went to see the mortar cast. Round the mortar-mould he had had eight furnaces made in which were the molten materials. From below each furnace a channel went direct to the mould. When he opened the furnace-holes on our arrival, the molten metal poured like water through all these channels into the mould. After awhile and before the mould was full, the flow stopped from one furnace after another. Ustād 'Alī-qulī must have made some miscalculation either as to the furnaces or the materials. In his great distress, he was for throwing himself into the mould of molten metal, but we comforted him, put a robe of honour on him, and so brought him out of his shame. The mould was left a day or two to cool; when it was opened, Ustād 'Alī-qulī with great delight sent to say, "The stone-chamber (*tāsh-awī*) is without defect; to cast the powder-compartment (*dārū-khāna*) is easy." He got

¹ Elph. MS. f. 252; W.-i-B. I.O. 215 f. 199b and 217 f. 208b; Mems. p. 343.

² *siūnchī* (Zenker). Fārūq was Māhim's son; he died in 934 A.H. before his father had seen him.

the stone-chamber out and told off a body of men to accoutre¹ it, while he busied himself with casting the powder-compartment.

(c. *Varia.*)

Mahdī Khwāja arrived bringing Faṭḥ Khān *Sarwānī* from Humāyūn's presence, they having parted from him in Dilmāu. I looked with favour on Faṭḥ Khān, gave him the *parganas* that had been his father 'Aẓam-humāyūn's, and other lands also, one *pargana* given being worth a *krūr* and 60 *laks*.²

In Hindūstān they give permanent titles [*muqarrarī khitāblār*] to highly-favoured amīrs, one such being 'Aẓam-humāyūn (August Might), one Khān-i-jahān (Khan-of-the-world), another Khān-i-khānān (Khān-of-khāns). Faṭḥ Khān's father's title was 'Aẓam-humāyūn but I set this aside because on account of Humāyūn it was not seemly for any person to bear it, and I gave Faṭḥ Khān *Sarwānī* the title of Khān-i-jahān. Fol. 303.

(*November 14th*) On Wednesday the 8th of Ṣafar³ awnings were set up (in the Chār-bāgh) at the edge of the large tank beyond the tamarind-trees, and an entertainment was prepared there. We invited Faṭḥ Khān *Sarwānī* to a wine-party, gave him wine, bestowed on him a turban and head-to-foot of my own wearing, uplifted his head with kindness and favour⁴ and allowed him to go to his own districts. It was arranged for his son Maḥmūd to remain always in waiting.

(d. *Various military matters.*)

(*November 30th*) On Wednesday the 24th of Muḥarram⁵ Muḥammad 'Alī (son of Mihtar) Ḥaidar the stirrup-holder was

¹ *ṣalaḥ*. It is clear from the "*tāsh-awī*" (Pers. trs. *khāna-i-sang*) of this mortar (*qāzān*) that stones were its missiles. Erskine notes that from Bābur's account cannon would seem sometimes to have been made in parts and clamped together, and that they were frequently formed of iron bars strongly compacted into a circular shape. The accoutrement (*ṣalaḥ*) presumably was the addition of fittings.

² About £40,000 sterling (Erskine).

³ The MSS. write Ṣafar but it seems probable that Muḥarram should be substituted for this; one ground for not accepting Ṣafar being that it breaks the consecutive order of dates, another that Ṣafar allows what seems a long time for the journey from near Dilmāu to Āgra. All MSS. I have seen give the 8th as the day of the month but Erskine has 20th. In this part of Bābur's writings dates are sparse; it is a narrative and not a diary.

⁴ This phrase, foreign to Bābur's diction, smacks of a Court-Persian milieu.

⁵ Here the Elph. MS. has Ṣafar Muḥarram (f. 253), as has also I.O. 215 f. 200b, but it seems unsafe to take this as an *al Ṣafarānī* extension of Muḥarram because Muḥ.-Ṣafar 24th was not a Wednesday. As in the passage noted just above, it seems likely that Muḥarram is right.

sent (to Humāyūn) with this injunction, "As—thanks be to God!—the rebels have fled, do you, as soon as this messenger arrives, appoint a few suitable begs to Jūnpūr, and come quickly to us yourself, for Rānā Sangā the Pagan is conveniently close; let us think first of him!"

After (Humāyūn's) army had gone to the East, we appointed, to make a plundering excursion into the Bīāna neighbourhood, Tardī Beg (brother) of Qūj Beg with his elder brother Sher-afgan, Muḥammad Khalīl the master-gelder (*akhta-begī*) with his brethren and the gelders (*akhtachīlār*),¹ Rustam *Turkmān* with his brethren, and also, of the Hindūstānī people, Daud *Sarwānī*.

Fol. 303b. If they, by promise and persuasion, could make the Bīāna garrison look towards us, they were to do so; if not, they were to weaken the enemy by raid and plunder.

In the fort of Tahangar² was 'Ālam Khān the elder brother of that same Nizām Khān of Bīāna. People of his had come again and again to set forth his obedience and well-wishing; he now took it on himself to say, "If the Pādshāh appoint an army, it will be my part by promise and persuasion to bring in the quiver-weavers of Bīāna and to effect the capture of that fort." This being so, the following orders were given to the braves of Tardī Beg's expedition, "As 'Ālam Khān, a local man, has taken it on himself to serve and submit in this manner, act you with him and in the way he approves in this matter of Bīāna." Swordsmen though some Hindūstānīs may be, most of them are ignorant and unskilled in military move and stand (*yūrūsh u tūrūsh*), in soldierly counsel and procedure. When our expedition joined 'Ālam Khān, he paid no attention to what any-one else said, did not consider whether his action was good or bad, but went close up to Bīāna, taking our men with him. Our expedition numbered from 250 to 300 Turks with somewhat over 2000 Hindūstānīs and local people, while Nizām Khān of Bīāna's Afghāns and *sipāhīs*³ were an army of over 4000 horse and of foot-men themselves again, more than 10,000. Nizām Khān

Fol. 304.

¹ Cf. f. 15b note to Qambar-i-'alī. The title *Akhta-begī* is to be found translated by "Master of the Horse", but this would not suit both uses of *akhta* in the above sentence. Cf. Shaw's Vocabulary.

² i.e. Tahangarh in Karauli, Rājputāna.

³ Perhaps *sipāhī* represents Hindūstānī foot-soldiers.

looked his opponents over, sallied suddenly out and, his massed horse charging down, put our expeditionary force to flight. His men unhorsed his elder brother 'Ālam Khān, took 5 or 6 others prisoner and contrived to capture part of the baggage. As we had already made encouraging promises to Nizām Khān, we now, spite of this last impropriety, pardoned all earlier and this later fault, and sent him royal letters. As he heard of Rānā Sangā's rapid advance, he had no resource but to call on Sayyid Rafī¹ for mediation, surrender the fort to our men, and come in with Sayyid Rafī, when he was exalted to the felicity of an interview.² I bestowed on him a pargana in Miān-dū-āb worth 20 *laks*.³ Dost, Lord-of-the-gate was sent for a time to Biāna, but a few days later it was bestowed on Madhī Khwāja with a fixed allowance of 70 *laks*,⁴ and he was given leave to go there.

Tātār Khān *Sārang-khānī*, who was in Gūālīār, had been sending constantly to assure us of his obedience and good-wishes. After the pagan took Kandār and was close to Biāna, Dharmankat, one of the Gūālīār rājas, and another pagan styled Khān-i-jahān, went into the Gūālīār neighbourhood and, coveting the fort, began to stir trouble and tumult. Tātār Khān, thus placed in difficulty, was for surrendering Gūālīār (to us). Most of our begs, household and best braves being away with (Humāyūn's) army or on various raids, we joined to Raḥīm-dād a few Bhīra men and Lāhorīs with Hastachī⁵ *tūnqīār* and his brethren. We assigned *parganas* in Gūālīār itself to all those mentioned above. Mullā Apāq and Shaikh Gurān (G'huṛān) went also with them, they to return after Raḥīm-dād was established in Gūālīār. By the time they were near Gūālīār however, Tātār Khān's views had changed, and he did not invite them into the fort. Meantime Shaikh Muḥammad *Ghaus* (Helper), a darwish-like man, not only very learned but with a large following of students and disciples, sent from inside the fort to say to Raḥīm-dād, "Get yourselves into the fort somehow, for

Fol. 304b.

¹ Rafī'u-d-dīn *Ṣafawī*, a native of Īj near the Persian Gulf, teacher of Abū'l-faḥr's father and buried near Āgra (*Āyīn-i-akbarī*).

² This phrase, again, departs from Bābur's simplicity of statement.

³ About £5,000 (Erskine).

⁴ About £17,500 (Erskine).

⁵ Hai. MS. and 215 f. 201b, Hasti; Elph. MS. f. 254, and Ilminsky, p. 394, Aīmishchī; *Memoirs*, p. 346, Imshiji, so too *Mémoires*, ii, 257.

the views of this person (Tātār Khān) have changed, and he has evil in his mind." Hearing this, Raḥīm-dād sent to say to Tātār Khān, "There is danger from the Pagan to those outside; let me bring a few men into the fort and let the rest stay outside." Under insistence, Tātār Khān agreed to this, and Raḥīm-dād went in with rather few men. Said he, "Let our people stay near this Gate," posted them near the Hātī-pul (Elephant-gate) and through that Gate during that same night brought in the whole of his troop. Next day, Tātār Khān, reduced to helplessness, willy-nilly, made over the fort, and set out to come and wait on me in Āgra. A subsistence allowance of 20 *laks* was assigned to him on Biānwān *pargana*.¹

Fol. 305.

Muḥammad *Zaitūn* also took the only course open to him by surrendering Dūlpūr and coming to wait on me. A *pargana* worth a few *laks* was bestowed on him. Dūlpūr was made a royal domain (*khālṣa*) with Abū'l-faṭḥ *Turkmān*² as its military-collector (*shiqdār*).

In the Ḥiṣār-firūza neighbourhood Ḥamīd Khān *Sārang-khānī* with a body of his own Afghāns and of the Panī Afghāns he had collected—from 3 to 4,000 in all—was in a hostile and troublesome attitude. On Wednesday the 15th Ṣafar (Nov. 21st) we appointed against him Chīn-tīmūr Sī. (*Chaghatāi*) with the commanders Secretary Aḥmadī, Abū'l-faṭḥ *Turkmān*, Malik Dād *Kararānī*³ and Mujāhid Khān of Multān. These going, fell suddenly on him from a distance, beat his Afghāns well, killed a mass of them and sent in many heads.

(e. *Embassy from Persia*.)

In the last days of Ṣafar, Khwājagī Asad who had been sent to Shāh-zāda Ṭahmāsp⁴ in 'Irāq, returned with a *Turkmān* named Sulaimān who amongst other gifts brought two Circassian girls (*qīzlār*).

¹ About £5000 (Erskine). Biānwān lies in the *sūbah* of Āgra.

² Cf. f. 175 for Bābur's estimate of his service.

³ Cf. f. 268b for Bābur's clemency to him.

⁴ Firishṭa (Briggs ii, 53) mentions that Asad had gone to Ṭahmāsp from Kābul to congratulate him on his accession. Shāh Ismā'il had died in 930 AH. (1524 AD.); the title Shāh-zāda is a misnomer therefore in 933 AH.—one possibly prompted by Ṭahmāsp's youth.

(*f. Attempt to poison Bābur.*)

(*Dec. 21st*) On Friday the 16th of the first Rabi' a strange event occurred which was detailed in a letter written to Kābul. That letter is inserted here just as it was written, without addition or taking-away, and is as follows :—¹

"The details of the momentous event of Friday the 16th of the first Rabi' in the date 933 [Dec. 21st 1526 AD.] are as follows :—The ill-omened old woman ² Ibrāhīm's mother heard that I ate things from the hands of Hindūstānīs—the thing being that three or four months earlier, as I had not seen Hindūstānī dishes, I had ordered Ibrāhīm's cooks to be brought and out of 50 or 60 had kept four. Of this she heard, sent to Atāwa (Etāwa) for Aḥmad the *chāshnīgīr*—in Hindūstān they call a taster (*bakāwal*) a *chāshnīgīr*—and, having got him, ³ gave a *tūla* of poison, wrapped in a square of paper,—as has been mentioned a *tūla* is rather more than 2 *miṣqāls* ⁴—into the hand of a slave-woman who was to give it to him. That poison Aḥmad gave to the Hindūstānī cooks in our kitchen, promising them four *parganas* if they would get it somehow into the food. Following the first slave-woman that ill-omened old woman sent a second to see if the first did or did not give the poison she had received to Aḥmad. Well was it that Aḥmad put the poison not into the cooking-pot but on a dish ! He did not put it into the pot because I had strictly ordered the tasters to compel any Hindūstānīs who were present while food was cooking in the pots, to taste that food.⁵ Our graceless tasters were neglectful when the food (*āsh*) was being dished up. Thin slices of bread were put on a porcelain dish ; on these less than half of the paper packet of poison was sprinkled, and over this buttered

Fol. 305b.

¹ The letter is likely to have been written to Māhim and to have been brought back to India by her in 935 AH. (*f.* 380b). Some MSS. of the Pers. trs. reproduce it in Turkī and follow this by a Persian version ; others omit the Turkī.

² Turkī, *būā*. Hindī *bawā* means sister or paternal-aunt but this would not suit from Bābur's mouth, the more clearly not that his epithet for the offender is *bad-bakht*. Gul-badan (H.N. *f.* 19) calls her "ill-omened demon".

³ She may have been still in the place assigned to her near Āgra when Bābur occupied it (*f.* 269).

⁴ *f.* 290. Erskine notes that the *tūla* is about equal in weight to the silver *rūpī*.

⁵ It appears from the kitchen-arrangements detailed by Abū'l-faḡl, that before food was dished up, it was tasted from the pot by a cook and a subordinate taster, and next by the Head-taster.

Fol. 306. fritters were laid. It would have been bad if the poison had been strewn on the fritters or thrown into the pot. In his confusion, the man threw the larger half into the fire-place."

"On Friday, late after the Afternoon Prayer, when the cooked meats were set out, I ate a good deal of a dish of hare and also much fried carrot, took a few mouthfuls of the poisoned Hindūstānī food without noticing any unpleasant flavour, took also a mouthful or two of dried-meat (*qāq*). Then I felt sick. As some dried meat eaten on the previous day had had an unpleasant taste, I thought my nausea due to the dried-meat. Again and again my heart rose; after retching two or three times I was near vomiting on the table-cloth. At last I saw it would not do, got up, went retching every moment of the way to the water-closet (*āb-khāna*) and on reaching it vomited much. Never had I vomited after food, used not to do so indeed while drinking. I became suspicious; I had the cooks put in ward and ordered some of the vomit given to a dog and the dog to be watched. It was somewhat out-of-sorts near the first watch of the next day; its belly was swollen and however much people threw stones at it and turned it over, it did not get up. In that state it remained till mid-day; it then got up; it did not die.

Fol. 306b. One or two of the braves who also had eaten of that dish, vomited a good deal next day; one was in a very bad state. In the end all escaped. (*Persian*) 'An evil arrived but happily passed on!' God gave me new-birth! I am coming from that other world; I am born today of my mother; I was sick; I live; through God, I know today the worth of life!"^x

"I ordered Pay-master Sl. Muḥammad to watch the cook; when he was taken for torture (*qīn*), he related the above particulars one after another."

"Monday being Court-day, I ordered the grandees and notables, amīrs and wazīrs to be present and that those two men and two women should be brought and questioned. They there related the particulars of the affair. That taster I had cut in pieces, that cook skinned alive; one of those women I had thrown

^x The Turkī sentences which here follow the well-known Persian proverb, *Rasīda būd balāi walī ba khair guzashī*, are entered as verse in some MSS. ; they may be a prose quotation.

under an elephant, the other shot with a match-lock. The old woman (*būā*) I had kept under guard ; she will meet her doom, the captive of her own act.”¹

“On Saturday I drank a bowl of milk, on Sunday *‘araq* in which stamped-clay was dissolved.² On Monday I drank milk in which were dissolved stamped-clay and the best theriac,³ a strong purge. As on the first day, Saturday, something very dark like parched bile was voided.”

“Thanks be to God ! no harm has been done. Till now I had not known so well how sweet a thing life can seem ! As the line has it, ‘He who has been near to death knows the worth of life.’ Spite of myself, I am all upset whenever the dreadful occurrence comes back to my mind. It must have been God’s favour gave me life anew ; with what words can I thank him?” Fol. 307.

“Although the terror of the occurrence was too great for words, I have written all that happened, with detail and circumstance, because I said to myself, ‘Don’t let their hearts be kept in anxiety !’ Thanks be to God ! there may be other days yet to see ! All has passed off well and for good ; have no fear or anxiety in your minds.”

“This was written on Tuesday the 20th of the first Rabi’, I being then in the Chār-bāgh.”

When we were free from the anxiety of these occurrences, the above letter was written and sent to Kābul.

(*g. Dealings with Ibrāhīm’s family.*)

As this great crime had raised its head through that ill-omened old woman (*būā-i-bad-bakht*), she was given over to Yūnas-i-‘alī and Khwājagī Asad who after taking her money and goods, slaves and slave-women (*dādūk*), made her over for careful watch to ‘Abdu’r-raḥīm *shaghāwal*.⁴ Her grandson, Ibrāhīm’s son had been cared for with much respect and delicacy, but as the attempt on my life had been made, clearly, by that family, it

¹ She, after being put under contribution by two of Bābur’s officers (f. 307b) was started off for Kābul, but, perhaps dreading her reception there, threw herself into the Indus in crossing and was drowned. (Cf. A.N. trs. H. Beveridge *Errata and addenda* p. xi for the authorities.)

² *gil makhtūm*, Lemnian earth, *terra sigillata*, each piece of which was impressed, when taken from the quarry, with a guarantee-stamp (Cf. Ency. Br. *s.n.* Lemnos).

³ *tiriāq-i-fūrūq*, an antidote.

⁴ Index *s.n.*

did not seem advisable to keep him in Āgra; he was joined therefore to Mullā Sarsān—who had come from Kāmran on important business—and was started off with the Mullā to Kāmran on Thursday Rabi' I. 29th (Jan. 3rd 1527 AD.).¹

(*h. Humāyūn's campaign.*)

Fol. 307b.

Humāyūn, acting against the Eastern rebels² took Jūna-pūr (*sic*), went swiftly against Naṣīr Khān (*Nūhānī*) in Ghāzī-pūr and found that he had gone across the Gang-river, presumably on news* of Humāyūn's approach. From Ghāzī-pūr Humāyūn went against Kharīd³ but the Afghāns of the place had crossed the Sārū-water (Gogra) presumably on the news* of his coming. Kharīd was plundered and the army turned back.

Humāyūn, in accordance with my arrangements, left Shāh Mir Ḥusain and Si. Junaid with a body of effective braves in Jūna-pūr, posted Qāzī Jīā with them, and placed Shaikh Bāyazīd [*Farmūlī*] in Aude (Oude). These important matters settled, he crossed Gang from near Karrah-Mānikpūr and took the Kālpī road. When he came opposite Kālpī, in which was Jalāl Khān *Jik-hat's* (son) 'Ālam Khān who had sent me dutiful letters but had not waited on me himself, he sent some-one to chase fear from 'Ālam Khān's heart and so brought him along (to Āgra).

Humāyūn arrived and waited on me in the Garden of Eight-paradises⁴ on Sunday the 3rd of the 2nd Rabi' (Jan. 6th 1527 AD.). On the same day Khwāja Dost-i-khāwand arrived from Kābul.

(*i. Rānā Sangā's approach.*)⁵

Meantime Mahdī Khwāja's people began to come in, treading on one another's heels and saying, "The Rānā's advance is

¹ Kāmran was in Qandahār (Index *s.n.*). Erskine observes here that Bābur's omission to give the name of Ibrāhīm's son, is noteworthy; the son may however have been a child and his name not known to or recalled by Bābur when writing some years later.

² f. 299b.

³ The *Āyīn-i-akbarī* locates this in the *sarkār* of Jūn-pūr, a location suiting the context. The second Persian translation ('Abdu'r-raḥīm's) has here a scribe's skip from one "news" to another (both asterisked in my text); hence Erskine has an omission.

⁴ This is the Chār-bāgh of f. 300, known later as the Rām (Arām)-bāgh (Garden-of-rest).

⁵ Presumably he was coming up from Marwār.

certain. Ḥasan Khān *Mīwātī* is heard of also as likely to join him. They must be thought about above all else. It would favour our fortune, if a troop came ahead of the army to reinforce Biāna.”

Fol. 308.

Deciding to get to horse, we sent on, to ride light to Biāna, the commanders Muḥammad Sl. Mīrzā, Yūnas-i-‘alī, Shāh Maṣṣūr *Barlās*, Kitta Beg, Qismatī¹ and Būjka.

In the fight with Ibrāhīm, Ḥasan Khān *Mīwātī*’s son Nāhar Khān had fallen into our hands; we had kept him as an hostage and, ostensibly on his account, his father had been making comings-and-goings with us, constantly asking for him. It now occurred to several people that if Ḥasan Khān were conciliated by sending him his son, he would thereby be the more favourably disposed and his waiting on me might be the better brought about. Accordingly Nāhar Khān was dressed in a robe of honour; promises were made to him for his father, and he was given leave to go. That hypocritical mannikin [Ḥasan Khān] must have waited just till his son had leave from me to go, for on hearing of this and while his son as yet had not joined him, he came out of Alūr (Alwar) and at once joined Rānā Sangā in Toda(bhīm, Āgra District). It must have been ill-judged to let his son go just then.

Meantime much rain was falling; parties were frequent; even Humāyūn was present at them and, abhorrent though it was to him, sinned² every few days.

(j. *Tramontane affairs*.)

One of the strange events in these days of respite³ was this:—When Humāyūn was coming from Fort Victory (Qila’-i-ṣafar) to join the Hindūstān army, (Muḥ. 932 AH.—Oct. 1525 AD.) Mullā Bābā of Pashāghar (*Chaghatāī*) and his younger brother Bābā Shaikh deserted on the way, and went to Kitīn-qarā Sl. (*Aūzbeḡ*), into whose hands Balkh had fallen through the

Fol. 308b.

¹ This name varies; the Hai. MS. in most cases writes Qismatī, but on f. 267b, Qismatāī; the Elph. MS. on f. 220 has Q:s:mnāī; De Courteille writes Qismi.

² *arkāb qildī*, perhaps drank wine, perhaps ate opium-confections to the use of which he became addicted later on (Gulbadan’s *Humāyūn-nāma* f. 30b and 73b).

³ *furṣatllār*, i.e. between the occupation of Āgra and the campaign against Rānā Sangā.

enfeeblement of its garrison.¹ This hollow mannikin and his younger brother having taken the labours of this side (Cis-Balkh?) on their own necks, come into the neighbourhood of Aībak, Khurram and Sār-bāgh.²

Shāh Sikandar—his footing in Ghūrī lost through the surrender of Balkh—is about to make over that fort to the Aūzbeg, when Mullā Bābā and Bābā Shaikh, coming with a few Aūzbegs, take possession of it. Mīr Hamah, as his fort is close by, has no help for it; he is for submitting to the Aūzbeg, but a few days later Mullā Bābā and Bābā Shaikh come with a few Aūzbegs to Mīr Hamah's fort, purposing to make the Mīr and his troop march out and to take them towards Balkh. Mīr Hamah makes Bābā Shaikh dismount inside the fort, and gives the rest felt huts (*āūtāq*) here and there. He slashes at Bābā Shaikh, puts him and some others in bonds, and sends a man galloping off to Tīngri-birdi (*Qūchīn*, in Qūndūz). Tīngri-birdi sends off Yār-i-'alī and 'Abdu'l-laṭīf with a few effective braves, but before they reach Mīr Hamah's fort, Mullā Bābā has arrived there with his Aūzbegs; he had thought of a hand-to-hand fight (*aurūsh-mūrūsh*), but he can do nothing. Mīr Hamah and his men joined Tīngri-birdi's and came to Qūndūz. Bābā Shaikh's wound must have been severe; they cut his head off and Mīr Hamah brought it (to Āgra) in these same days of respite. I uplifted his head with favour and kindness, distinguishing him amongst his fellows and equals. When Bāqī *shaghāwal* went [to Balkh]³ I promised him a *ser* of gold for the head of each of the ill-conditioned old couple; one *ser* of gold was now given to Mīr Hamah for Bābā Shaikh's head, over and above the favours referred to above.⁴

Fol. 309.

(*k. Action of part of the Biāna reinforcement.*)

Qismatī who had ridden light for Biāna, brought back several heads he had cut off; when he and Būjka had gone with a few

¹ Apparently the siege Bābur broke up in 931 AH. had been renewed by the Aūzbegs (f. 255b and Trs. Note s.a. 931 AH. section c).

² These places are on the Khulm-river between Khulm and Kāhmard. The present tense of this and the following sentences is Bābur's.

³ f. 261.

⁴ Erskine here notes that if the *ser* Bābur mentions be one of 14 *tūlas*, the value is about £27; if of 24 *tūlas*, about £45.

braves to get news, they had beaten two of the Pagan's scouting-parties and had made 70 to 80 prisoners. Qismatī brought news that Ḥasan Khān *Mīrwātī* really had joined Rānā Sangā.

(l. *Trial-test of the large mortar of f. 302.*)

(Feb. 10th) On Sunday the 8th of the month (Jumāda I.), I went to see Ustād 'Alī-qulī discharge stones from that large mortar of his in casting which the stone-chamber was without defect and which he had completed afterwards by casting the powder-compartment. It was discharged at the Afternoon Prayer; the throw of the stone was 1600 paces. A gift was made to the Master of a sword-belt, robe of honour, and *tīpūchāq* (horse).

(m. *Bābur leaves Āgra against Rānā Sangā.*)

(Feb. 11th) On Monday the 9th of the first Jumāda, we got out of the suburbs of Āgra, on our journey (*saḡar*) for the Holy War, and dismounted in the open country, where we remained three or four days to collect our army and be its rallying-point.¹ As little confidence was placed in Hindūstānī people, the Hindūstān amīrs were inscribed for expeditions to this or to that side:—'Ālam Khān (*Tahangarī*) was sent hastily to Gūālīār to reinforce Raḥīm-dād; Makan, Qāsīm Beg *Sanbalī* (*Sam̄bhalī*), Ḥamīd with his elder and younger brethren and Muḥammad *Zaitūn* were inscribed to go swiftly to Sanbal. Fol. 309b.

(n. *Defeat of the advance-force.*)

Into this same camp came the news that owing to Rānā Sangā's swift advance with all his army,² our scouts were able neither to get into the fort (Bīāna) themselves nor to send news into it. The Bīāna garrison made a rather incautious sally too far out; the enemy fell on them in some force and put them to

¹ T. *chāpdūq*. Cf. the two Persian translations 215 f. 205b and 217 f. 215; also Ilminsky, p. 401.

² *būlgān chīrīkī*. The Rānā's forces are thus stated by Tod (*Rājastān; Annals of Marwār* Cap. ix):—"Eighty thousand horse, 7 Rajas of the highest rank, 9 Raos, and 104 chieftains bearing the titles of Rawul and Rawut, with 500 war-elephants, followed him into the field." Bābur's army, all told, was 12,000 when he crossed the Indus from Kābul; it will have had accretions from his own officers in the Panj-āb and some also from other quarters, and will have had losses at Pānipat; his reliable kernel of fighting-strength cannot but have been numerically insignificant, compared with the Rājput host. Tod says that almost all the princes of Rājastān followed the Rānā at Kanwā.

roul.¹ There Sangur Khān *Janjūha* became a martyr. Kitta Beg had galloped into the pell-mell without his cuirass ; he got one pagan afoot (*yāyāglātīb*) and was overcoming him, when the pagan snatched a sword from one of Kitta Beg's own servants and slashed the Beg across the shoulder. Kitta Beg suffered great pain ; he could not come into the Holy-battle with Rānā Sangā, was long in recovering and always remained blemished.

Whether because they were themselves afraid, or whether to frighten others is not known but Qismatī, Shāh Maṣṣūr *Barlās* and all from Bīāna praised and lauded the fierceness and valour of the pagan army.

Qāsim Master-of-the-horse was sent from the starting-ground (*safar qilghān yūrt*) with his spademen, to dig many wells where the army was next to dismount in the Madhākūr *pargana*.

(Feb. 16th) Marching out of Āgra on Saturday the 14th of the first Jumāda, dismount was made where the wells had been dug. We marched on next day. It crossed my mind that the well-watered ground for a large camp was at Sikrī.² It being possible that the Pagan was encamped there and in possession of the water, we arrayed precisely, in right, left and centre. As Qismatī and Darwish-i-muḥammad *Sārbān* in their comings and goings had seen and got to know all sides of Bīāna, they were sent ahead to look for camping-ground on the bank of the Sikrī-lake (*kūl*). When we reached the (Madhākūr) camp, persons were sent galloping off to tell Mahdī Khwāja and the Bīāna garrison to join me without delay. Humāyūn's servant Beg Mīrak *Mughūl* was sent out with a few braves to get news of the Pagan. They started that night, and next morning brought word that he was heard of as having arrived and dismounted at a place one *kuroh* (2 miles) on our side (*aiḷkārāk*) of Basāwar.³ On this same day Mahdī Khwāja and Muḥammad Sl. Mīrzā rejoined us with the troops that had ridden light to Bīāna.

¹ *dūrbātūr*. This is the first use of the word in the *Bābur-nāma* ; the defacer of the Elph. Codex has altered it to *aurātūr*.

² Shaikh Zain records [Abū'l-faḥl also, perhaps quoting from him] that Bābur, by varying diacritical points, changed the name Sikrī to Shukrī in sign of gratitude for his victory over the Rānā. The place became the Faṭhpūr-sikrī of Akbar.

³ Erskine locates this as 10 to 12 miles n.w. of Bīāna.

(o. *Discomfiture of a reconnoitring party.*)

The begs were appointed in turns for scouting-duty. When it was 'Abdu'l-'aziz's turn, he went out of Sikrī, looking neither before nor behind, right out along the road to Kanwā which is 5 *kuroh* (10 m.) away. The Rānā must have been marching forward; he heard of our men's moving out in their reinless (*jalāū-sīz*) way, and made 4 or 5,000 of his own fall suddenly on them. With 'Abdu'l-'aziz and Mullā Apāq may have been 1000 to 1500 men; they took no stock of their opponents but just got to grips; they were hurried off at once, many of them being made prisoner. Fol. 310b.

On news of this, we despatched Khalifa's Muḥibb-i-'alī with Khalifa's retainers. Mullā Ḥusain and some others *aūbrūq-sūbrūq*¹ were sent to support them,² and Muḥammad 'Alī *Jang-jang* also. Presumably it was before the arrival of this first, Muḥibb-i-'alī's, reinforcement that the Pagan had hurried off 'Abdu'l-'aziz and his men, taken his standard, martyred Mullā Nī'mat, Mullā Dāūd and the younger brother of Mullā Apāq, with several more. Directly the reinforcement arrived the pagans overcame Ṭāhir-tibrī, the maternal uncle of Khalifa's Muḥibb-i-'alī, who had not got up with the hurrying reinforcement [?].³ Meantime Muḥibb-i-'alī even had been thrown down,

¹ This phrase has not occurred in the B.N. before; presumably it expresses what has not yet been expressed; this Erskine's rendering, "each according to the speed of his horse," does also. The first Persian translation, which in this portion is by Muḥammad-qulī *Mughūl Hīṣārī*, translates by *az dambāl yak dīgar* (I.O. 215, f. 205b); the second, 'Abdu'r-rāḥīm's, merely reproduces the phrase; De Courteille (ii, 272) appears to render it by (amirs) *que je ne nomme pas*. If my reading of Ṭāhir-tibrī's failure be correct (*infra*), Erskine's translation suits the context.

² The passage cut off by my asterisks has this outside interest that it forms the introduction to the so-called "Fragments", that is, to certain Turki matter not included in the standard *Bābur-nāma*, but preserved with the Kehr-Ilminsky-de Courteille text. As is well-known in Bāburiana, opinion has varied as to the genesis of this matter; there is now no doubt that it is a translation into Turki from the (*Persian*) *Akbar-nāma*, prefaced by the above-asterisked passage of the *Bābur-nāma* and continuous (with slight omissions) from Bib. Ind. ed. i, 106 to 120 (trs. H. Beveridge i, 260 to 282). It covers the time from before the battle of Kanwā to the end of Abū'l-fazl's description of Bābur's death, attainments and Court; it has been made to seem Bābur's own, down to his death-bed, by changing the third person of A.F.'s narrative into the autobiographical first person. (Cf. Ilminsky, p. 403 l. 4 and p. 494; *Mémoires* ii, 272 and 443 to 464; JRAS. 1908, p. 76.)

A minute point in the history of the B.N. manuscripts may be placed on record here; *viz.* that the variants from the true *Bābur-nāma* text which occur in the Kehr-Ilminsky one, occur also in the corrupt Turki text of I.O. No. 214 (JRAS 1900, p. 455).

³ *chāpār kūmak yīmās*, perhaps implying that the speed of his horses was not equal to that of Muḥibb-i-'alī's. Translators vary as to the meaning of the phrase.

but Bāltū getting in from the rear, brought him out. The enemy pursued for over a *kuroh* (2 m.), stopped however at the sight of the black mass of Muḥ. 'Alī *Jang-jang's* troops.

Foot upon foot news came that the foe had come near and nearer. We put on our armour and our horses' mail, took our arms and, ordering the carts to be dragged after us, rode out at the gallop. We advanced one *kuroh*. The foe must have turned aside.

(*p. Bābur fortifies his camp.*)

For the sake of water, we dismounted with a large lake (*kūl*) on one side of us. Our front was defended by carts chained together*, the space between each two, across which the chains stretched, being 7 or 8 *qārī* (*circa* yards). Muṣṭafa Rūmī had had the carts made in the Rūmī way, excellent carts, very strong and suitable.¹ As Ustād 'Alī-qulī was jealous of him, Muṣṭafa was posted to the right, in front of Humāyūn. Where the carts did not reach to, Khurāsānī and Hindūstānī spadesmen and miners were made to dig a ditch.

Fol. 311.

Owing to the Pagan's rapid advance, to the fighting-work in Bīāna and to the praise and laud of the pagans made by Shāh Maṣṣūr, Qismatī and the rest from Bīāna, people in the army shewed sign of want of heart. On the top of all this came the defeat of 'Abdu'l-'azīz. In order to hearten our men, and give a look of strength to the army, the camp was defended and shut in where there were no carts, by stretching ropes of raw hide on wooden tripods, set 7 or 8 *qārī* apart. Time had drawn out to 20 or 25 days before these appliances and materials were fully ready.²

(*q. A reinforcement from Kābul.*)

Just at this time there arrived from Kābul Qāsim-i-ḥusain Sl. (*Aūzbeḡ Shaibān*) who is the son of a daughter of Sl. Ḥusain M. (*Bāi-qarā*), and with him Aḥmad-i-yūsuf (*Aūghlāqchī*), Qawwām-i-aūrdū Shāh and also several single friends of mine,

¹ Erskine and de Courteille both give Muṣṭafa the commendation the Turkī and Persian texts give to the carts.

² According to Tod's *Rājastān*, negotiations went on during the interval, having for their object the fixing of a frontier between the Rānā and Bābur. They were conducted by a "traitor" Salah'd-dīn Tūār the chief of Raisin, who moreover is said to have deserted to Bābur during the battle.

counting up in all to 500 men. Muḥammad Sharīf, the astrologer of ill-augury, came with them too, so did Bābā Dost the water-bearer (*sūchī*) who, having gone to Kābul for wine, had there Fol. 311b. loaded three strings of camels with acceptable Ghaznī wines.

At a time such as this, when, as has been mentioned, the army was anxious and afraid by reason of past occurrences and vicissitudes, wild words and opinions, this Muḥammad Sharīf, the ill-augurer, though he had not a helpful word to say to me, kept insisting to all he met, "Mars is in the west in these days; ¹ who comes into the fight from this (east) side will be defeated." Timid people who questioned the ill-augurer, became the more shattered in heart. We gave no ear to his wild words, made no change in our operations, but got ready in earnest for the fight.

(*Feb. 24th*). On Sunday the 22nd (of Jumāda I.) Shaikh Jamāl was sent to collect all available quiver-wearers from between the two waters (Ganges and Jumna) and from Dihlī, so that with this force he might over-run and plunder the Mīwāt villages, leaving nothing undone which could awaken the enemy's anxiety for that side. Mullā Tark-i-'alī, then on his way from Kābul, was ordered to join Shaikh Jamāl and to neglect nothing of ruin and plunder in Mīwāt; orders to the same purport were given also to Maghfūr the Dīwān. They went; they over-ran and raided a few villages in lonely corners (*būjqāq*); they took some prisoners; but their passage through did not arouse much anxiety!

(*r. Bābur renounces wine.*)

On Monday the 23rd of the first Jumāda (Feb. 25th), when Fol. 312. I went out riding, I reflected, as I rode, that the wish to cease from sin had been always in my mind, and that my forbidden acts had set lasting stain upon my heart. Said I, "Oh! my soul!"

(*Persian*) "How long wilt thou draw savour from sin?
Repentance is not without savour, taste it!" ²

¹ Cf. f. 89 for Bābur's disastrous obedience to astrological warning.

² For the reading of this second line, given by the good MSS. viz. *Tauba ham bī maza nīst, bachash*, Ilminsky (p. 405) has *Tauba ham bī maza, mast bakhis*, which de Courteille [II, 276] renders by, "*O ivrogne insensé! que ne gôûtes-tu aussi à la pénitence?*" The Persian couplet seems likely to be a quotation and may yet be found elsewhere. It is not in the Rāmpūr Dīwān which contains the Turkī verses following it (E. D. Ross p. 21).

(*Turkī*) Through years how many has sin defiled thee?
 How much of peace has transgression given thee?
 How much hast thou been thy passions' slave?
 How much of thy life flung away?

With the Ghāzī's resolve since now thou hast marched,
 Thou hast looked thine own death in the face!
 Who resolves to hold stubbornly fast to the death,
 Thou knowest what change he attains,

That far he removes him from all things forbidden,
 That from all his offences he cleanses himself.
 With my own gain before me, I vowed to obey,
 In this my transgression,¹ the drinking of wine.²

The flagons and cups of silver and gold, the vessels of feasting,
 I had them all brought;
 I had them all broken up³ then and there.
 Thus eased I my heart by renouncement of wine.

The fragments of the gold and silver vessels were shared out to deserving persons and to darwishes. The first to agree in renouncing wine was 'Asas;⁴ he had already agreed also about leaving his beard untrimmed.⁵ That night and next day some 300 begs and persons of the household, soldiers and not soldiers, renounced wine. What wine we had with us was poured on the ground; what Bābā Dost had brought was ordered salted to make vinegar. At the place where the wine was poured upon the ground, a well was ordered to be dug, built up with stone and having an almshouse beside it. It was already finished in Muḥarram 935 (A.H.—Sep. 1528 A.D.) at the time I went to Sikrī from Dūlpūr on my way back from visiting Gūālīār.

¹ *kīchmāklik*, to pass over (to exceed?), to ford or go through a river, whence to transgress. The same metaphor of crossing a stream occurs, in connection with drinking, on f. 189b.

² This line shews that Bābur's renouncement was of wine only; he continued to eat confections (*ma'jūn*).

³ Cf. f. 186b. Bābur would announce his renunciation in Diwān; there too the forbidden vessels of precious metals would be broken. His few words leave it to his readers to picture the memorable scene.

⁴ This night-guard ('*asas*') cannot be the one concerning whom Gul-badan records that he was the victim of a little joke made at his expense by Bābur (H. N. Index s.n.). He seems likely to be the Ilāji Muḥ. '*asas*' whom Abū'l-faẓl mentions in connection with Kāmrān in 953 A.H. (1547 A.D.). He may be the '*asas*' who took charge of Bābur's tomb at Agra (cf. Gul-badan's H. N. s.n. Muḥ. 'Alī '*asas*' *ṭaghāi*, and *Akbar-nāma* trs. i, 502).

⁵ *saqālī gīrgmāqta u qūimāqta*. Erskine here notes that "a vow to leave the beard untrimmed was made sometimes by persons who set out against the infidels. They did not trim the beard till they returned victorious. Some vows of similar nature may be found in Scripture", e.g. II Samuel, chap. 19 v. 24.

(*s. Remission of a due.*)

I had vowed already that, if I gained the victory over Sangā the pagan, I would remit the *tamghā*¹ to all Musalmāns. Of this vow Darwīsh-i-muḥammad Sārbān and Shaikh Zain reminded me at the time I renounced wine. Said I, "You do well to remind me."

*The *tamghā* was remitted to all Musalmāns of the dominions I held.² I sent for the clerks (*munshīlār*), and ordered them to write for their news-letters (*akhbar*) the *farmān* concerning the two important acts that had been done. Shaikh Zain wrote the *farmān* with his own elegance (*inshāsī bīla*) and his fine letter (*inshā*) was sent to all my dominions. It is as follows :—³

FARMĀN ANNOUNCING BĀBUR'S RENUNCIATION OF WINE.⁴

⁵ *Let us praise the Long-suffering One who loveth the penitent and who loveth the cleansers of themselves; and let thanks be rendered to the Gracious One who absolveth His debtors, and forgiveth those who seek forgiveness. Blessings be upon Muḥammad the Crown of Creatures, on the Holy family, on the pure Companions, and on the mirrors of the glorious congregation, to wit, the Masters of Wisdom who are treasure-houses of the pearls of purity and who bear the impress of the sparkling jewels of this purport :—that the nature of man is prone to evil, and that the abandonment of sinful appetites is only feasible by Divine aid* Fol. 313.

¹ Index *s.n.* The *tamghā* was not really abolished until Jahāngīr's time—if then (H. Beveridge). See Thomas' *Revenue Resources of the Mughal Empire*.

² There is this to notice here :—Bābur's narrative has made the remission of the *tamghā* contingent on his success, but the *farmān* which announced that remission is dated some three weeks before his victory over Rānā Sangā (Jumāda II, 13th—March 16th). Manifestly Bābur's remission was absolute and made at the date given by Shaikh Zain as that of the *farmān*. The *farmān* seems to have been despatched as soon as it was ready, but may have been inserted in Bābur's narrative at a later date, together with the preceding paragraph which I have asterisked.

³ "There is a lacuna in the Turkī copy" (*i.e.* the Elphinstone Codex) "from this place to the beginning of the year 935. Till then I therefore follow only Mr. Metcalfe's and my own Persian copies" (Erskine).

⁴ I am indebted to my husband for this revised version of the *farmān*. He is indebted to M. de Courteille for help generally, and specially for the references to the Qorān (*q.v. infra*).

⁵ The passages in italics are Arabic in the original, and where traced to the Qorān, are in Sale's words.

and the help that cometh from on high. "*Every soul is prone unto evil*,"¹ (and again) "*This is the bounty of God; He will give the same unto whom He pleaseth; and God is endued with great bounty*."²

Our motive for these remarks and for repeating these statements is that, by reason of human frailty, of the customs of kings and of the great, all of us, from the Shāh to the sipāhī, in the heyday of our youth, have transgressed and done what we ought not to have done. After some days of sorrow and repentance, we abandoned evil practices one by one, and the gates of retrogression became closed. But the renunciation of wine, the greatest and most indispensable of renunciations, remained under a veil in the chamber of deeds *pledged to appear in due season*, and did not show its countenance until the glorious hour when we had put on the garb of the holy warrior and had encamped with the army of Islām over against the infidels in order to slay them. On this occasion I received a secret inspiration and heard an infallible voice say "*Is not the time yet come unto those who believe, that their hearts should humbly submit to the admonition of God, and that truth which hath been revealed?*"³ Thereupon we set ourselves to extirpate the things of wickedness, and we earnestly knocked at the gates of repentance. The Guide of Help assisted us, according to the saying "*Whoever knocks and re-knocks, to him it will be opened*", and an order was given that with the Holy War there should begin the still greater war which has to be waged against sensuality. In short, we declared with sincerity that *we would subjugate our passions*, and I engraved on the tablet of my heart "*I turn unto Thee with repentance, and I am the first of true believers*".⁴ And I made public the resolution to abstain from wine, which had been hidden in the treasury of my breast. The victorious servants, in accordance with the illustrious order, dashed upon the earth of contempt and destruction the flagons and the cups, and the other utensils in gold and silver, which in their number and their brilliance were like the stars of the firmament. They dashed them in pieces, as, God willing! soon

Fol. 313b.

¹ *Qorān*, *Sūrah* XII, v. 53.

³ *Sūrah* LVII, v. 15.

² *Sūrah* LVII, v. 21.

⁴ *Sūrah* VII, v. 140.

will be dashed the gods of the idolaters,—and they distributed the fragments among the poor and needy. By the blessing of this acceptable repentance, many of the courtiers, by virtue of the saying that *men follow the religion of their kings*, embraced abstinence at the same assemblage, and entirely renounced the use of wine, and up till now crowds of our subjects hourly attain this auspicious happiness. I hope that in accordance with the saying “*He who incites to good deeds has the same reward as he who does them*” the benefit of this action will react on the royal fortune and increase it day by day by victories.

After carrying out this design an universal decree was issued that in the imperial dominions—May God protect them from every danger and calamity—no-one shall partake of strong drink, or engage in its manufacture, nor sell it, nor buy it or possess it, nor convey it or fetch it. “*Beware of touching it.*” “*Perchance this will give you prosperity.*”¹ Fol. 314.

In thanks for these great victories,² and as a thank-offering for God's acceptance of repentance and sorrow, the ocean of the royal munificence became commoved, and those waves of kindness, which are the cause of the civilization of the world and of the glory of the sons of Adam, were displayed,—and throughout all the territories the tax (*tamghā*) on Musalmāns was abolished,—though its yield was more than the dreams of avarice, and though it had been established and maintained by former rulers,—for it is a practice outside of the edicts of the Prince of Apostles (Muḥammad). So a decree was passed that in no city, town, road, ferry, pass, or port, should the tax be levied or exacted. No alteration whatsoever of this order is to be permitted. “*Whoever after hearing it makes any change therein, the sin of such change will be upon him.*”³

The proper course (*sabīl*) for all who shelter under the shade of the royal benevolence, whether they be Turk, Tājik, ‘Arab, Hindī, or Fārsī (Persian), peasants or soldiers, of every nation or tribe

¹ *Sūrah* II, v. 185.

² These may be self-conquests as has been understood by Erskine (p. 356) and de Courteille (ii. 281) but as the Divine “acceptance” would seem to Bābur vouched for by his military success, “victories” may stand for his success at Kanwā.

³ *Sūrah* II, 177 where, in Sale's translation, the change referred to is the special one of altering a legacy.

of the sons of Adam, is to strengthen themselves by the tenets of religion, and to be full of hope and prayer for the dynasty which is linked with eternity, and to adhere to these ordinances, and not in any way to transgress them. It behoves all to act according to this *farmān*; they are to accept it as authentic when it comes attested by the Sign-Manual.

Written by order of the Exalted one,—May his excellence endure for ever! on the 24th of Jumāda I. 933 (February 26th 1527).

(*t. Alarm in Bābur's camp.*)

Fol. 314^b. In these days, as has been mentioned, (our people) great and small, had been made very anxious and timid by past occurrences. No manly word or brave counsel was heard from any one soever. What bold speech was there from the wazīrs who are to speak out (*dīgūchī*), or from the amīrs who will devour the land (*wilāyat-yighūchī*)? ¹ None had advice to give, none a bold plan of his own to expound. Khalifa (however) did well in this campaign, neglecting nothing of control and supervision, painstaking and diligence.

At length after I had made enquiry concerning people's want of heart and had seen their slackness for myself, a plan occurred to me; I summoned all the begs and braves and said to them, "Begn and braves!

(*Persian*) Who comes into the world will die;
What lasts and lives will be God.

(*Turki*) He who hath entered the assembly of life,
Drinketh at last of the cup of death.

He who hath come to the inn of life,
Passeth at last from Earth's house of woe.

¹ The words *dīgūchī* and *yighūchī* are translated in the second *Wāqī'āt-i-bāburī* by *sukhan-gūi* and [*wilāyat*]-*khwār*. This ignores in them the future element supplied by their component *gū* which would allow them to apply to conditions dependent on Bābur's success. The Hai. MS. and Ilmsky read *tīgūchī*, supporter- or helper-to-be, in place of the *yighūchī*, eater-to-be I have inferred from the *khwār* of the Pers. translation; hence de Courteille writes "*amīrs auxquels incombait l'obligation de raffermir le gouvernement*". But Erskine, using the Pers. text alone, and thus having *khwār* before him, translates by, "amīrs who enjoyed the wealth of kingdoms." The two Turki words make a depreciatory "jingle", but the first one, *dīgūchī*, may imply serious reference to the duty, declared by Muḥammad to be incumbent upon a wazīr, of reminding his sovereign "when he forgetteth his duty". Both may be taken as alluding to dignities to be attained by success in the encounter from which wazīrs and amīrs were shrinking.

“Better than life with a bad name, is death with a good one.

(*Persian*) Well is it with me, if I die with good name !

A good name must I have, since the body is death's.¹

“God the Most High has allotted to us such happiness and has created for us such good-fortune that we die as martyrs, we kill as avengers of His cause. Therefore must each of you take oath Fol. 315. upon His Holy Word that he will not think of turning his face from this foe, or withdraw from this deadly encounter so long as life is not rent from his body.” All those present, beg and retainer, great and small, took the Holy Book joyfully into their hands and made vow and compact to this purport. The plan was perfect ; it worked admirably for those near and afar, for seers and hearers, for friend and foe.

(*u. Bābur's perilous position.*)

In those same days trouble and disturbance arose on every side :—Ḥusain Khān *Nuḥānī* went and took Rāpri ; Quṭb Khān's man took Chandwār² ; a mannikin called Rustam Khān who had collected quiver-wearers from Between-the-two-waters (Ganges and Jamna), took Kūl (Koel) and made Kīchik 'Alī prisoner ; Khwāja Zāhid abandoned Saṃbal and went off ; Sl. Muḥammad *Dūldāī* came from Qanūj to me ; the Gūālīār pagans laid siege to that fort ; 'Ālam Khān when sent to reinforce it, did not go to Gūālīār but to his own district. Every day bad news came from every side. Desertion of many Hindūstānīs set in ; Haibat Khān *Karg-andāz*³ deserted and went to Saṃbal ; Ḥasan Khān of Bārī deserted and joined the Pagan. We gave attention to none of them but went straight on with our own affair.

(*v. Bābur advances to fight.*)

The apparatus and appliances, the carts and wheeled tripods being ready, we arrayed in right, left and centre, and marched forward on New Year's Day,⁴ Tuesday, the 9th of the second Fol. 315b. Jumāda (March 13th), having the carts⁵ and wheeled tripods

¹ Firdausi's *Shāh-nāma* [Erskine].

² Also Chand-wāl ; it is 25 m. east of Āgra and on the Jamna [*Ṭabaqāt-i-nāsirī*, Raverty, p. 742 n.9].

³ Probably, Overthrower of the rhinoceros, but if *Gurg-andāz* be read, of the wolf.

⁴ According to the Persian calendar this is the day the Sun enters Aries.

⁵ The practical purpose of this order of march is shewn in the account of the battle of Pānipat, and in the Letter of Victory, f. 319.

moving in front of us, with Ustād 'Alī-qulī and all the matchlock-men ranged behind them in order that these men, being on foot, should not be left behind the array but should advance with it.

When the various divisions, right, left and centre, had gone each to its place, I galloped from one to another to give encouragement to begs, braves, and *sipāhīs*. After each man had had assigned to him his post and usual work with his company, we advanced, marshalled on the plan determined, for as much as one *kuroh* (2 m.)¹ and then dismounted.

The Pagan's men, for their part, were on the alert; they came from their side, one company after another.

The camp was laid out and strongly protected by ditch and carts. As we did not intend to fight that day, we sent a few unmailed braves ahead, who were to get to grips with the enemy and thus take an omen. They made a few pagans prisoner, cut off and brought in their heads. Malik Qāsim also cut off and brought in a few heads; he did well. By these successes the hearts of our men became very strong.

When we marched on next day, I had it in my mind to fight, but Khalifa and other well-wishers represented that the camping-ground previously decided on was near and that it would favour our fortunes if we had a ditch and defences made there and went there direct. Khalifa accordingly rode off to get the ditch dug; he settled its position with the spades-men, appointed overseers of the work and returned to us.

Fol. 316.

(*v. The battle of Kānwā.*)²

On Saturday the 13th of the second Jumāda (March 17th, 1527 AD.) we had the carts dragged in front of us (as before), made a *kuroh* (2 m.) of road, arrayed in right, left and centre, and dismounted on the ground selected.

¹ *kurohcha*, perhaps a short *kuroh*, but I have not found Bābur using *cha* as a diminutive in such a case as *kurohcha*.

² or Kānwā, in the Bīānā district and three marches from Bīānā-town. "It had been determined on by Rānā Sangrām Singh (*i.e.* Sangā) for the northern limit of his dominions, and he had here built a small palace." Tod thus describes Bābur's foe, "Sangā Rānā was of the middle stature, and of great muscular strength, fair in complexion, with unusually large eyes which appear to be peculiar to his descendants. He exhibited at his death but the fragments of a warrior; one eye was lost in the broil with his brother, an arm in action with the Lodi kings of Dehli, and he was a cripple owing to a limb being broken by a cannon-ball in another; while he counted 80 wounds from the sword or the lance on various parts of his body" (Tod's *Rājastān*, cap. Annals of Mewār).

A few tents had been set up ; a few were in setting up when news of the appearance of the enemy was brought. Mounting instantly, I ordered every man to his post and that our array should be protected with the carts.¹

* As the following Letter-of-victory (*Fath-nāma*) which is what Shaikh Zain had indited, makes known particulars about the army of Islām, the great host of the pagans with the position of their arrayed ranks, and the encounters had between them and the army of Islām, it is inserted here without addition or deduction.²

SHAIKH ZAIN'S LETTER-OF-VICTORY.

(a. Introduction.)

Praise be to God the Faithful Promiser, the Helper of His servants, the Supporter of His armies, the Scatterer of hostile hosts, the One alone without whom there is nothing.

Fol. 316b.

¹ Here M. de C. has the following note (ii, 273 n.) ; it supplements my own of f. 264 [n. 3]. "*Le mot arāba, que j'ai traduit par chariot est pris par M. Leyden*" (this should be Erskine) "*dans le sens de 'gun', ce que je ne crois pas exact ; tout au plus signifierait-il affût*" (gun-carriage). "*Il me paraît impossible d'admettre que Bāber eût à sa disposition une artillerie attelée aussi considérable. Ces arāba pouvaient servir en partie à transporter des pièces de campagne, mais ils avaient aussi une autre destination, comme on le voit par la suite du récit.*" It does not appear to me that Erskine translates the word *arāba* by the word *gun*, but that the *arābas* (all of which he took to be gun-carriages) being there, he supposed the guns. This was not correct as the various passages about carts as defences show (cf. Index s.m. *arāba* and carts).

² It is characteristic of Bābur that he reproduces Shaikh Zain's *Fath-nāma*, not because of its eloquence but because of its useful details. Erskine and de Courteille have the following notes concerning Shaikh Zain's *farmān* :—"Nothing can form a more striking contrast to the simple, manly and intelligent style of Baber himself, than the pompous, laboured periods of his secretary. Yet I have never read this Firmān to any native of India who did not bestow unlimited admiration on the official bombast of Zeineddin, while I have met with none but Turks who paid due praise to the calm simplicity of Baber" [Mems. p. 359]. "*Comme la précédente (farmān), cette pièce est rédigée en langue persane et offre un modèle des plus accomplis du style en usage dans les chancelleries orientales. La traduction d'un semblable morceau d'éloquence est de la plus grande difficulté, si on veut être clair, tout en restant fidèle à l'original.*"

Like the Renunciation *farmān*, the Letter-of-victory with its preceding sentence which I have asterisked, was probably inserted into Bābur's narrative somewhat later than the battle of Kānwa. Hence Bābur's pluperfect-tense "had indited". I am indebted to my husband for help in revising the difficult *Fath-nāma* ; he has done it with consideration of the variants between the earlier English and the French translations. No doubt it could be dealt with more searchingly still by one well-versed in the Qorān and the Traditions, and thus able to explain others of its allusions. The italics denote Arabic passages in the original ; many of these are from the Qorān, and in tracing them M. de Courteille's notes have been most useful to us.

O Thou the Exalter of the pillars of Islām, Helper of thy faithful minister, Overthrower of the pedestals of idols, Overcomer of rebellious foes, Exterminator to the uttermost of the followers of darkness !

Lauds be to God the Lord of the worlds, and may the blessing of God be upon the best of His creatures Muḥammad, Lord of ghāzīs and champions of the Faith, and upon his companions, the pointers of the way, until the Day of judgment.

The successive gifts of the Almighty are the cause of frequent praises and thanksgivings, and the number of these praises and thanksgivings is, in its turn, the cause of the constant succession of God's mercies. For every mercy a thanksgiving is due, and every thanksgiving is followed by a mercy. To render full thanks is beyond men's power ; the mightiest are helpless to discharge their obligations. Above all, adequate thanks cannot be rendered for a benefit than which none is greater in the world and nothing is more blessed, in the world to come, to wit, victory over most powerful infidels and dominion over wealthiest heretics, "*these are the unbelievers, the wicked.*"¹ In the eyes of the judicious, no blessing can be greater than this. Thanks be to God ! that this great blessing and mighty boon, which from the cradle until now has been the real object of this right-thinking mind (Bābur's), has now manifested itself by the graciousness of the King of the worlds ; the Opener who dispenses his treasures without awaiting solicitation, hath opened them with a master-key before our victorious Nawāb (Bābur),² so that the names of our³ conquering heroes have been emblazoned in the records of glorious *ghāzīs*. By the help of our victorious soldiers the standards of Islām have been raised to the highest pinnacles. The account of this auspicious fortune is as follows :—

Fol. 317.

¹ Qorān, cap. 80, last sentence.

² Shaikh Zain, in his version of the *Bābur-nāma*, styles Bābur Nawāb where there can be no doubt of the application of the title, *viz.* in describing Shāh Ṭahmāsp's gifts to him (mentioned by Bābur on f. 305). He uses the title also in the *farmān* of renunciation (f. 313b), but it does not appear in my text, "royal" (fortune) standing for it (*in loco* p. 555, l. 10).

³ The possessive pronoun occurs several times in the Letter-of-victory. As there is no semblance of putting forward that letter as being Bābur's, the pronoun seems to imply "on our side".

(b. *Rānā Sangā and his forces.*)

When the flashing-swords of our Islām-guarded soldiers had illuminated the land of Hindūstān with rays of victory and conquest, as has been recorded in former letters-of-victory,¹ the Divine favour caused our standards to be upreared in the territories of Dihlī, Āgra, Jūn-pūr, Kharīd,² Bihār, *etc.*, when many chiefs, both pagans and Muḥammadans submitted to our generals and shewed sincere obedience to our fortunate Nawāb. But Rānā Sangā the pagan who in earlier times breathed submissive to the Nawāb,³ now *was puffed up with pride and became of the number of unbelievers.*⁴ Satan-like he threw back his head and collected an army of accursed heretics, thus gathering a rabble-rout of whom some wore the accursed torque (*tauq*), the *zīnār*,⁵ on the neck, some had in the skirt the calamitous thorn of apostacy.⁶ Previous to the rising in Hindūstān of the Sun of dominion and the emergence there of the light of the Shāhanshāh's Khalīfate [*i.e.* Bābur's] the authority of that execrated pagan (Sangā)—*at the Judgment Day he shall have no friend*,⁷ was such that not one of all the exalted sovereigns of this wide realm, such as the Sulṭān of Dihlī, the

Fol. 317b.

¹ The *Bābur-nāma* includes no other than Shaikh Zain's about Kanwā. Those here alluded to will be the announcements of success at Milwat, Pānīpat, Dibālpūr and perhaps elsewhere in Hindūstān.

² In Jūn-pūr (*Āyīn-i-akbarī*); Elliot & Dowson note (iv, 283-4) that it appears to have included, near Sikandarpūr, the country on both sides of the Gogra, and thence on that river's left bank down to the Ganges.

³ That the word Nawāb here refers to Bābur and not to his lieutenants, is shewn by his mention (f. 278) of Sangā's messages to himself.

⁴ Qorān, cap. 2, v. 32. The passage quoted is part of a description of Satan, hence mention of Satan in Shaikh Zain's next sentence.

⁵ The brahminical thread.

⁶ *khār-i-miḥnat-i-irīdād dar dāman*. This Erskine renders by "who fixed thorns from the pangs of apostacy in the hem of their garments" (p. 360). Several good MSS. have *khār*, thorn, but Ilminsky has Ar. *khimār*, cymar, instead (p. 411). De Courteille renders the passage by "*portent au pan de leurs habits la marque douloureuse de l'apostasie*" (ii, 290). To read *khimār*, cymar (scarf), would serve, as a scarf is part of some Hindū costumes.

⁷ Qorān, cap. 69, v. 35.

Fol. 318.

who were amongst his followers in this conflict, had not obeyed him in any earlier fight or, out of regard to their own dignity, been friendly with him. Infidel standards dominated some 200 towns in the territories of Islām; in them mosques and shrines fell into ruin; from them the wives and children of the Faithful were carried away captive. So greatly had his forces grown that, according to the Hindū calculation by which one *lak* of revenue should yield 100 horsemen, and one *krūr* of revenue, 10,000 horsemen, the territories subject to the Pagan (Sangā) yielding 10 *krūrs*, should yield him 100,000 horse. Many noted pagans who hitherto had not helped him in battle, now swelled his ranks out of hostility to the people of Islām. Ten powerful chiefs, each the leader of a pagan host, uprose in rebellion, as smoke rises, and linked themselves, as though enchained, to that perverse one (Sangā); and this infidel decade who, unlike the blessed ten,¹ uplifted misery-freighted standards which *denounce unto them excruciating punishment*,² had many dependants, and troops, and wide-extended lands. As, for instance, Ṣalāḥu'd-dīn³ had territory yielding 30,000 horse, Rāwal Ūdai Singh of Bāgar had 12,000, Medinī Rāi had 12,000, Ḥasan Khān of Mīwāt had 12,000, Bār-mal of Īdr had 4,000, Narpāt Hāra had 7,000, Satrvī of Kach (Cutch) had 6,000, Dharm-deo had 4,000, Bīr-sing-deo had 4,000, and Maḥmūd Khān, son of Sl. Sikandar, to whom, though he possessed neither district nor *pargana*, 10,000 horse had gathered in hope of his attaining supremacy. Thus, according to the calculation of Hind, 201,000 was the total of those sundered from salvation. In brief, that haughty pagan, inwardly blind, and hardened of

¹ M. Defrémery, when reviewing the French translation of the B.N. (*Journal des Savans* 1873), points out (p. 18) that it makes no mention of the "blessed ten". Erskine mentions them but without explanation. They are the '*asharah mubashsharah*', the decade of followers of Muḥammad who "received good tidings", and whose certain entry into Paradise he foretold.

² Qorān, cap. 3, v. 20. M. Defrémery reads Shaikh Zain to mean that these words of the Qorān were on the infidel standards, but it would be simpler to read Shaikh Zain as meaning that the infidel insignia on the standards "denounce punishment" on their users.

³ He seems to have been a Rājput convert to Muḥammadanism who changed his Hindī name Silhādī for what Bābur writes. His son married Sangā's daughter; his fiefs were Raisin and Sārānpūr; he deserted to Bābur in the battle of Kānwa. (Cf. Erskine's *History of India* i, 471 note; *Mirāt-i-sikandarī*, Bayley's trs. s.n.; *Akbar-nāma*, H.B.'s trs. i, 261; Tod's *Rājastān* cap. Mewār.)

heart, having joined with other pagans, dark-fated and doomed to perdition, advanced to contend with the followers of Islām and to destroy the foundations of the law of the Prince of Men (Muḥammad), on whom be God's blessing! The protagonists of the royal forces fell, like divine destiny, on that one-eyed Dajjāl¹ who, to understanding men, shewed the truth of the saying, *When Fate arrives, the eye becomes blind*, and, setting before their eyes the scripture which saith, *Whosoever striveth to promote the true religion, striveth for the good of his own soul*,² they acted on the precept to which obedience is due, *Fight against infidels and hypocrites*. Fol. 318b.

(c. *Military movements*.)

(*March 17th, 1527*) On Saturday the 13th day of the second Jumāda of the date 933, a day blessed by the words, *God hath blessed your Saturday*, the army of Islām was encamped near the village of Kānwa, a dependency of Bīāna, hard by a hill which was 2 *kurohs* (4 m.) from the enemies of the Faith. When those accursed infidel foes of Muḥammad's religion heard the reverberation of the armies of Islām, they arrayed their ill-starred forces and moved forward with one heart, relying on their mountain-like, demon-shaped elephants, as had relied the Lords of the Elephant³ who went to overthrow the sanctuary (*ka'ba*) of Islām.

¹ "Dejāl or al Masih al Dajjal, the false or lying Messiah, is the Muhammadan Anti-christ. He is to be one-eyed, and marked on the forehead with the letters K.F.R. signifying Kafer, or Infidel. He is to appear in the latter days riding on an ass, and will be followed by 70,000 Jews of Ispahān, and will continue on the Earth 40 days, of which one will be equal to a year, another to a month, another to a week, and the rest will be common days. He is to lay waste all places, but will not enter Mekka or Medina, which are to be guarded by angels. He is finally to be slain at the gate of Lud by Jesus, for whom the Musalmans profess great veneration, calling him the breath or spirit of God.—See Sale's *Introductory Discourse to the Koran*" [Erskine].

² Qorān, cap. 29, v. 5.

³ "This alludes to the defeat of [an Abyssinian Christian] Abraha the prince of Yemen who [in the year of Muḥammad's birth] marched his army and some elephants to destroy the *ka'ba* of Makka. 'The Meccans,' says Sale, 'at the appearance of so considerable a host, retired to the neighbouring mountains, being unable to defend their city or temple. But God himself undertook the defence of both. For when Abraha drew near to Mecca, and would have entered it, the elephant on which he rode, which was a very large one and named Maḥmūd, refused to advance any nigher to the town, but knelt down whenever they endeavoured to force him that way, though he would rise and march briskly enough if they turned him towards any other quarter; and while matters were in this posture, on a sudden a large flock of birds, like swallows, came flying from the sea-coast, every-one of which carried three stones,

“ Having these elephants, the wretched Hindus
 Became proud, like the Lords of the Elephant ;
 Yet were they odious and vile as is the evening of death,
 Blacker ¹ than night, outnumbering the stars,
 All such as fire is ² but their heads upraised
 In hate, as rises its smoke in the azure sky,
 Ant-like they come from right and from left,
 Thousands and thousands of horse and foot.”

Fol. 319. They advanced towards the victorious encampment, intending to give battle. The holy warriors of Islām, trees in the garden of valour, moved forward in ranks straight as serried pines and, like pines uplift their crests to heaven, uplifting their helmet-crests which shone even as shine the hearts of those *that strive in the way of the Lord*; their array was like Alexander's iron-wall,³ and, as is the way of the Prophet's Law, straight and firm and strong, *as though they were a well-compacted building*; ⁴ and they became fortunate and successful in accordance with the saying, *They are directed by their Lord, and they shall prosper.*⁵

In that array no rent was frayed by timid souls ;
 Firm was it as the Shāhanshāh's resolve, strong as the Faith ;
 Their standards brushed against the sky ;
*Verily we have granted thee certain victory.*⁶

Obeying the cautions of prudence, we imitated the *ghāzīs* of Rūm⁷ by posting matchlockmen (*tufanchiān*) and cannoneers (*ra'd-andāzān*) along the line of carts which were chained to one another in front of us ; in fact, Islām's army was so arrayed and so steadfast that primal Intelligence⁸ and the firmament (*'aql-i-pīr u charkh-i-aṣīr*) applauded the marshalling thereof. To effect this arrangement and organization, Niẓāmu'd-dīn 'Alī Khalīfa, the pillar of the Imperial fortune, exerted himself

one in each foot and one in its bill ; and these stones they threw down upon the heads of Abrahā's men, certainly killing every one they struck.' The rest were swept away by a flood or perished by a plague, Abrahā alone reaching Senaa, where he also died" [Erskine]. The above is taken from Sale's note to the 105 chapter of the Qorān, entitled "the Elephant".

¹ Presumably black by reason of their dark large mass.

² Presumably, devouring as fire.

³ This is 50 m. long and blocked the narrow pass of the Caspian Iron-gates. It ends south of the Russian town of Dar-band, on the west shore of the Caspian. Erskine states that it was erected to repress the invasions of Yajuj and Mujuj (Gog and Magog).

⁴ Qorān, cap. lxi, v. 4.

⁵ Qorān, cap. ii, v. 4. Erskine appears to quote another verse.

⁶ Qorān, cap. xlviii, v. 1.

⁷ Index s.n.

⁸ *Khīrad*, Intelligence or the first Intelligence, was supposed to be the guardian of the empyreal heaven (Erskine).

strenuously ; his efforts were in accord with Destiny, and were approved by his sovereign's luminous judgment.

(d. *Commanders of the centre.*)

His Majesty's post was in the centre. In the right-hand of the centre were stationed the illustrious and most upright brother, the beloved friend of Destiny, the favoured of Him whose aid is entreated (*i.e.* God), Chīn-tīmūr Sulṭān,¹—the illustrious son, accepted in the sight of the revered Allāh, Sulaimān Shāh,²—the reservoir of sanctity, the way-shower, Khwāja Kamālu'd-dīn (Perfect-in-the Faith) Dost-i-khāwand,—the trusted of the sulṭānate, the abider near the sublime threshold, the close companion, the cream of associates, Kamālu'd-dīn Yūnas-i-'alī,—the pillar of royal retainers, the perfect in friendship, Jalālu'd-dīn (Glory-of-the-Faith) Shāh Maṣṣūr *Barlās*,—the pillar of royal retainers, most excellent of servants, Nizāmu'd-dīn (Upholder-of-the-Faith) Darwīsh-i-muḥammad *Sārbān*,—the pillars of royal retainers, the sincere in fidelity, Shihābu'd-dīn (Meteor-of-the-Faith) 'Abdu'l-lāh the librarian and Nizāmu'd-dīn Dost Lord-of-the-Gate. Fol. 319b.

In the left-hand of the centre took each his post, the reservoir of sovereignty, ally of the Khalifate, object of royal favour, Sulṭān 'Alā'u'd-dīn 'Ālam Khān son of Sl. Bahlūl *Lūdī*,—the intimate of illustrious Majesty, the high priest (*dastūr*) of *ṣadrs* amongst men, the refuge of all people, the pillar of Islām, Shaikh Zain of Khawāf,³—the pillar of the nobility, Kamālu'd-dīn Muḥibb-i-'alī, son of the intimate counsellor named above (*i.e.* Khalīfa),—the pillar of royal retainers, Nizāmu'd-dīn Tardī Beg brother of Qūj (son of) Aḥmad, whom God hath taken into His mercy,—Shīr-afgan son of the above-named Qūj Beg deceased,—the pillar of great ones, the mighty khān, Ārāish Khān,⁴—the wazīr, greatest Fol. 320.

¹ Chīn-tīmūr *Chīngīz-khānīd Chaghatāi* is called Bābur's brother because a (maternal-) cousin of Bābur's own generation, their last common ancestor being Yūnas Khān.

² Sulaimān *Tīmūrid Mīrān-shāhī* is called Bābur's son because his father was of Bābur's generation, their last common ancestor being Sl. Abū-sa'īd Mīrzā. He was 13 years old and, through Shāh Begīm, hereditary shāh of Badakhshān.

³ The Shaikh was able, it would appear, to see himself as others saw him, since the above description of him is his own. It is confirmed by Abū'l-faḍl and Badāyūnī's accounts of his attainments.

⁴ The honourable post given to this amīr of Hind is likely to be due to his loyalty to Bābur.

of wazīrs amongst men, Khwāja Kamālu'd-dīn Ḥusain,—and a number of other attendants at Court (*dīwanīān*).

(*e. Commanders of the right wing.*)

In the right wing was the exalted son, honourable and fortunate, the befriended of Destiny, the Star of the Sign of sovereignty and success, Sun of the sphere of the Khalifate, lauded of slave and free, Muḥammad Humāyūn Bahādur. On that exalted prince's right hand there were, one whose rank approximates to royalty and who is distinguished by the favour of the royal giver of gifts, Qāsim-i-ḥusain Sulṭān,—the pillar of the nobility Nizāmu'd-dīn Aḥmad-i-yūsuf *Aūghlāqchī*,¹—the trusted of royalty, most excellent of servants, Jalālu'd-dīn Hindū Beg *qūchīn*,²—the trusted of royalty, perfect in loyalty, Jalālu'd-dīn Khusrau Kūkūldāsh,—the trusted of royalty, Qawām (var. Qiyām) Beg *Aūrdū-shāh*,—the pillar of royal retainers, of perfect sincerity, Walī *Qarā-qūzī* the treasurer,³—the pillar of royal retainers, Nizāmu'd-dīn Pīr-qulī of Sīstān,—the pillar of wazīrs, Khwāja Kamālu'd-dīn *pahlawān* (champion) of Badakhshān,—the pillar of royal retainers, 'Abdu'l-shakūr,—the pillar of the nobility, most excellent of servants, the envoy from 'Irāq Sulaimān Āqā,—and Ḥusain Āqā the envoy from Sīstān. On

Fol. 320b.

the victory-crowned left of the fortunate son already named there were, the sayyid of lofty birth, of the family of Murtizā ('Alī), Mīr Hama (or Hāma),—the pillar of royal retainers, the perfect in sincerity, Shamsu'd-dīn Muḥammadi Kūkūldāsh and Nizāmu'd-dīn Khwājagī Asad *jān-dār*.⁴ In the right wing

¹ Aḥmad may be a nephew of Yūsuf of the same agnomen (Index *s.nn.*).

² I have not discovered the name of this old servant or the meaning of his seeming-sobriquet, Hindū. As a *qūchīn* he will have been a Mughūl or Turk. The circumstance of his service with a son of Maḥmūd *Mīrān-shāhī* (down to 905 AH.) makes it possible that he drew his name in his youth from the tract s.e. of Maḥmūd's Ḥiṣār territory which has been known as Little Hind (Index *s.n.* Hind). This is however conjecture merely. Another suggestion is that as *hindū* can mean *black*, it may stand for the common *qarā* of the Turks *e.g.* *Qarā Barlās*, Black Barlās.

³ I am uncertain whether *Qarā-qūzī* is the name of a place, or the jesting sobriquet of more than one meaning it can be.

⁴ Soul-full, animated; var. Hai. MS. *khān-dār*. No agnomen is used for Asad by Bābur. The *Akbar-nāma* varies to *jāmadār*, wardrobe-keeper, cup-holder (*Bib. Ind.* ed. i, 107), and *Firishta* to *sar-jāmadar*, head wardrobe-keeper (lith. ed. p. 209 top). It would be surprising to find such an official sent as envoy to 'Irāq, as Asad was both before and after he fought at Kānwa.

there were, of the amīrs of Hind,—the pillar of the State, the Khān-of-Khāns, Dilāwar Khān,¹—the pillar of the nobility, Malik Dād *Kararānī*,—and the pillar of the nobility, the Shaikh-of-shaikhs, Shaikh Gūran, each standing in his appointed place.

(*f. Commanders of the left wing.*)

In the left wing of the armies of Islām there extended their ranks,—the lord of lofty lineage, the refuge of those in authority, the ornament of the family of *Ṭa Ha* and *Ya Sin*,² the model for the descendants of the prince of ambassadors (Muḥammad), Sayyid Mahdī Khwāja,—the exalted and fortunate brother, the well-regarded of his Majesty, Muḥammad Sl. Mirzā,³—the personage approximating to royalty, the descended of monarchs, ‘Ādil Sulṭān son of Mahdī Sulṭān,⁴—the trusted in the State, perfect in attachment, ‘Abdu’l-‘azīz Master of the Horse,—the trusted in the State, the pure in friendship, Shamsu’d-dīn Muḥammad ‘Ali *Jang-jang*,⁵—the pillar of royal retainers, Jalālu’d-dīn Qūtlūq-qadam *qarāwal* (scout),—the pillar of royal retainers, the perfect in sincerity, Jalālu’d-dīn Shāh Husain *yārāgī Mughūl Ghānchī*(?),⁶—and Nizāmu’d-dīn Jān-i-muḥammad *Beg Ātāka*.

Of amīrs of Hind there were in this division, the scions of sulṭāns, Kamāl Khān and Jamāl Khān sons of the Sl. ‘Alā’u’d-dīn Fol. 321. above-mentioned,—the most excellent officer ‘Alī Khān Shaikh-zāda of Farmūl,—and the pillar of the nobility, Nizām Khān of Bīāna.

¹ son of Daulat Khān *Yūsuf-khail Lūdī*.

² These are the titles of the 20th and 36th chapters of the Qorān; Sale offers conjectural explanations of them. The “family” is Muḥammad’s.

³ a Bāi-qarā Timūrid of Bābur’s generation, their last common ancestor being Timūr himself.

⁴ an Aūzbeq who married a daughter of Sl. Husain M. *Bāi-qarā*.

⁵ It has been pointed out to me that there is a Chinese title of nobility *Yün-wāng*, and that it may be behind the words *jang-jang*. Though the suggestion appears to me improbable, looking to the record of Bābur’s officer, to the prevalence of sobriquets amongst his people, and to what would be the sporadic appearance of a Chinese title or even class-name borne by a single man amongst them, I add this suggestion to those of my note on the meaning of the words (Index *s.n.* Muḥ. ‘Alī). The title *Jūn-wāng* occurs in Dr. Denison Ross’ *Three MSS. from Kāshghar*, p. 5, v. 5 and translator’s preface, p. 14.

⁶ Cf. f. 266 and f. 299. *Yārāgī* may be the name of his office, (from *yārāq*) and mean provisioner of arms or food or other military requirements.

(g. *The flanking parties.*)

For the flank-movement (*tūlghāma*) of the right wing there were posted two of the most trusted of the household retainers, Tardika¹ and Malik Qāsim the brother of Bābā Qashqa, with a body of Mughūls; for the flank-movement of the left wing were the two trusted chiefs Mūmin Ātāka and Rustam *Turkmān*, leading a body of special troops.

(h. *The Chief of the Staff.*)

The pillar of royal retainers, the perfect in loyalty, the cream of privy-counsellors, Nizāmu'd-dīn Sulṭān Muḥammad *Bakhshī*, after posting the *ghāzīs* of Islām, came to receive the royal commands. He despatched adjutants (*tawāchī*) and messengers (*yasāwal*) in various directions to convey imperative orders concerning the marshalling of the troops to the great sulṭāns and amīrs. And when the Commanders had taken up their positions, an imperative order was given that none should quit his post or, uncommanded, stretch forth his arm to fight.

(i. *The battle.*)

One watch² of the afore-mentioned day had elapsed when the opposing forces approached each other and the battle began. As Light opposes Darkness, so did the centres of the two armies oppose one another. Fighting began on the right and left wings, such fighting as shook the Earth and filled highest Heaven with clangour.

The left wing of the ill-fated pagans advanced against the right wing of the Faith-garbed troops of Islām and charged down on Khusrau Kūkūldāsh and Bābā Qashqa's brother Malik Qāsim. The most glorious and most upright brother Chīn-tīmūr Sulṭān, obeying orders, went to reinforce them and, engaging in the conflict with bold attack, bore the pagans back almost to the rear of their centre. Guerdon was made for the brother's glorious fame.³ The marvel of the Age, Muṣṭafa of Rūm, had his post in the centre (of the right wing) where was the exalted son, upright and fortunate, the object of the favourable regard of

¹ or, Tardī *yakka*, the champion, Gr. *monomachus* (A.N. trs. i, 107 n.).

² var. 1 watch and 2 *g'harīs*; the time will have been between 9 and 10 a.m.

³ *jūldū ba nām al 'azīz-i-barādar shud*, a phrase not easy to translate.

Creative Majesty (*i.e.* God), the one *distinguished by the particular grace of the mighty Sovereign who commands to do and not to do* (*i.e.* Bābur), Muḥammad Humāyūn Bahādur. This Muṣṭafa of Rūm had the carts (*arābahā*)¹ brought forward and broke the ranks of pagans with matchlock and culverin dark like their hearts (?).² In the thick of the fight, the most glorious brother Qāsim-i-ḥusain Sultān and the pillars of royal retainers, Nizāmu'd-dīn Aḥmad-i-yūsuf and Qawām Beg, obeying orders, hastened to their help. And since band after band of pagan troops followed each other to help their men, so we, in our turn, sent the trusted in the State, the glory of the Faith, Hindū Beg, and, after him, the pillars of the nobility, Muhammadī Kūkūldāsh and Khwājagī Asad *jān-dār*, and, after them, the trusted in the State, the trustworthy in the resplendent Court, the most confided-in of nobles, the elect of confidential servants, Yūnas-i-'alī, together with the pillar of the nobility, the perfect in friendship, Shāh Maṣṣūr *Barlās* and the pillar of the grandees, the pure in fidelity, 'Abdu'l-lāh the librarian, and after these, the pillar of the nobles, Dost the Lord-of-the-Gate, and Muḥammad Khalil the master-gelder (*akhta-begī*).³ Fol. 322.

The pagan right wing made repeated and desperate attack on the left wing of the army of Islām, falling furiously on the holy warriors, possessors of salvation, but each time was made to turn back or, smitten with the arrows of victory, was *made to descend into Hell, the house of perdition; they shall be thrown to burn therein, and an unhappy dwelling shall it be*.⁴ Then the trusty amongst the nobles, Mūmin Ātāka and Rustam *Turkmān* betook themselves to the rear⁵ of the host of darkened pagans; and to help them were sent the Commanders Khwāja Maḥmūd and 'Alī Ātāka, servants of him who amongst the royal retainers is near the throne, the trusted of the Sultānate, Nizāmu'd-dīn 'Alī Khalīfa.

¹ *viz.* those chained together as a defence and probably also those conveying the culverins.

² The comparison may be between the darkening smoke of the fire-arms and the heresy darkening pagan hearts.

³ There appears to be a distinction of title between the *akhta-begī* and the *mīr-akhwūr* (master of the horse).

⁴ Qorān, cap. 14, v. 33.

⁵ These two men were in one of the flanking-parties.

Our high-born brother¹ Muḥammad Sl. Mīrzā, and the representative of royal dignity, 'Ādil Sultān, and the trusted in the State, the strengthener of the Faith, 'Abdu'l-'azīz, the Master of the Horse, and the glory of the Faith, Qūtlūq-qadam *qarāwal*, and the meteor of the Faith, Muḥammad 'Alī *Jang-jang*, and the pillar of royal retainers, Shāh Ḥusain *yāragī Mughūl Ghānchī* (?) stretched out the arm to fight and stood firm. To support them we sent the *Dastūr*, the highest of wazīrs, Khwāja Kamālu'd-dīn Ḥusain with a body of *dīwānīs*.² Every holy warrior was eager to show his zeal, entering the fight with desperate joy as if approving the verse, *Say, Do you expect any other should befall us than one of the two most excellent things, victory or martyrdom?*³ and, with display of life-devotion, uplifted the standard of life-sacrifice.

As the conflict and battle lasted long, an imperative order was issued that the special royal corps (*tābīnān-i-khāṣa-i-pādshāhī*)⁴ who, heroes of one hue,⁵ were standing, like tigers enchained, behind the carts,⁶ should go out on the right and the left of the centre,⁷ leaving the matchlockmen's post in-between, and join battle on both sides. As the True Dawn emerges from its cleft in the horizon, so they emerged from behind the carts; they poured a ruddy crepuscule of the blood of those ill-fated pagans on the nadir of the Heavens, that battle-field; they made fall from the firmament of existence many heads of the headstrong, as stars fall from the firmament of heaven. The marvel of the Age, Ustād 'Alī-qulī, who with his own appurtenances stood in front of the centre, did deeds of valour, discharging against the iron-mantled forts of the infidels⁸ stones of such size that were (one) put into a scale of the Balance in which actions are weighed, that *scale shall be heavy with good works and he*

¹ This phrase "our brother" would support the view that Shaikh Zain wrote as for Bābur, if there were not, on the other hand, mention of Bābur as His Majesty, and the precious royal soul.

² *dīwānīān* here may mean those associated with the wazīr in his duties: and not those attending at Court.

³ Qorān, cap. 14, v. 52.

⁴ Index s.n. *chuhra* (a brave).

⁵ *hizabrān-i-besha yakrangī*, literally, forest-tigers (or, lions) of one hue.

⁶ There may be reference here to the chains used to connect the carts into a defence.

⁷ The braves of the *khāṣa tābīn* were part of Bābur's own centre.

⁸ perhaps the cataphract elephants; perhaps the men in mail.

(*i.e.* its owner) *shall lead a pleasing life*¹; and were such stones discharged against a hill, broad of base and high of summit, it would *become like carded wool*.² Such stones Ustād 'Alī-qulī discharged at the iron-clad fortress of the pagan ranks and by this discharge of stones, and abundance of culverins and matchlocks (?)³ destroyed many of the builded bodies of the pagans. Fol. 323. The matchlockmen of the royal centre, in obedience to orders, going from behind the carts into the midst of the battle, each one of them made many a pagan taste of the poison of death. The foot-soldiers, going into a most dangerous place, made their names to be blazoned amongst those of the forest-tigers (*i.e.* heroes) of valour and the champions in the field of manly deeds. Just at this time came an order from his Majesty the Khāqān that the carts of the centre should be advanced; and the gracious royal soul (*i.e.* Bābur) moved towards the pagan soldiers, Victory and Fortune on his right, Prestige and Conquest on his left. On witnessing this event, the victorious troops followed from all sides; the whole surging ocean of the army rose in mighty waves; the courage of all the crocodiles⁴ of that ocean was manifested by the strength of their deeds; an obscuring cloud of dust o'erspread the sky (?). The dust that gathered over the battle-field was traversed by the lightning-flashes of the sword; the Sun's face was shorn of light as is a mirror's back; the striker and the struck, the victor and the vanquished were commingled, all distinction between them lost. The Wizard of Time produced such a night that its only planets were arrows,⁵ its only constellations of fixed stars were the steadfast squadrons.

Upon that day of battle sank and rose
 Blood to the Fish and dust-clouds to the Moon,
 While through the horse-hoofs on that spacious plain,
 One Earth flew up to make another Heaven.⁶

Fol. 323b.

¹ Qorān, cap. 101, v. 54.² Qorān, cap. 101, v. 4.³ *bā andākhtan-i-sang u zarb-zan tufak bisyārī*. As Bābur does not in any place mention metal missiles, it seems safest to translate *sang* by its plain meaning of *stone*.⁴ Also, metaphorically, swords.⁵ *īr*. My husband thinks there is a play upon the two meanings of this word, arrow and the planet Mercury; so too in the next sentence, that there may be allusion in the *kuākib šawābit* to the constellation Pegasus, opposed to Bābur's squadrons of horse.⁶ The Fish mentioned in this verse is the one pictured by Muhammadan cosmogony as supporting the Earth. The violence of the fray is illustrated by supposing that of

At the moment when the holy warriors were heedlessly flinging away their lives, they heard a secret voice say, *Be not dismayed, neither be grieved, for, if ye believe, ye shall be exalted above the unbelievers*,¹ and from the infallible Informer heard the joyful words, *Assistance is from God, and a speedy victory! And do thou bear glad tidings to true believers*.² Then they fought with such delight that the plaudits of the saints of the Holy Assembly reached them and the angels from near the Throne, fluttered round their heads like moths. Between the first and second Prayers, there was such blaze of combat that the flames thereof raised standards above the heavens, and the right and left of the army of Islām rolled back the left and right of the doomed infidels in one mass upon their centre.

When signs were manifest of the victory of the Strivers and of the up-rearing of the standards of Islām, those accursed infidels and wicked unbelievers remained for one hour confounded. At length, their hearts abandoning life, they fell upon the right and left of our centre. Their attack on the left was the more vigorous and there they approached furthest, but the holy warriors, their minds set on the reward, planted shoots (*niḥāl*) of arrows in the field of the breast of each one of them, and, such being their gloomy fate, overthrew them. In this state of affairs, the breezes of victory and fortune blew over the meadow of our happy Nawāb, and brought the good news, *Verily we have granted thee a manifest victory*.³ And Victory the beautiful woman (*shāhid*) whose world-adornment of waving tresses was embellished by *God will aid you with a mighty aid*,⁴ bestowed on us the good fortune that had been hidden behind a veil, and made it a reality. The absurd (*bāṭil*) Hindūs, knowing their position perilous, *dispersed like carded wool before the wind, and like moths scattered abroad*.^{4a} Many fell dead on the field of battle; others, desisting from fighting, fled to the desert of exile and

Fol. 324.

Earth's seven climes one rose to Heaven in dust, thus giving Heaven eight. The verse is from Firdausi's *Shāh-nāma*, [Turner-Macan's ed. i, 222]. The translation of it is Warner's, [ii, 15 and n.]. I am indebted for the information given in this note to my husband's long search in the *Shāh-nāma*.

¹ Qorān, cap. 3, v. 133.

² Qorān, cap. 61, v. 13.

³ Qorān, cap. 48, v. 1.

⁴ Qorān, cap. 48, v. 3.

became the food of crows and kites. Mounds were made of the bodies of the slain, pillars of their heads.

(j. *Hindū chiefs killed in the battle.*)

Hasan Khān of Mīwāt was enrolled in the list of the dead by the force of a matchlock (*ḡarb-i-tufak*); most of those headstrong chiefs of tribes were slain likewise, and ended their days by arrow and matchlock (*tīr u tufak*). Of their number was Rāwāl Ūdī Sīngh of Bāgar,¹ ruler (*wālī*) of the Dungarpūr country, who had 12,000 horse, Rāī Chandrabān *Chūhān* who had 4,000 horse, Bhūpat Rāo son of that Ṣalāḥu'd-dīn already mentioned, who was lord of Chandīrī and had 6,000 horse, Mānik-chand *Chūhān* and Dilpat Rāo who had each 4,000 horse, Kankū (or Gangū) and Karm Sīngh and Dankūsī (?)² who had each 3,000 horse, and a number of others, each one of whom was leader of a great command, a splendid and magnificent chieftain. All these trod the road to Hell, removing from this house of clay to the pit of perdition. The enemy's country (*dāru'l-ḡarb*) was full, as Hell is full, of wounded who had died on the road. The lowest pit was gorged with miscreants who had surrendered their souls to the lord of Hell. In whatever direction one from the army of Islām hastened, he found everywhere a self-willed one dead; whatever march the illustrious camp made in the wake of the fugitives, it found no foot-space without its prostrate foe.

Fol. 324b.

All the Hindūs slain, abject (*khwār*, var. *zār*) and mean,
By matchlock-stones, like the Elephants' lords,³
Many hills of their bodies were seen,
And from each hill a fount of running blood.
Dreading the arrows of (our) splendid ranks,
Passed⁴ they in flight to each wastē and hill.

^{4a} [see p. 572] *farāsh*. De Courteille, reading *fīrāsh*, translates this metaphor by *comme un lit lorsqu'il est défait*. He refers to Qorān, cap. 101, v. 3. A better metaphor for the breaking up of an army than that of moths scattering, one allowed by the word *farāsh*, but possibly not by Muḥammad, is *vanished like bubbles on wine*.

¹ Bāgar is an old name for Dungarpūr and Bānswāra [*G. of I.* vi, 408 s.n. Bānswāra].
² *sic*, Hai. MS. and may be so read in I.O. 217 f. 220b; Erskine writes Bikersi (p. 367) and notes the variant Nagersi; Ilminsky (p. 421) Nīkrsī; de Courteille (ii, 307) Niguersi.

³ Cf. f. 318b, and note, where it is seen that the stones which killed the lords of the Elephants were so small as to be carried in the bill of a bird like a swallow. Were such stones used in matchlocks in Bābur's day?

⁴ *guzāran*, var. *gurazān*, caused to flee and hogs (Erskine notes the double-meaning).

They turn their backs. The command of God is to be performed. Now praise be to God, All-hearing and All-wise, for victory is from God alone, the Mighty, the Wise.¹ Written Jumāda II. 25th 933 (AH.—March 29th 1527 A.D.).²

MINOR SEQUELS OF VICTORY.

(a. *Bābur assumes the title of Ghāzī*.)

After this success *Ghāzī* (Victor in a Holy-war) was written amongst the royal titles.

¹ This passage, entered in some MSS. as if verse, is made up of Qorān, cap. 17, v. 49, cap. 33, v. 38, and cap. 3, v. 122.

² As the day of battle was Jumāda II. 13th (March 16th), the *Fath-nāma* was ready and dated twelve days after that battle. It was started for Kābul on Rajab 9th (April 11th). Something may be said here appropriately about the surmise contained in Dr. Ilminsky's Preface and M. de Courteille's note to *Mémoires* ii, 443 and 450, to the effect that Bābur wrote a plain account of the battle of Kanwā and for this in his narrative substituted Shaikh Zain's *Fath-nāma*, and that the plain account has been preserved in Kehr's *Bābur-nāma* volume [whence Ilminsky reproduced it, it was translated by M. de Courteille and became known as a "Fragment" of Bāburiana]. Almost certainly both scholars would have judged adversely of their suggestion by the light of to-day's easier research. The following considerations making against its value, may be set down :—

(1) There is no sign that Bābur ever wrote a plain account of the battle or any account of it. There is against his doing so his statement that he inserts Shaikh Zain's *Fath-nāma* because it gives particulars. If he had written any account, it would be found preceding the *Fath-nāma*, as his account of his renunciation of wine precedes Shaikh Zain's *Farmān* announcing the act.

(2) Moreover, the "Fragment" cannot be described as a plain account such as would harmonize with Bābur's style ; it is in truth highly rhetorical, though less so as Shaikh Zain's.

(3) The "Fragment" begins with a quotation from the *Bābur-nāma* (f. 310b and n.), skips a good deal of Bābur's matter preliminary to the battle, and passes on with what there can be no doubt is a translation in inferior Turki of the *Akbar-nāma* account.

(4) The whole of the extra matter is seen to be continuous and not fragmentary, if it is collated with the chapter in which Abū'l-faẓl describes the battle, its sequel of events, the death, character, attainments, and Court of Bābur. Down to the death, it is changed to the first person so as to make Bābur seem to write it. The probable concocter of it is Jahāngir.

(5) If the Fragment were Bābur's composition, where was it when 'Abdu-r-rahīm translated the *Bābur-nāma* in 998 AH.—1590 AD. ; where too did Abū'l-faẓl find it to reproduce in the *Akbar-nāma* ?

(6) The source of Abū'l-faẓl's information seems without doubt to be Bābur's own narrative and Shaikh Zain's *Fath-nāma*. There are many significant resemblances between the two rhetoricians' metaphors and details selected.

(7) A good deal might be said of the dissimilarities between Bābur's diction and that of the "Fragment". But this is needless in face of the larger and more circumstantial objections already mentioned.

(For a fuller account of the "Fragment" see JRAS. Jan. 1906 pp. 81, 85 and 1908 p. 75 ff.)

Below the titles (*ṭughrā*)¹ entered on the *Fatḥ-nāma*, I wrote the following quatrain :—²

For Islām's sake, I wandered in the wilds,
Prepared for war with pagans and Hindūs,
Resolved myself to meet the martyr's death.
Thanks be to God ! a *ghāzī* I became.

Fol. 325.

(*b. Chronograms of the victory.*)

Shaikh Zain had found (*tāpīb aīdī*) the words *Fatḥ-i-pādshāḥ-i-islām*³ (Victory of the Pādshāh of the Faith) to be a chronogram of the victory. Mīr Gesū, one of the people come from Kābul, had also found these same words to be a chronogram, had composed them in a quatrain and sent this to me. It was a coincidence that Shaikh Zain and Mīr Gesū should bring forward precisely the same words in the quatrains they composed to embellish their discoveries.⁴ Once before when Shaikh Zain found the date of the victory at Dībālpūr in the words *Wasat-i-shahr Rabī'u'l-awwal*⁵ (Middle of the month Rabī' I.), Mīr Gesū had found it in the very same words.

HISTORICAL NARRATIVE RESUMED.

(*a. After the victory.*)

The foes beaten, we hurried them off, dismounting one after another. The Pagan's encirclement⁶ may have been 2 *kurohs*

¹ *Ṭughrā* means an imperial signature also, but would Bābur sign Shaikh Zain's *Fatḥ-i-nāma*? His autograph verse at the end of the *Rāmpūr Dīwān* has his signature following it. He is likely to have signed this verse. Cf. App. Q. [Erskine notes that titles were written on the back of despatches, an unlikely place for the quatrain, one surmises.]

² This is in the *Rāmpūr dīwān* (E.D.R. Plate 17). Dr. E. Denison Ross points out (p. 17 n.) that in the 2nd line the *Ḥai*. Codex varies from the *Dīwān*. The MS. is wrong ; it contains many inaccuracies in the latter part of the Hindūstān section, perhaps due to a change of scribe.

³ These words by *abjad* yield 933. From Bābur's use of the pluperfect tense, I think it may be inferred that (my) Sections *a* and *b* are an attachment to the *Fatḥ-nāma*, entered with it at a somewhat later date.

⁴ My translation of this puzzling sentence is tentative only.

⁵ This statement shews that the Dībālpūr affair occurred in one of the B.N. gaps, and in 930 AH. The words make 330 by *abjad*. It may be noted here that on f. 312b and notes there are remarks concerning whether Bābur's remission of the *tamghā* was contingent on his winning at Kānwa. If the remission had been delayed until his victory was won, it would have found fitting mention with the other sequels of victory chronicled above ; as it is not with these sequels, it may be accepted as an absolute remission, proclaimed before the fight. The point was a little uncertain owing to the seemingly somewhat deferred insertion in Bābur's narrative of Shaikh Zain's *Farmān*.

⁶ *dā'ira*, presumably a defended circle. As the word *aūrdū* [bracketed in the text] shows, Bābur used it both for his own and for Sangā's camps.

from our camp (*aūrdū*); when we reached his camp (*aūrdū*), we sent Muḥammadī, 'Abdu'l-'azīz, 'Alī Khān and some others in pursuit of him. There was a little slackness;¹ I ought to have gone myself, and not have left the matter to what I expected from other people. When I had gone as much as a *kuroh* (2 m.) beyond the Pagan's camp, I turned back because it was late in the day; I came to our camp at the Bed-time Prayer.

With what ill-omened words Muḥammad Sharif the astrologer had fretted me! Yet he came at once to congratulate me! I emptied my inwards² in abuse of him, but, spite of his being heathenish, ill-omened of speech, extremely self-satisfied, and a most disagreeable person, I bestowed a *lak* upon him because there had been deserving service from him in former times, and, after saying he was not to stay in my dominions, I gave him leave to go.

Fol. 325b.

(b. *Suppression of a rebellion.*)

(*March 17th*) We remained next day (*Jumāda II. 14th*) on that same ground. Muḥammad 'Alī *Jang-jang* and Shaikh Gūran and 'Abdu'l-malik³ the armourer were sent off with a dense (*qālīn*) army against Ilīās Khān who, having rebelled in Between-the-two-waters (Ganges and Jumna), had taken Kūl (Koel) and made Kīchik 'Alī prisoner.⁴ He could not fight when they came up; his force scattered in all directions; he himself was taken a few days later and brought into Āgra where I had him flayed alive.

(c. *A trophy of victory.*)

An order was given to set up a pillar of pagan heads on the infant-hill (*koh-bacha*) between which and our camp the battle had been fought.

¹ Hence the Rānā escaped. He died in this year, not without suspicion of poison.

² *aichīmni khālī gildim*, a seeming equivalent for English, "I poured out my spleen."

³ var. *malūk* as e.g. in I.O. 217 f. 225b, and also elsewhere in the *Bābur-nāma*.

⁴ On f. 315 the acts attributed to Ilīās Khān are said to have been done by a "mannikin called Rustam Khān". Neither name appears elsewhere in the B.N.; the hero's name seems a sarcasm on the small man.

(d. *Bīāna visited.*)

(*March 20th*) Marching on from that ground, and after halting on two nights, we reached Bīāna (*Sunday, Jumāda II. 17th*). Countless numbers of the bodies of pagans and apostates¹ who had fallen in their flight, lay on the road as far as Bīāna, indeed as far as Alūr and Mīwāt.²

(e. *Discussion of plans.*)

On our return to camp, I summoned the Turk amīrs and the amīrs of Hind to a consultation about moving into the Pagan (Sangā)'s country; the plan was given up because of the little water and much heat on the road.

(f. *Mīwāt.*)

Near Dihlī lies the Mīwāt country which yields revenue of 3 or 4 *krūrs*.³ Ḥasan Khān *Mīwātī*⁴ and his ancestors one after another had ruled it with absolute sway for a hundred years or two. They must have made⁵ imperfect submission to the Dihlī Sultāns; the Sultāns of Hind,⁶ whether because their own dominions were wide, or because their opportunity was narrow, or because of the Mīwāt hill-country,⁷ did not turn in the Mīwāt direction, did not establish order in it, but just

Fol. 326.

¹ Bābur so-calls both Ḥasan and his followers, presumably because they followed their race sympathies, as of Rājput origin, and fought against co-religionists. Though Ḥasan's subjects, Meos, were nominally Muhammadans, it appears that they practised some Hindu customs. For an account of Mīwāt, see *Gazetteer of Ulwar* (Alwar, Alūr) by Major P. W. Powlett.

² Alwar being in Mīwāt, Bābur may mean that bodies were found beyond that town in the main portion of the Mīwāt country which lies north of Alwar towards Dihlī.

³ Major Powlett speaking (p.9) of the revenue Mīwāt paid to Bābur, quotes Thomas as saying that the coins stated in Bābur's Revenue Accounts, viz. 169,81,000 *tankas* were probably Sikandarī *tankas*, or Rs. 8,490,50.

⁴ This word appears to have been restricted in its use to the Khān-zādas of the ruling house in Mīwāt, and was not used for their subjects, the Meos (Powlett *l.c.* Cap. I.). The uses of "Mīwātī" and "Meo" suggest something analogous with those of "Chaghataī" and "Mughlī" in Bābur's time. The resemblance includes mutual dislike and distrust (Powlett *l.c.*).

⁵ *qīlūrlār aikān dūr*. This presumptive past tense is frequently used by the cautious Bābur. I quote it here and in a few places near-following because it supports Shaw's statement that in it the use of *aikān* (*ikān*) reduces the positive affirmation of the perfect to presumption or rumour. With this statement all grammarians are not agreed; it is fully supported by the *Bābur-nāma*.

⁶ Contrast here is suggested between Sultāns of Dihlī & Hind; is it between the greater Turks with whom Bābur classes himself immediately below as a conqueror of Hind, and the Lūdi Sultāns of Dihlī?

⁷ The strength of the Tijāra hills towards Dihlī is historical (Powlett *l.c.* p. 132).

put up with this amount of (imperfect) submission. For our own part, we did after the fashion of earlier Sultāns; having conquered Hind, we shewed favour to Ḥasan Khān, but that thankless and heathenish apostate disregarded our kindness and benefits, was not grateful for favour and promotion, but became the mover of all disturbance and the cause of all misdoing.

When, as has been mentioned, we abandoned the plan (against Rānā Sangā), we moved to subdue Mīwāt. Having made 4 night-halts on the way, we dismounted on the bank of the Mānas-nī¹ 6 *kurohs* (12 m.) from Alūr, the present seat of government in Mīwāt. Ḥasan Khān and his forefathers must have had their seat² in Tijāra, but when I turned towards Hindūstan, beat Pahār (or Bihār) Khān and took Lāhor and Dibālpūr (930AH.—1524AD.), he bethought himself betimes and busied himself for a residence (*'imārat*) in Fort Alūr (Alwar).

His trusted man, Karm-chand by name, who had come from him to me in Āgra when his son (Nāhar *i.e.* Tiger) was with me there,³ came now from that son's presence in Alūr and asked for peace. 'Abdu'r-raḥīm *shaghāwal* went with him to Alūr, conveying letters of royal favour, and returned bringing Nāhar Khān who was restored to favour and received *parganas* worth several *laks* for his support.

(*g. Rewards to officers.*)

Thinking, "What good work Khusrau did in the battle!" I named him for Alūr and gave him 50 *laks* for his support, but unluckily for himself, he put on airs and did not accept this. Later on it [*khṛud*, itself] came to be known that Chīn-tīmūr must have done⁴ that work; guerdon was made him for his renown (?);⁵ Tijāra-town, the seat of government

¹ This is one of the names of the principal river which flows eastwards to the south of Alwar town; other names are Bārah and Rūparel. Powlett notes that it appears in Thorn's Map of the battle of Laswarree (1803 AD.), which he reproduces on p. 146. But it is still current in Gurgaon, with also a variant Mānas-le, man-killer (*G. of Gurgaon* 1910 AD. ivA, p.6).

² *aūltūrūrlār aikān dūr*, the presumptive past tense.

³ f. 308.

⁴ *qilghān aikān dūr*, the presumptive past tense.

⁵ *Sulṭān ātighā juldū būlūb*; Pers. trs. *juldū ba nām-i Sulṭān shud*. The *juldū* guerdon seems to be apart from the fief and allowance.

in Miwāt, was bestowed on him together with an allowance of 50 *laks* for his support.

Alūr and an allowance of 15 *laks* was bestowed on Tardika (or, Tardī *yakka*) who in the flanking-party of the right-hand (*qūl*) had done better than the rest. The contents of the Alūr treasury were bestowed on Humāyūn.

(*h. Alwar visited.*)

(*April 13th*) Marching from that camp on Wednesday the 1st of the month of Rajab, we came to within 2 *kurohs* (4 m.) of Alūr. I went to see the fort, there spent the night, and next day went back to camp.

(*i. Leave given to various followers.*)

When the oath before-mentioned¹ was given to great and small before the Holy-battle with Rānā Sangā, it had been mentioned² that there would be nothing to hinder leave after this victory, and that leave would be given to anyone wishing to go away (from Hindūstān). Most of Humāyūn's men were from Badakhshān or elsewhere on that side (of Hindū-kūsh); they had never before been of an army led out for even a month or two; there had been weakness amongst them before the fight; on these accounts and also because Kābul was empty of troops, it was now decided to give Humāyūn leave for Kābul. Fol. 327.

(*April 11th*) Leaving the matter at this, we marched from Alūr on Thursday the 9th of Rajab, did 4 or 5 *kurohs* (8–10 m.) and dismounted on the bank of the Mānas-water.

Mahdī Khwāja also had many discomforts; he too was given leave for Kābul. The military-collectorate of Bīāna [he held] was bestowed on Dost Lord-of-the-gate, and, as previously Etāwa had been named for Mahdī Khwāja,³ Mahdī Khwāja's son Ja'far Khwāja was sent there in his father's place when (later) Quṭb Khān abandoned it and went off.⁴

¹ f. 315.

² Bābur does not record this detail (f. 315).

³ f. 298b and f. 328b. Ja'far is mentioned as Mahdī's son by Gul-badan and in the *Ḥabībū's-siyar* iii, 311, 312.

⁴ f. 388b.

(j. *Despatch of the Letter-of-victory.*)

Because of the leave given to Humāyūn, two or three days were spent on this ground. From it Mūmin-i-'alī the messenger (*tawāchī*) was sent off for Kābul with the *Fath-nāma*.)

(k. *Excursions and return to Āgra.*)

Praise had been heard of the Fīrūzpūr-spring and of the great lake of Kūtila.¹ Leaving the camp on that same ground, I rode out on Sunday (*Rajab 12th–April 14th*) both to visit Fol. 327b. these places and to set Humāyūn on his way. After visiting Fīrūzpūr and its spring on that same day, *ma'jūn* was eaten. In the valley where the spring rises, oleanders (*kanīr*) were in bloom; the place is not without charm but is over-praised. I ordered a reservoir of hewn stone, 10 by 10² to be made where the water widened, spent the night in that valley, next day rode on and visited the Kūtila lake. It is surrounded by mountain-skirts. The Mānas-nī is heard-say to go into it.³ It is a very large lake, from its one side the other side is not well seen. In the middle of it is rising ground. At its sides are many small boats, by going off in which the villagers living near it are said to escape from any tumult or disturbance. Even on our arrival a few people went in them to the middle of the lake.

On our way back from the lake, we dismounted in Humāyūn's camp. There we rested and ate food, and after having put robes of honour on him and his begs, bade him farewell at the Bed-time Prayer, and rode on. We slept for a little at some place on the road, at shoot of day passed through the *ḡargana* of Khari, again slept a little, and at length got to our camp

¹ The town of Fīrūzpūr is commonly known as Fīrūzpūr-jhirkā (Fīrūzpūr of the spring), from a small perennial stream which issues from a number of fissures in the rocks bordering the road through a pass in the Mīwāt hills which leads from the town *via* Tijāra to Rewārī (*G. of Gurgaon*, p. 249). In Abū'l-faḡl's day there was a Hindū shrine of Mahadeo near the spring, which is still a place of annual pilgrimage. The Kūtila lake is called Kotla-jhil in the *G. of G.* (p. 7). It extends now 3 m. by 2½ m. varying in size with the season; in Abū'l-faḡl's day it was 4 *kos* (8 m.) round. It lies partly in the district of Nūh, partly in Gurgaon, where the two tracts join at the foot of the Alwar hills.

² This is the frequently mentioned size for reservoirs; the measure here is probably the *ḡarī*, *cir.* a yard.

³ Bābur does not state it as a fact known to himself that the Mānas-nī falls into the Kūtila lake; it did so formerly, but now does not, tradition assigning a cause for the change (*G. of G.* p. 6). He uses the hear-say tense, *kīrār aīmish*.

which had dismounted at Toda-(bhim).¹ After leaving Toda, we dismounted at Sūnkār; there Ḥasan Khān *Mīwātī*'s son Fol. 328. Nāhar Khān escaped from 'Abdu'r-raḥīm's charge.

Going on from that place, we halted one night, then dismounted at a spring situated on the bill of a mountain between Busāwar and Chausa² (or Jūsa); there awnings were set up and we committed the sin of *ma'jūn*. When the army had passed by this spring, Tardī Beg *khāksār* had praised it; he (or we) had come and seen it from on horse-back (*sar-asbgi*) and passed on. It is a perfect spring. In Hindūstān where there are never running-waters,³ people seek out the springs themselves. The rare springs that are found, come oozing drop by drop (*āb-zih*) out of the ground, not bubbling up like springs of those lands.⁴ From this spring comes about a half-mill-water. It bubbles up on the hill-skirt; meadows lie round it; it is very beautiful. I ordered an octagonal reservoir of hewn stone made above⁵ it. While we were at the border of the spring, under the soothing influence of *ma'jūn*, Tardī Beg, contending for its surpassing beauty, said again and again, (*Persian*) "Since I am celebrating the beauty of the place,⁶ a name ought to be settled for it". 'Abdu'l-lāh said, "It must be called the Royal-spring approved of by Tardī Beg." This saying caused much joke and laughter.

Dost Lord-of-the-gate coming up from Bīāna, waited on me at this spring-head. Leaving this place, we visited Bīāna again, Fol. 328b. went on to Sikrī, dismounted there at the side of a garden which had been ordered made, stayed two days supervising the garden, and on Thursday the 23rd of Rajab (*April 25th*), reached Āgra. (*1. Chandwār and Rāprī regained.*)

During recent disturbances, the enemy, as has been mentioned,⁷ had possessed themselves of Chandwār⁸ and Rāprī. Against

¹ Khari and Toda were in Akbar's *sarkār* of Rantambhor.

² Bhosāwar is in Bhurtpūr, and Chausa (or Jūsa) may be the Chausath of the *Āyīn-i-akbarī*, ii, 183.

³ As has been noted frequently, this phrase stands for artificial water-courses.

⁴ Certainly Trans-Hindū-kush lands; presumably also those of Trans-Indus, Kābul in chief.

⁵ *aūstī*; perhaps the reservoir was so built as to contain the bubbling spring.

⁶ *Chūn jā'ī khwush kardā ām*.

⁷ f. 315.

⁸ var. Janwār (Jarrett). It is 25 m. east of Āgra on the Muttra-Etāwa road (*G. of I.*).

those places we now sent Muḥammad 'Alī *Jang-jang*, Qūj Beg's (brother) Tardī Beg, 'Abdu'l-malik the armourer, and Ḥasan Khān with his Daryā-khānīs. When they were near Chandwār, Quṭb Khān's people in it got out and away. Our men laid hands on it, and passed on to Rāprī. Here Ḥusain Khān *Nūḥānī*'s people came to the lane-end ¹ thinking to fight a little, could not stand the attack of our men, and took to flight. Ḥusain Khān himself with a few followers went into the Jūn-river (Jumna) on an elephant and was drowned. Quṭb Khān, for his part, abandoned Etāwa on hearing these news, fled with a few and got away. Etāwa having been named for Mahdī Khwāja, his son Ja'far Khwāja was sent there in his place.²

(*m. Apportionment of fiefs.*)

When Rānā Sangā sallied out against us, most Hindūstānīs and Afghāns, as has been mentioned,³ turned round against us and took possession of their *parganas* and districts.⁴

Fol. 329. Sl. Muḥammad *Dūldāi* who had abandoned Qanūj and come to me, would not agree to go there again, whether from fear or for his reputation's sake ; he therefore exchanged the 30 *laks* of Qanūj for the 15 of Sihrind, and Qanūj was bestowed with an allowance of 30 *laks* on Muḥammad Sl. Mīrzā. Badāūn ⁵ was given to Qāsim-i-ḥusain Sulṭān and he was sent against Biban who had laid siege to Luknūr ⁶ during the disturbance with Rānā Sangā, together with Muḥammad Sl. Mīrzā, and, of Turk amīrs, Bābā Qashqa's Malik Qāsim with his elder and younger brethren and his Mughūls, and Abū'l-muḥammad the lance-player, and Mu'yad with his father's Daryā-khānīs and those of Ḥusain Khān *Daryā-khānī* and the retainers of Sl. Muḥammad *Dūldāi*, and again, of amīrs of Hind, 'Alī Khān *Farmūli* and Malik Dād *Kararānī* and Shaikh Muḥammad of Shaikh *Bhakhārī* (?) and Tātār Khān Khān-i-jahān.

¹ *kūcha-band*, perhaps a barricade at the limit of a suburban lane.

² This has been mentioned already (f. 327).

³ f. 315.

⁴ *i.e.* those professedly held for Bābur.

⁵ Or, according to local pronunciation, Badāyūn.

⁶ This is the old name of Shāhābād in Rāmpūr (*G. of I.* xxii, 197). The *A.-i-A.* locates it in Sambal. Cf. E. and D.'s *History of India*, iv, 384 n. and v. 215 n.

At the time this army was crossing the Gang-river (Ganges), Biban, hearing about it, fled, abandoning his baggage. Our army followed him to Khairābād,¹ stayed there a few days and then turned back.

(*n. Appointments and dispersion for the Rains.*)

After the treasure had been shared out,² Rānā Sangā's great affair intervened before districts and *parganas* were apportioned. During the respite now from Holy-war against the Pagan (Sangā), this apportionment was made. As the Rains were near, it was settled for every-one to go to his *pargana*, get equipment ready, and be present when the Rains were over. Fol. 329b.

(*o. Misconduct of Humāyūn.*)

Meantime news came that Humāyūn had gone into Dihlī, there opened several treasure-houses and, without permission, taken possession of their contents. I had never looked for such a thing from him ; it grieved me very much ; I wrote and sent off to him very severe reproaches.³

(*p. An embassy to 'Irāq.*)

Khwājagī Asad who had already gone as envoy to 'Irāq and returned with Sulaimān *Turkmān*,⁴ was again joined with him and on the 15th of Sha'bān (*May 17th*) sent with befitting gifts to Shāh-zāda Ṭahmāsp.

(*q. Tardī Beg khāksār resigns service.*)

I had brought Tardī Beg out from the darwīsh-life and made a soldier of him ; for how many years had he served me ! Now his desire for the darwīsh-life was overmastering and he asked for leave. It was given and he was sent as an envoy to Kāmraṇ conveying 3 *laks* from the Treasury for him.⁵

¹ Perhaps the one in Sitapūr.

² f. 305b.

³ As the Elphinstone Codex which is the treasure-house of Humāyūn's notes, has a long *lacuna* into which this episode falls, it is not known if the culprit entered in his copy of the *Bābur-nāma* a marginal excuse for his misconduct (cf. f. 252 and n.) ; such excuse was likely to be that he knew he would be forgiven by his clement father.

⁴ f. 305b.

⁵ Kāmraṇ would be in Qandahār. Erskine notes that the sum sent to him would be about £750, but that if the coins were rūpīs, it would be £30,000.

(r. Lines addressed to deserting friends.)

A little fragment¹ had been composed suiting the state of those who had gone away during the past year ; I now addressed it to Mullā 'Alī Khān and sent it to him by Tardī Beg. It is as follows :—²

Fol. 330.

Ah you who have gone from this country of Hind,
 Aware for yourselves of its woe and its pain,
 With longing desire for Kābul's fine air,
 You went hot-foot forth out of Hind.
 The pleasure you looked for you will have found there
 With sociable ease and charm and delight ;
 As for us, God be thanked ! we still are alive,
 In spite of much pain and unending distress ;
 Pleasures of sense and bodily toil
 Have been passed-by by you, passed-by too by us.

(s. Of the Ramẓān Feast.)

Ramẓān was spent this year with ablution and *tarāwih*³ in the Garden-of-eight-paradises. Since my 11th year I had not kept the Ramẓān Feast for two successive years in the same place ; last year I had kept it in Āgra ; this year, saying, "Don't break the rule !" I went on the last day of the month to keep it in Sikrī. Tents were set up on a stone platform made on the n.e. side of the Garden-of-victory which is now being laid out at Sikrī, and in them the Feast was held.⁴

(t. Playing cards.)

The night we left Āgra Mir 'Alī the armourer was sent to Shāh Ḥasan (*Arghūn*) in Tatta to take him playing-cards [*ganjīfa*] he much liked and had asked for.⁵

¹ *qīṭa'*, for account of which form of poem see Blochmann's translations of Saifi's and Jāmi's *Prosody*, p.86.

² *Rāmpūr Dīwān* (E. D. Ross' ed. p.16 and Plate 14a). I am uncertain as to the meaning of ll.4 and 10. I am not sure that what in most MSS. ends line 4, *viz. aūl dam*, should not be read as *aūlūm*, death ; this is allowed by Plate 14a where for space the word is divided and may be *aūlūm*. To read *aūlūm* and that the deserters fled from the death in Hind they were anxious about, has an answering phrase in "we still are alive". Ll. 9 and 10 perhaps mean that in the things named all have done alike. [Ilminsky reads *khāir nafī* for the elsewhere *hazz-nafī*.]

³ These are 20 attitudes (*rak'ah*) assumed in prayer during Ramẓān after the Bed-time Prayer. The ablution (*ghusl*) is the bathing of the whole body for ceremonial purification.

⁴ This Feast is the 'Id-i-ṣīṭr, held at the breaking of the Ramẓān Fast on the 1st of Shawwāl.

⁵ Erskine notes that this is the earliest mention of playing-cards he can recall in oriental literature.

(u. *Illness and a tour.*)

(*August 3rd*) On Sunday the 5th of Zū'l-qa'da I fell ill ; the illness lasted 17 days.

(*August 24th*) On Friday the 24th of the same month we set out to visit Dūlpūr. That night I slept at a place half-way ; Fol. 330b. reached Sikandar's dam ¹ at dawn, and dismounted there.

At the end of the hill below the dam the rock is of building-stone. I had Ustād Shāh Muḥammad the stone-cutter brought and gave him an order that if a house could be cut all in one piece in that rock, it was to be done, but that if the rock were too low for a residence (*'imārat*), it was to be levelled and have a reservoir, all in one piece, cut out of it.

From Dūlpūr we went on to visit Bārī. Next morning (*August 26th*) I rode out from Bārī through the hills between it and the Chambal-river in order to view the river. This done I went back to Bārī. In these hills we saw the ebony-tree, the fruit of which people call *tindū*. It is said that there are white ebony-trees also and that most ebony-trees in these hills are of this kind.² On leaving Bārī we went to Sikrī ; we reached Āgra on the 29th of the same month (*August 28th*).

(v. *Doubts about Shaikh Bāyazīd Farmūlī.*)

As in these days people were telling wild news about Shaikh Bāyazīd, Sl. Qulī Turk was sent to him to give him tryst³ in 20 days.

(w. *Religious and metrical exercises.*)

(*August 28th*) On Friday the 2nd of Zū'l-hijja I began what one is made to read 41 times.⁴

In these same days I cut up [*taqtī'*] the following couplet of mine into 504 measures⁵ :—

¹ f. 339b.

² The two varieties mentioned by Bābur seem to be *Diospyrus melanoxylon*, the wood of which is called *tindu abnūs* in Hindūstānī, and *D. tomentosa*, Hindi, *tindu* (Brandis s.nn.). Bārī is 19 m. west of Dūlpūr.

³ *mī'ād*, perhaps the time at which the Shaikh was to appear before Bābur.

⁴ The Pers. trs. makes the more definite statement that what had to be read was a Section of the Qoran (*wird*). This was done with remedial aim for the illness.

⁵ As this statement needs comment, and as it is linked to matters mentioned in the *Rāmpūr Dīwān*, it seems better to remit remarks upon it to Appendix Q, *Some matters concerning the Rāmpūr Dīwān*.

“Shall I tell of her eye or her brow, her fire or her speech?
 Shall I tell of her stature or cheek, of her hair or her waist?”

On this account a treatise ¹ was arranged.

(*x. Return of illness.*)

Fol. 331. On this day (*i.e.* 2nd Z̤ū'l-ḥijja) I fell ill again ; the illness lasted nine days.

(*y. Start for Saṃbal.*)

(*Sep. 24th*) On Thursday the 29th of Z̤ū'l-ḥijja we rode out for an excursion to Kūl and Saṃbal.

¹ *risāla.* See Appendix Q.

(a. Visit to Kūl (Aligarh) and Saṃbal.)

(*Sep. 27th*) On Saturday the 1st of Muḥarram we dismounted in Kūl (Koel). Humāyūn had left Darwīsh(-i-'alī) and Yūsuf-i-'alī² in Saṃbal; they crossed one river,³ fought Quṭb Sīrwānī⁴ and a party of rājas, beat them well and killed a mass of men. They sent a few heads and an elephant into Kūl while we were there. After we had gone about Kūl for two days, we dismounted at Shaikh Gūran's house by his invitation, where he entertained us hospitably and laid an offering before us.

(*Sep. 30th—Muh. 4th*) Riding on from that place, we dismounted at Aūtrūlī (Atrauli).⁵

(*Oct. 1st—Muh. 5th*) On Wednesday we crossed the river Gang (Ganges) and spent the night in villages of Saṃbal.

(*Oct. 2nd—Muh. 6th*) On Thursday we dismounted in Saṃbal. After going about in it for two days, we left on Saturday.

(*Oct. 5th—Muh. 9th*) On Sunday we dismounted in Sikandara⁶

¹ Elph. MS. *lacuna*; I.O. 215 *lacuna* and 217 f.229; Mems. p.373. This year's narrative resumes the diary form.

² There is some uncertainty about these names and also as to which adversary crossed the river. The sentence which, I think, shews, by its plural verb, that Humāyūn left two men and, by its co-ordinate participles, that it was they crossed the river, is as follows:—(Darwīsh and Yūsuf, understood) *Quṭb Sīrwānī-nī u bīr pāra rājalār-nī bīr daryā aūtūb aūrūshūb yakshī bāsīb tūrlār. Aūtūb, aūrūshūb and bāsīb are grammatically referable to the same subject, [whatever was the fact about the crossing].*

³ *bīr daryā*; W.-i-B. 217 f.229, *yak daryā*, one river, but many MSS. *har daryā*, every river. If it did not seem pretty certain that the rebels were not in the Miyāndū-āb one would surmise the river to be "one river" of the two enclosing the tract "between the waters", and that one to be the Ganges. It may be one near Saṃbal, east of the Ganges.

⁴ var. Shīrwānī. The place giving the cognomen may be Sarwān, a *thakurāt* of the Mālwa Agency (*G. of I.*). Quṭb of Sīrwān may be the Quṭb Khān of earlier mention without the cognomen.

⁵ n.w. of Aligarh (Kūl). It may be noted here, where instances begin to be frequent, that my translation "we marched" is an evasion of the Turki impersonal "it was marched". Most rarely does Bābur write "we marched", never, "I marched."

⁶ in the Aligarh (Kūl) district; it is the Sikandara Rao of the *A.-i-A.* and the *G. of I.*

at the house of Rāo *Sīrwānī* who set food before us and served us. When we rode out at dawn, I made some pretext to leave the rest, and galloped on alone to within a *kuroh* of Āgra where they overtook me. At the Mid-day Prayer we dismounted in Āgra.

(*b. Illness of Bābur.*)

(*Oct. 12th*) On Sunday the 16th of Muḥarram I had fever and ague. This returned again and again during the next 25 or 26 days. I drank operative medicine and at last relief came. I suffered much from thirst and want of sleep.

Fol. 331b. While I was ill, I composed a quatrain or two ; here is one of them :—¹

Fever grows strong in my body by day,
Sleep quits my eyes as night comes on ;
Like to my pain and my patience the pair,
For while that goes waxing, this wanes.

(*c. Arrival of kinswomen.*)

(*Nov. 23rd*) On Saturday the 28th of Ṣafar there arrived two of the paternal-aunt begīms, Fakhr-i-jahān Begīm and Khadīja-sultān Begīm.² I went to above Sikandarābād to wait on them.³

(*d. Concerning a mortar.*)

(*Nov. 24th—Ṣafar 29th*) On Sunday Ustād 'Alī-qulī discharged a stone from a large mortar ; the stone went far but the mortar broke in pieces, one of which, knocking down a party of men, killed eight.

(*e. Visit to Sikrī.*)

(*Dec. 1st*) On Monday the 7th of the first Rabī' I rode out to visit Sikrī. The octagonal platform ordered made in the middle of the lake was ready ; we went over by boat, had an awning set up on it and elected for *ma'jūn*.

¹ *Rāmpūr Diwān* (E.D.Ross' ed., p.19, Plate 16b). This *Diwān* contains other quatrains which, judging from their contents, may well be those Bābur speaks of as also composed in Sambal. See Appendix Q, *Some matters concerning the Rāmpūr Diwān*.

² These are aunts of Bābur, daughters of Sl. Abū-sa'īd *Mīrān-shāhī*.

³ Sikandarābād is in the Buland-shahr district of the United Provinces.

(*f. Holy-war against Chandīrī.*)

(*Dec. 9th*) After returning from Sikrī we started on Monday night the 14th of the first Rabi',¹ with the intention of making Holy-war against Chandīrī, did as much as 3 *kurohs* (6 m.) and dismounted in Jalisir.² After staying there two days for people to equip and array, we marched on Thursday (*Dec. 12th—Rabi' I. 17th*) and dismounted at Anwār. I left Anwār by boat, and disembarked beyond Chandwār.³

(*Dec. 23rd*) Advancing march by march, we dismounted at the Kanār-passage⁴ on Monday the 28th.

(*Dec. 26th*) On Thursday the 2nd of the latter Rabi' I crossed the river; there was 4 or 5 days delay on one bank or the other before the army got across. On those days we went more than once on board a boat and ate *ma'jūn*. The junction of the river Chambal is between one and two *kurohs* (2-4 m.) above the Kanār-passage; on Friday I went into a boat on the Chambal, passed the junction and so to camp. Fol. 332.

(*g. Troops sent against Shaikh Bāyazīd Farmūlī.*)

Though there had been no clear proof of Shaikh Bāyazīd's hostility, yet his misconduct and action made it certain that he had hostile intentions. On account of this Muḥammad 'Alī *Jang-jang* was detached from the army and sent to bring together from Qanūj Muḥammad Sl. Mirzā and the sultāns and amīrs of that neighbourhood, such as Qāsim-i-ḥusain Sultān, Bī-khūb (or, Nī-khūb) Sultān, Malik Qāsim, Kūkī, Abū'l-muḥammad the lancer, and Minūchihr Khān with his elder and younger brethren and Daryā-khānīs, so that they might move against the hostile Afghāns. They were to invite Shaikh Bāyazīd to go with them; if he came frankly, they were to take him along; if not, were to drive him off. Muḥammad 'Alī

¹ It is not clear whether Bābur returned from Sikrī on the day he started for Jalisir; no question of distance would prevent him from making the two journeys on the Monday.

² As this was the rendezvous for the army, it would be convenient if it lay between Āgra and Anwār; as it was 6 m. from Āgra, the only mapped place having approximately the name Jalisir, *viz.* Jalesar, in Etah, seems too far away.

³ Anwār would be suitably the Unwāra of the *Indian Atlas*, which is on the first important southward dip of the Jumna below Āgra. Chandwār is 25 m. east of Āgra, on the Muttra-Etāwah road (*G. of I.*); Jarrett notes that Tiefenthaler identifies it with Firūzābād (*A.-i-A.* ii, 183 n.).

⁴ In the district of Kālpī. The name does not appear in maps I have seen.

asking for a few elephants, ten were given him. After he had leave to set off, Bābā Chuhra (the Brave) was sent to and ordered to join him.

(*h. Incidents of the journey to Chandīrī.*)

From Kanār one *kuroh* (2 m.) was done by boat.

(*Jan. 1st 1528 AD.*) On Wednesday the 8th of the latter Rabi' we dismounted within a *kuroh* of Kālpi. Bābā Sl. came to wait on me in this camp; he is a son of Khalīl Sl. who is a younger brother of the full-blood of Sl. Sa'īd Khān. Last year he fled from his elder brother¹ but, repenting himself, went back from the Andar-āb border; when he neared Kāshghar, The Khān (Sa'īd) sent Ḥaidar M. to meet him and take him back.

Fol. 332b.

(*Jan. 2nd—Rabi' II. 9th*) Next day we dismounted at 'Ālam Khān's house in Kālpi where he set Hindūstānī food before us and made an offering.

(*Jan. 6th*) On Monday the 13th of the month we marched from Kālpi.

(*Jan. 10th—Rabi' II. 17th*) On Friday we dismounted at Īrij.²

(*Jan. 11th*) On Saturday we dismounted at Bāndir.³

(*Jan. 12th*) On Sunday the 19th of the month Chīn-timūr Sl. was put at the head of 6 or 7000 men and sent ahead against Chandīrī. With him went the begs Bāqī *mīng-bāshī* (head of a thousand), Qūj Beg's (brother) Tardī Beg, 'Ashiq the taster, Mullā Apāq, Muḥsin⁴ *Dūldāi* and, of the Hindūstānī begs, Shaikh Gūran.

(*Jan 17th*) On Friday the 24th of the month we dismounted near Kachwa. After encouraging its people, it was bestowed on the son of Badru'd-dīn.⁵

Kachwa⁶ is a shut-in place, having lowish hills all round it.

¹ *aghā*, Anglicé, uncle. He was Sa'īd Khān of Kāshghar. Ḥaidar M. says Bābā Sl. was a spoiled child and died without mending his ways.

² From Kālpi Bābur will have taken the road to the s.w. near which now runs the Cawnpur (Kānpūr) branch of the Indian Midland Railway, and he must have crossed the Betwa to reach Īrij (Irich, *Indian Atlas*, Sheet 69 N.W.).

³ Leaving Īrij, Bābur will have recrossed the Betwa and have left its valley to go west to Bāndir (Bhander) on the Pahūj (*Indian Atlas*, Sheet 69 S.W.).

⁴ beneficent, or Muḥassan, comely.

⁵ The one man of this name mentioned in the *B.N.* is an amir of Sl. Ḥusain Bāi-garā.

⁶ It seems safe to take Kachwa [Kajwa] as the Kajwarra of Ibn Batūta, and the Kadwāha (Kadwaia) of the *Indian Atlas*, Sheet 52 N.E. and of Luard's *Gazetteer*

A dam has been thrown across between hills on the south-east of it, and thus a large lake made, perhaps 5 or 6 *kurohs* (10–12 m.) round. This lake encloses Kachwa on three sides; on the north-west a space of ground is kept dry;¹ here, therefore is its Gate. On the lake are a great many very small boats, able to hold 3 or 4 persons; in these the inhabitants go out on the lake, if they have to flee. There are two other lakes before Kachwa is reached, smaller than its own and, like that, made by throwing a dam across between hills. Fol. 333.

of *Gwalior* (i, 247), which is situated in 24° 58' N. and 77° 57' E. Each of the three names is of a place standing on a lake; Ibn Batūta's lake was a league (4 m.) long, Bābur's about 11 miles round; Luard mentions no lake, but the *Indian Atlas* marks one quite close to Kadwāha of such form as to seem to have a tongue of land jutting into it from the north-west, and thus suiting Bābur's description of the site of Kachwa. Again,—Ibn Batūta writes of Kajwarra as having, round its lake, idol-temples; Luard says of Kadwāha that it has four idol-temples standing and nine in ruins; there may be hinted something special about Bābur's Kachwa by his remark that he encouraged its people, and this speciality may be interaction between Muḥammadanism and Hindūism serving here for the purpose of identification. For Ibn Batūta writes of the people of Kajwarra that they were *jogīs*, yellowed by asceticism, wearing their hair long and matted, and having Muḥammadan followers who desired to learn their (occult?) secrets. If the same interaction existed in Bābur's day, the Muḥammadan following of the Hindū ascetics may well have been the special circumstance which led him to promise protection to those Hindūs, even when he was out for Holy-war. It has to be remembered of Chandīrī, the nearest powerful neighbour of Kadwāha, that though Bābur's capture makes a vivid picture of Hindūism in it, it had been under Muḥammadan rulers down to a relatively short time before his conquest. The *jogīs* of Kachwa could point to long-standing relations of tolerance by the Chandīrī Governors; this, with their Muḥammadan following, explains the encouragement Bābur gave them, and helps to identify Kachwa with Kajarra. It may be observed that Bābur was familiar with the interaction of the two creeds, witness his "apostates", mostly Muḥammadans following Hindū customs, witness too, for the persistent fact, the reports of District-officers under the British *Rāj*. Again,—a further circumstance helping to identify Kajwarra, Kachwa and Kadwāha is that these are names of the last important station the traveller and the soldier, as well perhaps as the modern wayfarer, stays in before reaching Chandīrī. The importance of Kajwarra is shewn by Ibn Batūta, and of Kadwāha by its being a *maḥāll* in Akbar's *sarkār* of Bāyawān of the *ṣūba* of Āgra. Again,—Kadwāha is the place nearest to Chandīrī about which Bābur's difficulties as to intermediate road and jungle would arise. That intermediate road takes off the main one a little south of Kadwāha and runs through what looks like a narrow valley and broken country down to Bhamor, Bhurānpūr and Chandīrī. Again,—no bar to identification of the three names is placed by their differences of form, in consideration of the vicissitudes they have weathered in tongue, script, and transliteration. There is some ground, I believe, for surmising that their common source is *kajūr*, the date-fruit. [I am indebted to my husband for the help derived from Ibn Batūta, traced by him in Sanguinetti's trs. iv, 33, and S. Lee's trs. p. 162.]

(Two places similar in name to Kachwa, and situated on Bābur's route *viz.* Kocha near Jhansi, and Kuchooa north of Kadwāha (Sheet 69 S.W.) are unsuitable for his "Kachwa", the first because too near Bandīr to suit his itinerary, the second because too far from the turn off the main-road mentioned above, because it has no lake, and has not the help in identification detailed above of Kadwāha.)

¹ *qūrūghīr* which could mean also *reserved* (from the water?).

(*Jan. 18th*) We waited a day in Kachwa in order to appoint active overseers and a mass of spademen to level the road and cut jungle down, so that the carts and mortar ¹ might pass along it easily. Between Kachwa and Chandīrī the country is jungly.

(*Jan. 19th—Rabīʿ II. 26th*) After leaving Kachwa we halted one night, passed the Burhānpūr-water (Bhurānpūr) ² and dismounted within 3 *kurohs* (6 m.) of Chandīrī.

(*i. Chandīrī and its capture.*)

The citadel of Chandīrī stands on a hill; below it are the town (*shahr*) and outer-fort (*tāsh-qūrghān*), and below these is the level road along which carts pass.³ When we left Burhānpūr (*Jan. 10th*) we marched for a *kuroh* below Chandīrī for the convenience of the carts.⁴

(*Jan. 21st*) After one night's halt we dismounted beside Bahjat Khān's tank ⁵ on the top of its dam, on Tuesday the 28th of the month.

(*Jan. 22nd—Rabīʿ II. 29th*) Riding out at dawn, we assigned post after post (*būljār, būljār*),⁶ round the walled town (*qūrghān*)

¹ *gāzān*. There seems to have been one only; how few Bābur had is shewn again on f. 337.

² *Indian Atlas*, Sheet 52 N.E. near a tributary of the Betwa, the Or, which appears to be Bābur's Burhānpūr-water.

³ The bed of the Betwa opposite Chandīrī is 1050 ft. above the sea; the walled-town (*qūrghān*) of Chandīrī is on a table-land 250 ft. higher, and its citadel is 230 ft. higher again (Cunningham's *Archeological Survey Report*, 1871 A.D. ii, 404).

⁴ The plan of Chandīrī illustrating Cunningham's Report (see last note) allows surmise about the road taken by Bābur, surmise which could become knowledge if the names of tanks he gives were still known. The courtesy of the Government of India allows me to reproduce that plan [Appendix R, *Chandīrī and Gwālīāwar*].

⁵ He is said to have been Governor of Chandīrī in 1513 A.D.

⁶ Here and in similar passages the word *m:ljār* or *m:lchār* is found in MSS. where the meaning is that of T. *būljār*. It is not in any dictionary I have seen; Mr. Irvine found it "obscure" and surmised it to mean "approach by trenches", but this does not suit its uses in the *Bābur-nāma* of a military post, and a rendezvous. This surmise, containing, as it does, a notion of protection, links *m:ljār* in sense with Ar. *maljaʿ*. The word needs expert consideration, in order to decide whether it is to be received into dictionaries, or to be rejected because explicable as the outcome of unfamiliarity in Persian scribes with T. *būljār* or, more Persico with narrowed vowels, *būljār*. Shaw in his Vocabulary enters *būljāq* (*būljār*?), "a station for troops, a rendezvous, see *maljaʿ*," thus indicating, it would seem, that he was aware of difficulty about *m:ljār* and *būljāq* (*būljār*?). There appears no doubt of the existence of a Turki word *būljār* with the meanings Shaw gives to *būljāq*; it could well be formed from the root *būl*, being, whence follows, being in a place, posted. *Malja* has the meaning of a standing-place, as well as those of a refuge and an asylum; both meanings seem combined in the *m:ljār* of f. 336b, where for matchlockmen a *m:ljār* was ordered "raised". (Cf. Irvine's *Army of the Indian Moghuls* p. 278.)

to centre, right, and left. Ustād 'Alī-qulī chose, for his stone-discharge, ground that had no fall¹; overseers and spademen were told off to raise a place (*m:ljār*) for the mortar to rest on, and the whole army was ordered to get ready appliances for taking a fort, mantelets, ladders² and . . . -mantelets (*tūra*).³

Formerly Chandīrī will have belonged to the Sultāns of Mandāu (Mandū). When Sl. Nāṣiru'd-dīn passed away,⁴ one of his sons Sl. Maḥmūd who is now holding Mandū, took possession of it and its neighbouring parts, and another son called Muḥammad Shāh laid hands on Chandīrī and put it under Sl. Sikandar (*Lūdī*)'s protection, who, in his turn, took Muḥammad Shāh's side and sent him large forces. Muḥammad Shāh survived Sl. Sikandar and died in Sl. Ibrāhīm's time, leaving a very young son called Aḥmad Shāh whom Sl. Ibrāhīm drove out and replaced by a man of his own. At the time Rānā Sangā led out an army against Sl. Ibrāhīm and Ibrāhīm's begs turned against him at Dūlpūr, Chandīrī fell into the Rānā's hands and by him was given to Medinī [Mindnī] Rāo⁵ the greatly-trusted pagan who was now in it with 4 or 5000 other pagans.

Fol. 333b.

As it was understood there was friendship between Medinī

¹ *yāghdā*; Pers. trs. *sar-āshīb*. Bābur's remark seems to show that for effect his mortar needed to be higher than its object. Presumably it stood on the table-land north of the citadel.

² *shātū*. It may be noted that this word, common in accounts of Bābur's sieges, may explain one our friend the late Mr. William Irvine left undecided (*l.c.* p. 278), viz. *shātūr*. On p. 281 he states that *nardubān* is the name of a scaling-ladder and that Bābur mentions scaling ladders more than once. Bābur mentions them however always as *shātū*. Perhaps *shātūr* which, as Mr. Irvine says, seems to be made of the trunks of trees and to be a siege appliance, is really *shātū* u . . . (ladder and . . .) as in the passage under note and on f. 216b, some other name of an appliance following.

³ The word here preceding *tūra* has puzzled scribes and translators. I have seen the following variants in MSS. ;—*nūkrī* or *tūkrī*, *b:krī* or *y:krī*, *būkrī* or *yūkrī*, *būkrāi* or *yūkrāi*, in each of which the *k* may stand for *g*. Various suggestions might be made as to what the word is, but all involve reading the Persian enclitic *i* (forming the adjective) instead of Turkī *lik*. Two roots, *tīg* and *yūg*, afford plausible explanations of the unknown word; appliances suiting the case and able to bear names formed from one or other of these roots are *wheeled mantelet*, and *head-strike* (P. *sar-kob*). That the word is difficult is shewn not only by the variants I have quoted, but by Erskine's reading *naukarī tūra*, "to serve the *tūras*," a requisite not specified earlier by Bābur, and by de Courteille's paraphrase, *tout ce qui est nécessaire aux tours*.

⁴ Sl. Nāṣiru'd-dīn was the Khiljī ruler of Mālwa from 906 to 916 A.H. (1500–1510 AD.).

⁵ He was a Rājput who had been prime-minister of Sl. Maḥmūd II. *Khiljī* (son of Nāṣiru'd-dīn) and had rebelled. Bābur (like some other writers) spells his name Mindnī, perhaps as he heard it spoken.

Rāo and Ārāish Khān, the latter was sent with Shaikh Gūran to speak to Medinī Rāo with favour and kindness, and promise Shamsābād ¹ in exchange for Chandīrī. One or two of his trusted men got out (?).² No adjustment of matters was reached, it is not known whether because Medinī Rāo did not trust what was said, or whether because he was buoyed up by delusion about the strength of the fort.

(*Jan. 28th*) At dawn on Tuesday the 6th of the first Jumāda we marched from Bahjat Khān's tank intending to assault Chandīrī. We dismounted at the side of the middle-tank near the fort.

Fol. 334.

(*j. Bad news.*)

On this same morning after reaching that ground, Khalifa brought a letter or two of which the purport was that the troops appointed for the East ³ had fought without consideration, been beaten, abandoned Laknau, and gone to Qanūj. Seeing that Khalifa was much perturbed and alarmed by these news, I said,⁴ (*Persian*) "There is no ground for perturbation or alarm; nothing comes to pass but what is predestined of God. As this task (Chandīrī) is ahead of us, not a breath must be drawn about what has been told us. Tomorrow we will assault the fort; that done, we shall see what comes."

(*k. Siege of Chandīrī, resumed.*)

The enemy must have strengthened just the citadel, and have posted men by twos and threes in the outer-fort for prudence' sake. That night our men went up from all round; those few in the outer-fort did not fight; they fled into the citadel.

¹ Presumably the one in the United Provinces. For Shamsābād in Gūālīār see Luard *l.c.* i, 286.

² *chigti*; Pers. trs. *bar āmad* and, also in some MSS. *namī bar āmad*; Mems. p. 376, "averse to conciliation"; Mems. ii, 329, "*s'élevèrent contre cette proposition*." So far I have not found Bābur using the verb *chīqmāq* metaphorically. It is his frequent verb to express "getting away", "going out of a fort". It would be a short step in metaphor to understand here that Medinī's men "got out of it", *i.e.* what Bābur offered. They may have left the fort also; if so, it would be through dissent.

³ f. 332.

⁴ I.O. 217, f. 231, inserts here what seems a gloss, "*Tū in jā Farsī farmūda*" (*gufta*, said). As Bābur enters his speech in Persian, it is manifest that he used Persian to conceal the bad news.

(*Jan. 29th*) At dawn on Wednesday the 7th of the first Jumāda, we ordered our men to arm, go to their posts, provoke to fight, and attack each from his place when I rode out with drum and standard.

I myself, dismissing drum and standard till the fighting should grow hot, went to amuse myself by watching Ustād 'Alī-qulī's stone-discharge.¹ Nothing was effected by it because his ground had no fall (*yāghdā*) and because the fort-walls, being entirely of stone, were extremely strong. Fol. 334b.

That the citadel of Chandirī stands on a hill has been said already. Down one side of this hill runs a double-walled road (*dū-tahī*) to water.² This is the one place for attack ; it had been assigned as the post of the right and left hands and royal corps of the centre.³ Hurling assault was from every side, the greatest force was here brought to bear. Our braves did not turn back, however much the pagans threw down stones and flung flaming fire upon them. At length Shāhim the centurion⁴ got up where the *dū-tahī* wall touches the wall of the outer fort ; braves swarmed up in other places ; the *dū-tahī* was taken.

Not even as much as this did the pagans fight in the citadel ; when a number of our men swarmed up, they fled in haste.⁵ In a little while they came out again, quite naked, and renewed the fight ; they put many of our men to flight ; they made them fly (*āuchūrdīlār*) over the ramparts ; some they cut down and killed. Why they had gone so suddenly off the walls seems to have been that they had taken the resolve of those who give up a place as lost ; they put all their ladies and beauties (*sūratīlār*) to death, then, looking themselves to die, came naked out to fight. Our men attacking, each one from his post, drove them from the walls whereupon 2 or 300 of them entered Fol. 335. Medinī Rāo's house and there almost all killed one another in this way :—one having taken stand with a sword, the rest

¹ The *Illustrated London News* of July 10th, 1915 (on which day this note is written), has an àpropos picture of an ancient fortress-gun, with its stone-ammunition, taken by the Allies in a Dardanelles fort.

² The *dū-tahī* is the *āb-duzd*, water-thief, of f. 67. Its position can be surmised from Cunningham's Plan [Appendix R].

³ For Bābur's use of hand (*qūl*) as a military term see f. 209.

⁴ His full designation would be Shāh Muḥammad *yūz-begī*.

⁵ This will be flight from the ramparts to other places in the fort.

eagerly stretched out the neck for his blow.¹ Thus went the greater number to hell.

By God's grace this renowned fort was captured in 2 or 3 *garīs*² (*cir.* an hour), without drum and standard,³ with no hard fighting done. A pillar of pagan-heads was ordered set up on a hill north-west of Chandīrī. A chronogram of this victory having been found in the words *Fath-i-dāru'l-ḥarb*⁴ (Conquest of a hostile seat), I thus composed them :—

Was for awhile the station Chandīrī
Pagan-full, the seat of hostile force ;
By fighting, I vanquished its fort,
The date was *Fath-i-dāru'l-ḥarb*.

(1. *Further description of Chandīrī.*)

Chandīrī is situated (in) rather good country,⁵ having much running-water round about it. Its citadel is on a hill and inside it

¹ Bābur's account of the siege of Chandīrī is incomplete, inasmuch as it says nothing of the general massacre of pagans he has mentioned on f.272. Khwāfī Khān records the massacre, saying, that after the fort was surrendered, as was done on condition of safety for the garrison, from 3 to 4000 pagans were put to death by Bābur's troops on account of hostility shewn during the evacuation of the fort. The time assigned to the massacre is previous to the *jūhar* of 1000 women and children and the self-slaughter of men in Medinī Rāo's house, in which he himself died. It is not easy to fit the two accounts in ; this might be done, however, by supposing that a folio of Bābur's MS. was lost, as others seem lost at the end of the narrative of this year's events (*q.v.*). The lost folio would tell of the surrender, one clearly affecting the mass of Rājput followers and not the chiefs who stood for victory or death and who may have made sacrifice to honour after hearing of the surrender. Bābur's narrative in this part certainly reads less consecutive than is usual with him ; something preceding his account of the *jūhar* would improve it, and would serve another purpose also, since mention of the surrender would fix a term ending the now too short time of under one hour he assigns as the duration of the fighting. If a surrender had been mentioned, it would be clear that his "2 or 3 *garīs*" included the attacking and taking of the *dū-tahī* and down to the retreat of the Rājputs from the walls. On this Bābur's narrative of the unavailing sacrifice of the chiefs would follow in due order. Khwāfī Khān is more circumstantial than Firishta who says nothing of surrender or massacre, but states that 6000 men were killed fighting. Khwāfī Khān's authorities may throw light on the matter, which so far does not hang well together in any narrative, Bābur's, Firishta's, or Khwāfī Khān's. One would like to know what led such a large body of Rājputs to surrender so quickly ; had they been all through in favour of accepting terms ? One wonders, again, why from 3 to 4000 Rājputs did not put up a better resistance to massacre. Perhaps their assailants were Turks, stubborn fighters down to 1915 AD.

² For suggestion about the brevity of this period, see last note.

³ Clearly, without Bābur's taking part in the fighting.

⁴ These words by *abjad* make 934. The Hai. MS. mistakenly writes *Būd Chandīrī* in the first line of the quatrain instead of *Būd chandī*. Khwāfī Khān quotes the quatrain with slight variants.

⁵ *Chandīrī taurī wilāyat (dā?) wāqī' būlūb tūr*, which seems to need *dā*, in, because the fort, and not the country, is described. Or there may be an omission e.g. of a second sentence about the walled-town (fort).

has a tank cut out of the solid rock. There is another large tank ¹ at the end of the *dū-tahī* by assaulting which the fort was taken. All houses in Chandīrī, whether of high or low, are built of stone, those of chiefs being laboriously carved ; ² those of the lower classes are also of stone but are not carved. They are covered in with stone-slabs instead of with earthen tiles. In front of the fort are three large tanks made by former governors who threw dams across and made tanks round about it ; their ground lies high.³ It has a small river (*daryācha*), Betwa⁴ by name, which may be some 3 *kurohs* (6 m.) from Chandīrī itself ; its water is noted in Hindūstān as excellent and pleasant drinking. It is a perfect little river (*daryā-ghīna*). In its bed lie piece after piece of sloping rock (*qīālār*)⁵ fit for making houses.⁶ Chandīrī is 90 *kurohs* (180 m.) by road to the south of Āgra. In Chandīrī the altitude of the Pole-star (?) is 25 degrees.⁷

Fol. 335b.

(*m. Enforced change of campaign.*)

(*Jan. 30th—Jumāda I. 8th*) At dawn on Thursday we went round the fort and dismounted beside Mallū Khān's tank.⁸

¹ This is the "Kirat-sagar" of Cunningham's Plan of Chandīrī ; it is mentioned under this name by Luard (*l.c.* i, 210). "Kirat" represents Kirtī or Kirit Singh who ruled in Gūālār from 1455 to 1479 AD., there also making a tank (Luard, *l.c.* i, 232).

² For illustrative photographs see Luard, *l.c.* vol. i, part iv.

³ I have taken this sentence to apply to the location of the tanks, but with some doubt ; they are on the table-land.

⁴ Bābur appears to have written Betwī, this form being in MSS. I have read the name to be that of the river Betwa which is at a considerable distance from the fort. But some writers dispraise its waters where Bābur praises.

⁵ T. *qīā* means a slope or slant ; here it may describe tilted *strata*, such as would provide slabs for roofing and split easily for building purposes. (See next note.)

⁶ *'imārat gilmāq munāsīb*. This has been read to mean that the *qīālār* provide good sites (Mems. & *Méms.*), but position, distance from the protection of the fort, and the merit of local stone for building incline me to read the words quoted above as referring to the convenient lie of the stone for building purposes. (See preceding note.)

⁷ *Chandīrī-dū judai (jady)-ning irtiqa'i yigirma-bish darja dūr* ; Erskine, p. 378, Chanderi is situated in the 25th degree of N. latitude ; de Courteille, ii, 334, *La hauteur du Capricorne à Tchanderi est de 25 degrés*. The latitude of Chandīrī, it may be noted, is 24° 43'. It does not appear to me indisputable that what Bābur says here is a statement of latitude. The word *judai* (or *jady*) means both Pole-star and the Sign Capricorn. M. de Courteille translates the quoted sentence as I have done, but with Capricorn for Pole-star. My acquaintance with such expressions in French does not allow me to know whether his words are a statement of latitude. It occurs to me against this being so, that Bābur uses other words when he gives the latitude of Samarkand (f. 44b) ; and also that he has shewn attention to the Pole-star as a guide on a journey (f. 203, where he uses the more common word *Qutb*). Perhaps he notes its lower altitude when he is far south, in the way he noted the first rise of Canopus to his view (f. 125).

⁸ Mallū Khān was a noble of Mālwa, who became ruler of Mālwa in 1532 or 1533 AD. [?], under the style of Qādir Shāh.

We had come to Chandīrī meaning, after taking it, to move against Rāisīng, Bhilsān, and Sārangpūr, pagan lands dependent on the pagan Ṣalāḥu'd-dīn, and, these taken, to move on Rānā Sangā in Chītūr. But as that bad news had come, the begs were summoned, matters were discussed, and decision made that the proper course was first to see to the rebellion of those malignants. Chandīrī was given to the Aḥmad Shāh already mentioned, a grandson of Sl. Nāṣiru'd-dīn; 50 *laks* from it were made *khālṣa*; ¹ Mullā Apāq was entrusted with its military-collectorate, and left to reinforce Aḥmad Shāh with from 2 to 3000 Turks and Hindūstānīs.

Fol. 336.

(Feb. 2nd) This work finished, we marched from Mallū Khān's tank on Sunday the 11th of the first Jumāda, with the intention of return (north), and dismounted on the bank of the Burhānpūr-water.

(Feb. 9th) On Sunday again, Yakka Khwāja and Ja'far Khwāja were sent from Bāndīr to fetch boats from Kālpī to the Kanār-passage.

(Feb. 22nd) On Saturday the 24th of the month we dismounted at the Kanār-passage, and ordered the army to begin to cross.

(n. *News of the rebels.*)

News came in these days that the expeditionary force ² had abandoned Qanūj also and come to Rāprī, and that a strong body of the enemy had assaulted and taken Shamsābād although Abū'l-muḥammad the lancer must have strengthened it.³ There was delay of 3 or 4 days on one side or other of the river before the army got across. Once over, we moved march by march towards Qanūj, sending scouting braves (*qāzāq yīgītlār*) ahead to get news of our opponents. Two or three marches from Qanūj, news was brought that Ma'rūf's son had fled on seeing the dark mass of the news-gatherers, and got away. Biban, Bāyazīd and Ma'rūf, on hearing news of us, crossed Gang (Ganges) and seated themselves on its eastern bank opposite Qanūj, thinking to prevent our passage.

¹ *i.e.* paid direct to the royal treasury.

² This is the one concerning which bad news reached Bābur just before Chandīrī was taken.

³ This presumably is the place offered to Medinī Rāo (f. 333b), and Bikramājīt (f. 343).

(o. *A bridge made over the Ganges.*)

(*Feb. 27th*) On Thursday the 6th of the latter Jumāda we passed Qanūj and dismounted on the western bank of Gang. Some of the braves went up and down the river and took boats by force,¹ bringing in 30 or 40, large or small. Mīr Muḥammad the raftsman was sent to find a place convenient for making a bridge and to collect requisites for making it. He came back approving of a place about a *kuroh* (2 m.) below the camp. Energetic overseers were told off for the work. Ustād 'Alī-qulī placed the mortar for his stone-discharge near where the bridge was to be and shewed himself active in discharging it. Muṣṭafa Rūmī had the culverin-carts crossed over to an island below the place for the bridge, and from that island began a culverin-discharge. Excellent matchlock fire was made from a post² raised above the bridge. Malik Qāsim *Mughūl* and a very few men went across the river once or twice and fought excellently (*yakhshīlār aūrūshīlār*). With equal boldness Bābā Sl. and Darwīsh Sl. also crossed, but went with the insufficient number of from 10 to 15 men; they went after the Evening Prayer and came back without fighting, with nothing done; they were much blamed for this crossing of theirs. At last Malik Qāsim, grown bold, attacked the enemy's camp and, by shooting arrows into it, drew him out (?);³ he came with a mass of men and an elephant, fell on Malik Qāsim and hurried him off. Malik Qāsim got into a boat, but before it could put off, the elephant came up and swamped it. In that encounter Malik Qāsim died. Fol. 336.

In the days before the bridge was finished Ustād 'Alī-qulī did good things in stone-discharge (*yakhshīlār tāsh aūtī*), on the first day discharging 8 stones, on the second 16, and going on equally well for 3 or 4 days. These stones he discharged from the Ghāzī-mortar which is so-called because it was used in the battle with Rānā Sangā the pagan. There had been another and larger mortar which burst after discharging one stone.⁴ The matchlockmen made a mass (*qālīn*) of discharges, bringing down many

¹ Obviously for the bridge.

² *m:ljār* (see f. 333 n.). Here the word would mean befittingly a protected standing-place, a refuge, such as matchlockmen used (f. 217 and Index s.n. *arāba*).

³ *sīghīrūrūtī*, a vowel-variant, perhaps, of *sūghūrūrūtī*.

⁴ f. 331b. This passage shews that Bābur's mortars were few.

men and horses; they shot also slave-workmen running scared away (?) and men and horses passing-by.¹

(*March 11th*) On Wednesday the 19th of the latter Jumāda the bridge being almost finished, we marched to its head. The Afghāns must have ridiculed the bridge-making as being far from completion.²

(*March 12th*) The bridge being ready on Thursday, a small body of foot-soldiers and Lāhoris went over. Fighting as small followed.

(*p. Encounter with the Afghāns.*)

(*March 13th*) On Friday the royal corps, and the right and left hands of the centre crossed on foot. The whole body of Afghāns, armed, mounted, and having elephants with them, attacked us. They hurried off our men of the left hand, but our centre itself (*i.e.* the royal corps) and the right hand stood firm, fought, and forced the enemy to retire. Two men from these divisions had galloped ahead of the rest; one was dismounted and taken; the horse of the other was struck again and again, had had enough,³ turned round and when amongst our men, fell down. On that day 7 or 8 heads were brought in; many of the enemy had arrow or matchlock wounds. Fighting went on till the Other Prayer. That night all who had gone across were made to return; if (more) had gone over on that Saturday's eve,⁴ most of the enemy would probably have fallen into our hands, but this was in my mind:—Last year we marched out of Sikrī to fight Rānā Sangā on Tuesday, New-year's-day, and crushed that rebel on Saturday; this year we had marched to crush these rebels on Wednesday, New-year's-day,⁵ and it would be one of singular things, if we beat them on Sunday. So thinking, we did not make the rest of

¹ *nufūr qūl-lār-dīn ham karka bīla rah rawā kishī u āt aīlār*, a difficult sentence.

² *Afghānlār kūprūk bāghlāmāq-nī istib'ād qīlīb tamaskhur qīlūrlār aikāndūr*. The ridicule will have been at slow progress, not at the bridge-making itself, since pontoon-bridges were common (Irvine's *Army of the Indian Moghuls*).

³ *tūlāb*; Pers. trs. *uftān u khezān*, limping, or falling and rising, a translation raising doubt, because such a mode of progression could hardly have allowed escape from pursuers.

⁴ Anglicé, on Friday night.

⁵ According to the Persian calendar, New-year's-day is that on which the Sun enters Aries.

the army cross. The enemy did not come to fight on Saturday, but stood arrayed a long way off.

(*Sunday March 15th—Jumāda II. 23rd*) On this day the carts were taken over, and at this same dawn the army was ordered to cross. At beat of drum news came from our scouts that the enemy had fled. Chīn-tīmūr Sl. was ordered to lead his army in pursuit and the following leaders also were made pursuers who should move with the Sultān and not go beyond his word :—Muḥammad 'Alī *Jang-jang*, Husamu'd-dīn 'Alī (son) of Khalifa, Muḥibb-i-'alī (son) of Khalifa, Kūkī (son) of Bābā Qashqa, Dost-i-muḥammad (son) of Bābā Qashqa, Bāqī of Tāshkīnt, and Red Walī. I crossed at the Sunnat Prayer. The camels were ordered to be taken over at a passage seen lower down. That Sunday we dismounted on the bank of standing-water within a *kuroh* of Bangarmāwū.¹ Those appointed to pursue the Afghāns were not doing it well; they had dismounted in Bangarmāwū and were scurrying off at the Mid-day Prayer of this same Sunday.

(*March 16th—Jumāda II. 24th*) At dawn we dismounted on the bank of a lake belonging to Bangarmāwū.

(*q. Arrival of a Chaghatāi cousin.*)

On this same day (*March 16th*) Tūkhtā-būghā Sl. a son of my mother's brother (*dādā*) the Younger Khān (*Aḥmad Chaghatāi*) came and waited on me.

(*March 21st*) On Saturday the 29th of the latter Jumāda I visited Laknau, crossed the Gūi-water² and dismounted. This day I bathed in the Gūi-water. Whether it was from water getting into my ear, or whether it was from the effect of the climate, is not known, but my right ear was obstructed and for a few days there was much pain.³

(*r. The campaign continued.*)

One or two marches from Aūd (Oudh) some-one came from Chīn-tīmūr Sl. to say, "The enemy is seated on the far side of

¹ so-spelled in the Hai. MS. ; by de Courteille Banguermādū ; the two forms may represent the same one of the Arabic script.

² or Gūi, from the context clearly the Gumti. Jarrett gives Godi as a name of the Gumti ; Gūi and Godi may be the same word in the Arabic script.

³ Some MSS. read that there was not much pain.

the river Sird[a ?] ;¹ let His Majesty send help." We detached a reinforcement of 1000 braves under Qarācha.

Fol. 338b. (*March 28th*) On Saturday the 7th of Rajab we dismounted 2 or 3 *kurohs* from Aūd above the junction of the Gagar (Gogra) and Sird[a]. Till today Shaikh Bāyazīd will have been on the other side of the Sird[a] opposite Aūd, sending letters to the Sultān and discussing with him, but the Sultān getting to know his deceitfulness, sent word to Qarācha at the Mid-day Prayer and made ready to cross the river. On Qarācha's joining him, they crossed at once to where were some 50 horsemen with 3 or 4 elephants. These men could make no stand ; they fled ; a few having been dismounted, the heads cut off were sent in.

Following the Sultān there crossed over Bī-khūb (var. Nī-khūb) Sl. and Tardī Beg (the brother) of Qūj Beg, and Bābā Chuhra (the Brave), and Bāqī *shaghāwal*. Those who had crossed first and gone on, pursued Shaikh Bāyazīd till the Evening Prayer, but he flung himself into the jungle and escaped. Chīn-tīmūr dismounted late on the bank of standing-water, rode on at midnight after the rebel, went as much as 40 *kurohs* (80 m.), and came to where Shaikh Bāyazīd's family and relations (*nisba* ?) had been ; they however must have fled. He sent gallopers off in all directions from that place ; Bāqī *shaghāwal* and a few braves drove the enemy like sheep before them, overtook the family and brought in some Afghān prisoners.

We stayed a few days on that ground (near Aūd) in order to settle the affairs of Aūd. People praised the land lying along the Sird[a] 7 or 8 *kurohs* (14-16 m.) above Aūd, saying it was hunting-ground. Mīr Muḥammad the raftsmen was sent out and returned after looking at the crossings over the Gagar-water (Gogra) and the Sird[a]-water (Chauka ?).

Fol. 339. (*April 2nd*) On Thursday the 12th of the month I rode out intending to hunt.²

¹ I take this to be the Kali-Sarda-Chauka affluent of the Gogra and not its Sarju or Saru one. To so take it seems warranted by the context ; there could be no need for the fords on the Sarju to be examined, and its position is not suitable.

² Unfortunately no record of the hunting-expedition survives.

TRANSLATOR'S NOTE.

Here, in all known texts of the *Bābur-nāma* there is a break of the narrative between April 2nd and Sep. 18th 1528 AD.—Jumāda II. 12th 934 AH. and Muḥarram 3rd 935 AH., which, whether intentional or accidental, is unexplained by Bābur's personal circumstances. It is likely to be due to a loss of pages from Bābur's autograph manuscript, happening at some time preceding the making of either of the Persian translations of his writings and of the Elphinstone and Haidarābād transcripts. Though such a loss might have occurred easily during the storm chronicled on f.376b, it seems likely that Bābur would then have become aware of it and have made it good. A more probable explanation of the loss is the danger run by Humāyūn's library during his exile from rule in Hindūstān, at which same time may well have occurred the seeming loss of the record of 936 and 937 AH.

a. Transactions of the period of the lacuna.

Mr. Erskine notes (*Mems.* p.381n.) that he found the gap in all MSS. he saw and that historians of Hindūstān throw no light upon the transactions of the period. Much can be gleaned however as to Bābur's occupations during the 5½ months of the *lacuna* from his chronicle of 935 AH. which makes several references to occurrences of "last year" and also allows several inferences to be drawn. From this source it becomes known that the Afghān campaign the record of which is broken by the gap, was carried on and that in its course Bābur was at Jūn-pūr (f.365), Chausa (f.365b) and Baksara (f.366–366b); that he swam the Ganges (f.366b), bestowed Sarūn on a Farmūlī Shaikh-zāda (f.374b and f.377), negotiated with Rānā Sangā's son Bikramājīt (f.342b), ordered a Chār-bāgh laid out (f.340), and was ill for 40 days (f.346b). It may be inferred too that he visited Dūlpūr (f.353b), recalled 'Askarī (f.339), sent Khwāja Dost-i-khāwand on family affairs to Kābul (f.345b), and was much pre-occupied by the

disturbed state of Kābul (*see* his letters to Humāyūn and Khwāja Kālān written in 935 AH.).¹

It is not easy to follow the dates of events in 935 AH. because in many instances only the day of the week or a "next day" is entered. I am far from sure that one passage at least now found *s.a.* 935 AH. does not belong to 934 AH. It is not in the Hai. Codex (where its place would have been on f. 363*b*), and, so far as I can see, does not fit with the dates of 935 AH. It will be considered with least trouble with its context and my notes (*q.v.* f. 363*b* and ff. 366–366*b*).

b. Remarks on the lacuna.

One interesting biographical topic is likely to have found mention in the missing record, *viz.* the family difficulties which led to 'Askari's supersession by Kāmran in the government of Multān (f. 359).

Another is the light an account of the second illness of 934 AH. might have thrown on a considerable part of the Collection of verses already written in Hindūstān and now known to us as the *Rāmpūr Dīwān*. The *Bābur-nāma* allows the dates of much of its contents to be known, but there remain poems which seem prompted by the self-examination of some illness not found in the *B.N.* It contains the metrical version of Khwāja 'Ubaidu'l-lāh's *Wālidīyyah* of which Bābur writes on f. 346 and it is dated Monday Rabi' II. 15th 935 AH. (Dec. 29th 1528 AD.). I surmise that the reflective verses following the *Wālidīyyah* belong to the 40 days' illness of 934 AH. *i.e.* were composed in the period of the *lacuna*. The Collection, as it is in the "*Rāmpūr Dīwān*", went to a friend who was probably Khwāja Kalān; it may have been the only such collection made by Bābur. No other copy of it has so far been found. It has the character of an individual gift with verses specially addressed to its recipient. Any light upon it which may have vanished with pages of 934 AH. is an appreciable loss.

¹ One historian, Ahmad-i-yādgār states in his *Tārīkh-i-salātīn-i-afāghina* that Bābur went to Lāhor immediately after his capture of Chandīri, and on his return journey to Āgra suppressed in the Panj-āb a rising of the Mundāhar (or, Mandhar) Rājputs. His date is discredited by Bābur's existing narrative of 934 AH. as also by the absence in 935 AH. of allusion to either episode. My husband who has considered the matter, advises me that the Lāhor visit may have been made in 936 or early in 937 AH. [These are a period of which the record is lost or, less probably, was not written.]

935 AH.—SEP. 15TH 1528 TO SEP. 5TH 1529 AD.¹

(a. *Arrivals at Court.*)

(*Sep. 18th*) On Friday the 3rd² of Muḥarram, 'Askarī whom I had summoned for the good of Multān³ before I moved out for Chandīrī, waited on me in the private-house.⁴

(*Sep. 19th*) Next day waited on me the historian Khwānd-amīr, Maulānā Shihāb⁵ the enigmatist, and Mīr Ibrāhīm the harper a relation of Yūnas-i-'alī, who had all come out of Herī long before, wishing to wait on me.⁶

(b. *Bābur starts for Gūālīār.*)⁷

(*Sep. 20th*) With the intention of visiting Gūālīār which in books they write Gālīūr,⁸ I crossed the Jūn at the Other

¹ Elph. MS. f. 262; I. O. 215 f. 207b and 217 f. 234b; *Mems.* p. 382. Here the Elphinstone MS. recommences after a *lacuna* extending from Ḥai. MS. f. 312b.

² See Appendix S:—*Concerning the dating of 935 AH.*

³ 'Askarī was now about 12 years old. He was succeeded in Multān by his elder brother Kāmran, transferred from Qandahār [Index; JRAS. 1908 p. 829 para. (1)]. This transfer, it is safe to say, was due to Bābur's resolve to keep Kābul in his own hands, a resolve which his letters to Humāyūn (f. 348), to Kāmran (f. 359), and to Khwāja Kalān (f. 359) attest, as well as do the movements of his family at this time. What would make the stronger government of Kāmran seem now more "for the good of Multān" than that of the child 'Askarī are the Bilūchī incursions, mentioned somewhat later (f. 355b) as having then occurred more than once.

⁴ This will be his own house in the Garden-of-eight-paradises, the Chār-bāgh begun in 932 AH. (August 1526 AD.).

⁵ To this name Khwānd-amīr adds Aḥmadu'l-ḥaḡīrī, perhaps a pen-name; he also quotes verses of Shihāb's (*Ḥabībū's-siyar* lith. ed. iii, 350).

⁶ Khwānd-amīr's account of his going into Hindūstān is that he left his "dear home" (Herāt) for Qandahār in mid-Shawwāl 933 AH. (mid-July 1527 AD.); that on Jumāda I. 10th 934 AH. (Feb. 1st 1528 AD.) he set out from Qandahār on the hazardous journey into Hindūstān; and that owing to the distance, heat, setting-in of the Rains, and breadth of rapid rivers, he was seven months on the way. He mentions no fellow-travellers, but he gives as the day of his arrival in Agra the one on which Bābur says he presented himself at Court. (For an account of annoyances and misfortunes to which he was subjected under Aūzbeḡ rule in Herāt see *Journal des Savans*, July 1843, pp. 389, 393, Quatremère's art.)

⁷ Concerning Gūālīār see Cunningham's *Archeological Survey Reports* vol. ii; Louis Rousselet's *L'Inde des Rajas*; Lepel Griffin's *Famous Monuments of Central India*, especially for its photographs; *Gazetteer of India*; Luard's *Gazetteer of Gwalior*, text and photographs; *Travels of Peter Mundy*, Hakluyt Society ed. R. C. Temple, ii, 61, especially for its picture of the fort and note (p. 62) enumerating early writers on Gūālīār. Of Persian books there is Jalāl Ḥiṣārī's *Tārīkh-i-Gwālīāwar* (B. M. Add. 16,859) and Hirāman's (B. M. Add. 16,709) unacknowledged version of it, which is of the B. M. MSS. the more legible.

⁸ Perhaps this stands for Gwālīāwar, the form seeming to be used by Jalāl Ḥiṣārī, and having good traditional support (Cunningham p. 373 and Luard p. 228).

Prayer of Sunday the 5th of the month, went into the fort of Āgra to bid farewell to Fakhr-i-jahān Begīm and Khadīja-sultān Begīm who were to start for Kābul in a few days, and got to horse. Muḥammad-i-zamān Mirzā asked for leave and stayed behind in Āgra. That night we did 3 or 4 *kurohs* (6–8 m.) of the road, dismounted near a large lake (*kūl*) and there slept.

(*Sep. 21st*) We got through the Prayer somewhat before time (*Muh. 6th*) and rode on, nooned¹ on the bank of the Gamb[h]ir-water², and went on shortly after the Mid-day Prayer. On the way we ate³ powders mixed with the flour of parched grain,⁴ Mullā Rafī' having prepared them for raising the spirits. They were found very distasteful and unsavoury. Near the Other Prayer we dismounted a *kuroh* (2 m.) west of Dūlpūr, at a place where a garden and house had been ordered made.⁵

(c. *Work in Dūlpūr (Dhūlpūr).*)

That place is at the end of a beaked hill,⁶ its beak being of solid red building-stone (*'imārat-tāsh*). I had ordered the (beak of the) hill cut down (dressed down?) to the ground-level and that if there remained a sufficient height, a house was to be cut out in it, if not, it was to be levelled and a tank (*hauz*) cut out in its top. As it was not found high enough for a house, Ūstād Shāh Muḥammad the stone-cutter was ordered to level it and cut out an octagonal, roofed tank. North of this tank the ground is thick with trees, mangoes, *jāman* (*Eugenia jambolana*), all sorts of trees; amongst them I had ordered a well made, 10 by 10; it was almost ready; its water goes to the afore-named tank. To the north of this tank Sl. Sikandar's dam is flung across (the valley); on it houses have been built, and above it the waters of the Rains gather into a great lake. On the east of this lake is a garden; I ordered a seat and four-pillared platform (*tālār*)

¹ *tāshlānīb*, i.e. they took rest and food together at mid-day.

² This seems to be the conjoined Gambhīr and Bāngānga which is crossed by the Āgra-Dhūlpūr road (*G. of I. Atlas*, Sheet 34).

³ *aichtūq*, the plural of which shews that more than one partook of the powders (*safūf*).

⁴ T. *tālqān*, Hindī *sattu* (Shaw). M. de Courteille's variant translation may be due to his reading for *tālqān*, *tālghāq*, *flot*, *agitation* (his Dict. *s.n.*) and *yīl*, wind, for *bīla*, with.

⁵ in 933 AH. f. 330b.

⁶ "Each beaked promontory" (Lycidas). Our name "Selsey-bill" is an English instance of Bābur's (not infrequent) *tūmshūq*, beak, bill of a bird.

to be cut out in the solid rock on that same side, and a mosque Fol. 340. built on the western one.

(*Sep. 22nd and 23rd—Muh. 7th and 8th*) On account of these various works, we stayed in Dūlpūr on Tuesday and Wednesday.

(*d. Journey to Gūālīār resumed.*)

(*Sep. 24th*) On Thursday we rode on, crossed the Chambal-river and made the Mid-day Prayer on its bank, between the two Prayers (the Mid-day and the Afternoon) bestirred ourselves to leave that place, passed the Kawārī and dismounted. The Kawārī-water being high through rain, we crossed it by boat, making the horses swim over.

(*Sep. 25th*) Next day, Friday which was 'Āshūr (*Muh. 10th*), we rode on, took our nooning at a village on the road, and at the Bed-time Prayer dismounted a *kuroh* north of Gūālīār, in a Chār-bāgh ordered made last year.¹

(*Sep. 26th*) Riding on next day after the Mid-day Prayer, we visited the low hills to the north of Gūālīār, and the Praying-place, went into the fort² through the Gate called Hātī-pūl which joins Mān-sing's buildings ('*imārāt*³), and dismounted, close to the Other Prayer, at those ('*imārāt-lār*)⁴ of Rāja Bikramājīt in which Raḥīm-dād⁵ had settled himself.

¹ No order about this Chār-bāgh is in existing annals of 934 AH. Such order is likely to have been given after Bābur's return from his operations against the Afghāns, in his account of which the annals of 934 AH. break off.

² The fort-hill at the northern end is 300 ft. high, at the southern end, 274 ft. ; its length from north to south is $1\frac{3}{4}$ m. ; its breadth varies from 600 ft. opposite the main entrance (Hātī-pūl) to 2,800 ft. in the middle opposite the great temple (Sās-bhao). Cf. Cunningham p. 330 and Appendix R, *in loco*, for his Plan of Gūālīār.

³ This Arabic plural may have been prompted by the greatness and distinction of Mān-sing's constructions. Cf. Index *s.nn.* *begāt* and *bāghāt*.

⁴ A translation point concerning the (Arabic) word '*imārat*' is that the words "palace", "*palais*", and "residence" used for it respectively by Erskine, de Courteille, and, previous to the Hindūstān Section, by myself, are too limited in meaning to serve for Bābur's uses of it in Hindūstān ; and this (1) because he uses it throughout his writings for buildings under palatial rank (*e.g.* those of high and low in Chandīrī) ; (2) because he uses it in Hindūstān for non-residential buildings (*e.g.* for the Bādalgārh outwork, f. 341b, and a Hindū temple *ib.*) ; and (3) because he uses it for the word "building" in the term building-stone, f. 335b and f. 339b. *Building* is the comprehensive word under which all his uses of it group. For labouring this point a truism pleads my excuse, namely, that a man's vocabulary being characteristic of himself, for a translator to increase or diminish it is to intrude on his personality, and this the more when an autobiography is concerned. Hence my search here (as elsewhere) for an English grouping word is part of an endeavour to restrict the vocabulary of my translation to the limits of my author's.

⁵ Jalāl *Hiṣārī* describes "Khawāja Raḥīm-dād" as a paternal-nephew of Mahdī Khwāja. Neither man has been introduced by Bābur, as it is his rule to introduce

To-night I elected to take opium because of ear-ache ; another reason was the shining of the moon.¹

(*e. Visit to the Rājas' palaces.*)

(*Sep. 27th*) Opium sickness gave me much discomfort next day (*Muh. 12th*) ; I vomited a good deal. Sickness notwithstanding, I visited the buildings (*'imāratlār*) of Mān-sing and Bikramājīt thoroughly. They are wonderful buildings, entirely of hewn stone, in heavy and unsymmetrical blocks however.² Of all the Rājas' buildings Mān-sing's is the best and loftiest.³ It is more elaborately worked on its eastern face than on the others. This face may be 40 to 50 *qārī* (yards) high,⁴ and is entirely of hewn stone, whitened with plaster.⁵ In parts it is four storeys high ; the lower two are very dark ; we went through them with

Fol. 340b.

when he first mentions a person of importance, by particulars of family, *etc.* Both men became disloyal in 935 AH. (1529 AD.) as will be found referred to by Bābur. Jalāl *Hiṣārī* supplements Bābur's brief account of their misconduct and Shaikh Muḥammad *Ghaus'* mediation in 936 AH. For knowledge of his contribution I am indebted to my husband's perusal of the *Tārīkh-i-Gwālīāwar*.

¹ Erskine notes that Indians and Persians regard moonshine as cold but this only faintly expresses the wide-spread fear of moon-stroke expressed in the Psalm (121 v. 6), "The Sun shall not smite thee by day, nor the Moon by night."

² *Agarcha lūk balūk u bī siyāq.* Ilmsky [p. 441] has *balūk balūk* but without textual warrant and perhaps following Erskine, as he says, speaking generally, that he has done in case of need (Ilmsky's Preface). Both Erskine and de Courteille, working, it must be remembered, without the help of detailed modern descriptions and pictures, took the above words to say that the buildings were scattered and without symmetry, but they are not scattered and certainly Mān-sing's has symmetry. I surmise that the words quoted above do not refer to the buildings themselves but to the stones of which they are made. *T. lūk* means heavy, and *T. balūk* [? block] means a thing divided off, here a block of stone. Such blocks might be *bī siyāq*, *i.e.* irregular in size. To take the words in this way does not contradict known circumstances, and is verbally correct.

³ The Rājas' buildings Bābur could compare were Rāja Karna (or Kirti)'s [who ruled from 1454 to 1479 AD.], Rāja Mān-sing's [1486 to 1516 AD.], and Rāja Bikramājīt's [1516 to 1526 AD. when he was killed at Panīpat].

⁴ The height of the eastern face is 100 ft. and of the western 60 ft. The total length from north to south of the outside wall is 300 ft. ; the breadth of the residence from east to west 160 ft. The 300 ft. of length appears to be that of the residence and service-courtyard (Cunningham p. 347 and Plate lxxxvii).

⁵ *kaj bīla āqārītīb.* There can be little doubt that a white pediment would show up the coloured tiles of the upper part of the palace-walls more than would pale red sandstone. These tiles were so profuse as to name the building Chīt Mandīr (Painted Mandīr). Guided by Bābur's statement, Cunningham sought for and found plaster in crevices of carved work ; from which one surmises that the white coating approved itself to successors of Mān-sing. [It may be noted that the word Mandīr is in the same case for a translator as is *'imārat* (f. 339b n.) since it requires a grouping word to cover its uses for temple, palace, and less exalted buildings.]

candles.¹ On one (or, every) side of this building are five cupolas² having between each two of them a smaller one, square after the fashion of Hindūstān. On the larger ones are fastened sheets of gilded copper. On the outside of the walls is painted-tile work, the semblance of plantain-trees being shewn all round with green tiles. In a bastion of the eastern front is the Hātī-pūl,³ *hātī* being what these people call an elephant, *pūl*, a gate. A sculptured image of an elephant with two drivers (*fīl-bān*)⁴ stands at the out-going (*chīqīsh*) of this Gate ; it is exactly like an elephant ; from it the gate is called Hātī-pūl. A window in the lowest storey where the building has four, looks towards this elephant and gives a near view of it.⁵ The cupolas which have been mentioned above are themselves the topmost stage (*murtaba*) of the building ;⁶ the sitting-rooms are on the second storey (*ṭabaqat*), in a hollow even ;⁷ they are rather airless places although Hindūstānī pains have been taken with them.⁸ The buildings of Mān-sing's son Bikramājīt are in a central position (*aurta dā*) on the north side of the fort.⁹ The son's buildings do not match the father's. He has made a great dome, very dark but growing lighter if one stays awhile in it.¹⁰ Under it is a smaller building

Fol. 341.

¹ The lower two storeys are not only backed by solid ground but, except near the Hātī-pūl, have the rise of ground in front of them which led Bābur to say they were "even in a pit" (*chūqūr*).

² MSS. vary between *har* and *bīr*, every and one, in this sentence. It may be right to read *bīr*, and apply it only to the eastern façade as that on which there were most cupolas. There are fewer on the south side, which still stands (Luard's photo. No. 37).

³ The ground rises steeply from this Gate to an inner one, called Hawā-pūl from the rush of air (*hawā*) through it.

⁴ Cunningham says the riders were the Rāja and a driven. Perhaps they were a mahout and his mate. The statue stood to the left on exit (*chīqīsh*).

⁵ This window will have been close to the Gate where no mound interferes with outlook.

⁶ Rooms opening on inner and open courts appear to form the third story of the residence.

⁷ T. *chūqūr*, hollow, pit. This storey is dark and unventilated, a condition due to small windows, absence of through draught, and the adjacent mound. Cunningham comments on its disadvantages.

⁸ *Agarcha Hindūstānī takalluflār qīlīb tūrlār walī bī hawālik-rāq yīrlār dūr*. Perhaps amongst the pains taken were those demanded for *punkhas*. I regret that Erskine's translation of this passage, so superior to my own in literary merit, does not suit the Turkī original. He worked from the Persian translation, and not only so, but with a less rigid rule of translation than binds me when working on Bābur's *ipsissima verba* (*Mems.* p. 384 ; Cunningham p. 349 ; Luard p. 226).

⁹ The words *aurtā dā* make apt contrast between the outside position of Mān-sing's buildings which helped to form the fort-wall, and Bikramājīt's which were further in except perhaps one wall of his courtyard (see Cunningham's Plate lxxxiii).

¹⁰ Cunningham (p. 350) says this was originally a *bāra-dūrī*, a twelve-doored open hall, and must have been light. His "originally" points to the view that the hall

into which no light comes from any side. When Raḥīm-dād settled down in Bikramājīt's buildings, he made a rather small hall [*kīchīkrāq tālārghina*] on the top of this dome.¹ From Bikramājīt's buildings a road has been made to his father's, a road such that nothing is seen of it from outside and nothing known of it inside, a quite enclosed road.²

Fol. 341b. After visiting these buildings, we rode to a college Raḥīm-dād had made by the side of a large tank, there enjoyed a flower-garden³ he had laid out, and went late to where the camp was in the Chārbāgh.

(f. *Raḥīm-dād's flower-garden.*)

Raḥīm-dād has planted a great numbers of flowers in his garden (*bāghcha*), many being beautiful red oleanders. In these places the oleander-flower is peach,⁴ those of Gūālīār are beautiful, deep red. I took some of them to Āgra and had them planted in gardens there. On the south of the garden is a large lake⁵ where the waters of the Rains gather; on the west of it is a lofty idol-house,⁶ side by side with which Sl. Shihābu'd-dīn Aīltmīsh (Altamsh) made a Friday mosque; this is a very lofty building (*'imārat*), the highest in the fort; it is seen, with the fort, from the Dūlpūr-hill (*cir.* 30 m. away). People say the stone for it was cut out and brought from the large lake above-mentioned. Raḥīm-dād has made a wooden (*yīghāch*) *tālār* in his garden, and

had been altered before Bābur saw it but as it was only about 10 years old at that time, it was in its first form, presumably. Perhaps Bābur saw it in a bad light. The dimensions Cunningham gives of it suggest that the high dome must have been frequently ill-lighted.

¹ The word *tālār*, having various applications, is not easy to match with a single English word, nor can one be sure in all cases what it means, a platform, a hall, or *etc.* To find an equivalent for its diminutive *tālār-ghina* is still more difficult. Raḥīm-dād's *tālār*-ette will have stood on the flat centre of the dome, raised on four pillars or perhaps with its roof only so-raised; one is sure there would be a roof as protection against sun or moon. It may be noted that the dome is not visible outside from below, but is hidden by the continuation upwards of walls which form a mean-looking parallelogram of masonry.

² *T. tūr yūl.* Concerning this hidden road see Cunningham p. 350 and Plate lxxxvii.

³ *bāghcha.* The context shews that the garden was for flowers. For Bābur's distinctions between *bāghcha*, *bāgh* and *baghāt*, see Index s.nn.

⁴ *shaft-ālū i.e.* the rosy colour of peach-flowers, perhaps lip-red (Steingass). Bābur's contrast seems to be between those red oleanders of Hindūstān that are rosy-red, and the deep red ones he found in Gūālīār.

⁵ *kul*, any large sheet of water, natural or artificial (Bābur). This one will be the Sūraj-kund (Sun-tank).

⁶ This is the Teli Mandir, or Telingana Mandir (Luard). Cf. Cunningham, p. 356 and Luard p. 227 for accounts of it; and *G. of I. s.n.* Teliagarhi for Teli Rājas.

porches at the gates, which, after the Hindūstānī fashion, are somewhat low and shapeless.

(g. *The Urwāh-valley.*)

(*Sep. 28th*) Next day (*Muh. 13th*) at the Mid-day Prayer we rode out to visit places in Gūālīār we had not yet seen. We saw the 'imārat called Bādagar¹ which is part of Mān-sing's fort (*qila'*), went through the Hātī-pūl and across the fort to a place called Urwā (Urwāh), which is a valley-bottom (*qūl*) on its western side. Though Urwā is outside the fort-wall running along the top of the hill, it has two stages (*murtaba*) of high wall at its mouth. The higher of these walls is some 30 or 40 *qārī* (yards) high; this is the longer one; at each end it joins the wall of the fort. The second wall curves in and joins the middle part of the first; it is the lower and shorter of the two. This curve of wall will have been made for a water-thief;² within it is a stepped well (*wā'in*) in which water is reached by 10 or 15 steps. Above the Gate leading from the valley to this walled-well the name of Sl. Shihābu'd-dīn Aīltmīsh (Altamsh) is inscribed, with the date 630 (AH.—1233 AD.). Below this outer wall and outside the fort there is a large lake which seems to dwindle (at times) till no lake remains; from it water goes to the water-thief. There are two other lakes inside Urwā the water of which those who live in the fort prefer to all other.

Fol. 342.

Three sides of Urwā are solid rock, not the red rock of Bīāna but one paler in colour. On these sides people have cut out idol-statues, large and small, one large statue on the south side being perhaps 20 *qārī* (yds.) high.³ These idols are shewn quite

¹ This is a large outwork reached from the Gate of the same name. Bābūr may have gone there specially to see the Gūjarī Mandir said by Cunningham to have been built by Mān-sing's Gūjar wife Mṛiga-nayāna (fawn-eyed). Cf. Cunningham p. 351 and, for other work done by the same Queen, in the s.e. corner of the fort, p. 344; Luard p. 226. In this place "construction" would serve to translate 'imārat' (f. 340 n.).

² *āb-dūd*, a word conveying the notion of a stealthy taking of the water. The walls at the mouth of Urwā were built by Altamsh for the protection of its water for the fort. The date Bābūr mentions (a few lines further) is presumably that of their erection.

³ Cunningham, who gives 57 ft. as the height of this statue, says Bābūr estimated it at 20 *gaz*, or 40 ft., but this is not so. Bābūr's word is not *gaz* a measure of 24 fingers-breadth, but *qārī*, the length from the tip of the shoulder to the fingers-ends; it is about 33 inches, not less, I understand. Thus stated in *qārīs* Bābūr's estimate of the height comes very near Cunningham's, being a good 55 ft. to 57 ft. (I may note that I have usually translated *qārī* by "yard", as the yard is its nearest English equivalent. The Pers. trs. of the B.N. translates by *gaz*, possibly a larger *gaz* than that of 24 fingers-breadth i.e. inches.)

Fol. 342b.

naked without covering for the privities. Along the sides of the two Urwā lakes 20 or 30 wells have been dug, with water from which useful vegetables (*sabzī kārliklār*), flowers and trees are grown. Urwā is not a bad place; it is shut in (T. *tūr*); the idols are its defect; I, for my part, ordered them destroyed.¹

Going out of Urwā into the fort again, we enjoyed the window² of the Sultānī-pūl which must have been closed through the pagan time till now, went to Raḥīm-dād's flower-garden at the Evening Prayer, there dismounted and there slept.

(h. *A son of Rānā Sangā negotiates with Bābur.*)

(Sep. 29th) On Tuesday the 14th of the month came people from Rānā Sangā's second son, Bikramājīt by name, who with his mother Padmāwatī was in the fort of Rantanbūr. Before I rode out for Gūālīār,³ others had come from his great and trusted Hindū, Asūk by name, to indicate Bikramājīt's submission and obeisance and ask a subsistence-allowance of 70 *laks* for him; it had been settled at that time that *parganas* to the amount he asked should be bestowed on him, his men were given leave to go, with tryst for Gūālīār which we were about to visit. They came into Gūālīār somewhat after the trysting-day. The Hindū Asūk⁴ is said to be a near relation of Bikramājīt's mother Padmāwatī; he, for his part, set these particulars forth father-like and son-like;⁵ they, for theirs, concurring with him, agreed to wish me well and serve me. At the time when Sl. Maḥmūd (*Khīlī*) was beaten by Rānā Sangā and fell into pagan captivity

Fol. 343.

¹ The statues were not broken up by Bābur's agents; they were mutilated; their heads were restored with coloured plaster by the Jains (Cunningham p. 365; Luard p. 228).

² *rozan* [or, *auz:n*] . . . *tafarruj gīlib*. Neither Cunningham nor Luard mentions this window, perhaps because Erskine does not; nor is this name of a Gate found. It might be that of the Dhonda-paur (Cunningham, p. 339). The 1st Pers. trs. [I.O. 215 f. 210] omits the word *rozan* (or, *auz:n*); the 2nd [I.O. 217 f. 236b] renders it by *jā'i*, place. Manifestly the Gate was opened by Bābur, but, presumably, not precisely at the time of his visit. I am inclined to understand that *rozan* . . . *tafarruj karda* means enjoying the window formerly used by Muḥammadan rulers. If *auz:n* be the right reading, its sense is obscure.

³ This will have occurred in the latter half of 934 AH. of which no record is now known.

⁴ He is mentioned under the name Asūk Mal *Rājpūt*, as a servant of Rānā Sangā by the *Mirāt-i-sikandarī*, lith. ed. p. 161. In Bayley's Translation p. 273 he is called Awāsūk, manifestly by clerical error, the sentence being *az jānīb-i-au Asūk Mal Rājpūt dar ān (qila') būda* . . .

⁵ *ātā-līk, aūghūl-līk*, i.e. he spoke to the son as a father, to the mother as a son.

(925 AH.—1519 AD.) he possessed a famous crown-cap (*tāj-kula*) and golden belt, accepting which Sangā let him go free. That crown-cap and golden belt must have become Bikramājīt's; his elder brother Ratan-sī, now Rānā of Chītūr in his father's place, had asked for them but Bikramājīt had not given them up,¹ and now made the men he sent to me, speak to me about them, and ask for Bīāna in place of Rantanbūr. We led them away from the Bīāna question and promised Shamsābād in exchange for Rantanbūr. To-day (*Muh. 14th*) they were given a nine days' tryst for Bīāna, were dressed in robes of honour, and allowed to go.

(i. *Hindū temples visited.*)

We rode from the flower-garden to visit the idol-houses of Gūālīār. Some are two, and some are three storeys high, each storey rather low, in the ancient fashion. On their stone plinths (*izāra*) are sculptured images. Some idol-houses, College-fashion, have a portico, large high cupolas² and *madrāsa*-like cells, each topped by a slender stone cupola.³ In the lower cells are idols carved in the rock.

Fol. 343b.

After enjoying the sight of these buildings (*'imāratlār*) we left the fort by the south Gate,⁴ made an excursion to the south, and went (north) to the Chār-bāgh Raḥim-dād had made over-against the Hātī-pūl.⁵ He had prepared a feast of cooked-meat (*āsh*) for us and, after setting excellent food before us, made offering of a mass of goods and coin worth 4 *laks*. From his Chār-bāgh I rode to my own.

(j. *Excursion to a waterfall.*)

(*Sep. 30th.*) On Wednesday the 15th of the month I went to see a waterfall 6 *kurohs* (12 m.) to the south-east of Gūālīār. Less

¹ The *Mirāt-i-sikandarī* (lith. ed. p. 234, Bayley's trs. p. 372) confirms Bābur's statement that the precious things were at Bikramājīt's disposition. Perhaps they had been in his mother's charge during her husband's life. They were given later to Bahādur Shāh of Gujrāt.

² The Telī Mandir has not a cupola but a waggon-roof of South Indian style, whence it may be that it has the southern name Telingana, suggested by Col. Luard.

³ See Luard's Photo. No. 139 and P. Mundy's sketch of the fort p. 62.

⁴ This will be the Ghargarāj-gate which looks south though it is not at the south end of the fort-hill where there is only a postern approached by a flight of stone steps (Cunningham p. 332).

⁵ The garden will have been on the lower ground at the foot of the ramp and not near the Hātī-pūl itself where the scarp is precipitous.

Fol. 344.

than that must have been ridden ;¹ close to the Mid-day Prayer we reached a fall where sufficient water for one mill was coming down a slope (*qīā*) an *arḡhamchī*² high. Below the fall there is a large lake ; above it the water comes flowing through solid rock ; there is solid rock also below the fall. A lake forms wherever the water falls. On the banks of the water lie piece after piece of rock as if for seats, but the water is said not always to be there. We sat down above the fall and ate *ma'jūn*, went up-stream to visit its source (*badayat*), returned, got out on higher ground, and stayed while musicians played and reciters repeated things (*nīma aītilār*). The Ebony-tree which Hindus call *tindū*, was pointed out to those who had not seen it before. We went down the hill and, between the Evening and Bed-time Prayers, rode away, slept at a place reached near the second watch (midnight), and with the on-coming of the first watch of day (6 a.m. *Muḥ. 16th-Oct. 1st*) reached the Chār-bāgh and dismounted.

(*k. Ṣalāḡu'd-dīn's birth-place.*)³

(*Oct. 2nd*) On Friday the 17th of the month, I visited the garden of lemons and pumeloes (*sadā-fal*) in a valley-bottom amongst the hills above a village called Sūkhjana (?)⁴ which is Ṣalāḡu'd-dīn's birth-place. Returning to the Chār-bāgh, I dismounted there in the first watch.⁵

(*l. Incidents of the march from Gūālīār.*)

(*Oct. 4th*) On Sunday the 19th of the month, we rode before dawn from the Chār-bāgh, crossed the Kawārī-water and took our nooning (*tūshlāndūk*). After the Mid-day Prayer we rode on, at sunset passed the Chambal-water, between the Evening and Bed-time Prayers entered Dulpūr-fort, there, by lamp-light,

¹ *Mūndīn kīchīkrāḡ ātlānīlḡhān aīkāndūr*. This may imply that the distance mentioned to Bābur was found by him an over-estimate. Perhaps the fall was on the Mūrar-river.

² Rope (Shaw) ; *corde qui sert à attacher le bagage sur les chameaux* (de Courteille) ; a thread of 20 cubits long for weaving (Steingass) ; I have the impression that an *arḡhamchī* is a horse's tether.

³ For information about this opponent of Bābur in the battle of Kānwa, see the *Asiatic Review*, Nov. 1915, H. Beveridge's art. *Silhadī, and the Mirāt-i-sikandari*.

⁴ Colonel Luard has suggested to us that the Bābur-nāma word Sūkhjana may stand for Salwai or Sukhalhari, the names of two villages near Gūālīār.

⁵ Presumably of night, 6-9 p.m., of Saturday Muḥ. 18th-Oct. 2nd.

visited a Hot-bath which Abū'l-faṭḥ had made, rode on, and dismounted at the dam-head where the new Chār-bāgh is in making.

(Oct. 5th) Having stayed the night there, at dawn (*Monday 20th*) I visited what places had been ordered made.¹ The face (*yūz*) of the roofed-tank, ordered cut in the solid rock, was not being got up quite straight; more stone-cutters were sent for who were to make the tank-bottom level, pour in water, and, by help of the water, to get the sides to one height. They got the face up straight just before the Other Prayer, were then ordered to fill the tank with water, by help of the water made the sides match, then busied themselves to smooth them. I ordered a water-chamber (*āb-khāna*) made at a place where it would be cut in the solid rock; inside it was to be a small tank also cut in the solid rock. Fol. 344b.

(*Here the record of 6 days is wanting.*)²

(Oct. 12th?) To-day, Monday (27th?), there was a *ma'jūn* party. (Oct. 13th) On Tuesday I was still in that same place. (Oct. 14th) On the night of Wednesday,³ after opening the mouth and eating something⁴ we rode for Sikrī. Near the second watch (mid-night), we dismounted somewhere and slept; I myself could not sleep on account of pain in my ear, whether caused by cold, as is likely, I do not know. At the top of the dawn, we bestirred ourselves from that place, and in the first watch dismounted at

¹ f. 330b and f. 339b.

² Between the last explicit date in the text, viz. Sunday, Muh. 19th, and the one next following, viz. Saturday, Šafar 3rd, the diary of six days is wanting. The gap seems to be between the unfinished account of doings in Dhūlpūr and the incomplete one of those of the Monday of the party. For one of the intermediate days Bābur had made an appointment, when in Gūālīār (f. 343), with the envoys of Bikramājīt, the trysting-day being Muh. 23rd (i.e. 9 days after Muh. 14th). Bābur is likely to have gone to Biāna as planned; that envoys met him there may be surmised from the circumstance that when negotiations with Bikramājīt were renewed in Āgra (f. 345), two sets of envoys were present, a "former" one and a "later" one, and this although all envoys had been dismissed from Gūālīār. The "former" ones will have been those who went to Biāna, were not given leave there, but were brought on to Āgra; the "later" ones may have come to Āgra direct from Ranthambhor. It suits all round to take it that pages have been lost on which was the record of the end of the Dhūlpūr visit, of the journey to the, as yet unseen, fort of Biāna, of tryst kept by the envoys, of other doings in Biāna where, judging from the time taken to reach Sikrī, it may be that the *ma'jūn* party was held.

³ Anglicé, Tuesday after 6 p.m.

⁴ *aghaz aichib nīma yib*, which words seem to imply the breaking of a fast.

the garden now in making at Sikrī. The garden-wall and well-buildings were not getting on to my satisfaction ; the overseers therefore were threatened and punished. We rode on from Sikrī between the Other and Evening Prayers, passed through Marhākūr, dismounted somewhere and slept.

(Oct. 15th) Riding on (Thursday 30th), we got into Āgra during the first watch (6–9 a.m.). In the fort I saw the honoured Khadija-sultān Begīm who had stayed behind for several reasons when Fakhr-i-jahān Begīm started for Kābul. Crossing Jūn (Jumna), I went to the Garden-of-eight paradises.¹

(m. Arrival of kinswomen.)

(Oct. 17th) On Saturday the 3rd of Šafar, between the Other and Evening Prayers, I went to see three of the great-aunt begīms,² Gauhar-shād Begīm, Badī'ū'l-jamāl Begīm, and Āq Begīm, with also, of lesser begīms,³ Sl. Maṣ'ūd Mirzā's daughter Khān-zāda Begīm, and Sultān-bakht Begīm's daughter, and my *yīnkā chīcha's* grand-daughter, that is to say, Zaināb-sultān Begīm.⁴ They had come past Tūta and dismounted at a small standing-water (*qarā sū*) on the edge of the suburbs. I came back direct by boat.

(n. Despatch of an envoy to receive charge of Ranthambhor.)

(Oct. 19th) On Monday the 5th of the month of Šafar, Hāmūsī son of Dīwa, an old Hindū servant from Bhīra, was joined with Bikramājīt's former⁵ and later envoys in order that pact and agreement for the surrender of Ranthambūr and for the conditions of Bikramājīt's service might be made in their own (hindū) way and custom. Before our man returned, he was to see, and learn, and make sure of matters ; this done, if that

¹ Doubtless the garden owes its name to the eight heavens or paradises mentioned in the Qurān (Hughes' *Dictionary of Islām s.n.* Paradise). Bābur appears to have reached Āgra on the 1st of Šafar; the 2nd may well have been spent on the home affairs of a returned traveller.

² The great, or elder trio were daughters of Sl. Abū-sa'id Mirzā, Bābur's paternal-aunts therefore, of his dutiful attendance on whom, Gul-badan writes.

³ "Lesser," i.e. younger in age, lower in rank as not being the daughters of a sovereign Mirzā, and held in less honour because of a younger generation.

⁴ Gul-badan mentions the arrival in Hindūstān of a khānim of this name, who was a daughter of Sl. Maḥmūd Khān *Chaghatāi*, Bābur's maternal-uncle; to this maternal relationship the word *chīcha* (mother) may refer. *Yīnkā*, uncle's or elder brother's wife, has occurred before (ff. 192, 207), *chīcha* not till now.

⁵ Cf. f. 344b and n. 5 concerning the surmised movements of this set of envoys.

person (*i.e.* Bikramājī) stood fast to his spoken word, I, for my part, promised that, God bringing it aright, I would set him in his father's place as Rānā of Chitūr.¹

(Here the record of 3 days is wanting.)

(o. *A levy on stipendiaries.*)

(Oct. 22nd) By this time the treasure of Iskandar and Ibrāhīm in Dihlī and Āgra was at an end. Royal orders were given therefore, on Thursday the 8th of Šafar, that each stipendiary (*wajhdār*) should drop into the Dīwān, 30 in every 100 of his allowance, to be used for war-material and appliances, for equipment, for powder, and for the pay of gunners and matchlockmen.

(p. *Royal letters sent into Khurāsān.*)

(Oct. 24th) On Saturday the 10th of the month, Pay-master Sl. Muḥammad's foot-man Shāh Qāsim who once before had taken letters of encouragement to kinsfolk in Khurāsān,² was sent to Herī with other letters to the purport that, through God's grace, our hearts were at ease in Hindūstān about the rebels and pagans of east and west; and that, God bringing it aright, we should use every means and assuredly in the coming spring should touch the goal of our desire.³ On the margin of a royal letter sent to Aḥmad Afshār (*Turk*) a summons to Farīdūn the *qabūz*-player was written with my own hand. Fol. 345b.

(Here the record of 11 days is wanting.)

¹ This promise was first proffered in Gūālīār (f. 343).

² These may be Bāi-qarā kinsfolk or Mirān-shāhis married to them. No record of Shāh Qāsim's earlier mission is preserved; presumably he was sent in 934 AH. and the record will have been lost with much more of that year's. Khwānd-amīr may well have had to do with this second mission, since he could inform Bābur of the discomfort caused in Herī by the near leaguer of 'Ubaidu'l-lāh Aūzbeḡ.

³ *Albatta aūzūmiznī har nū' qīlīb tīgūr kūmiz dūr.* The following versions of this sentence attest its difficulty:—*Wāgi'āt-i-bāburī*, 1st trs. I.O. 215 f. 212, *albatta khūdrā ba har nū'ī ka bāshad dar ān khūb khwāhīm rasānad*; and 2nd trs. I.O. 217 f. 238b, *albatta dar har nū' karda khūdrā mī rasānim*; *Memoirs* p. 388, "I would make an effort and return in person to Kābul"; *Mémoires* ii, 356, *je ferais tous mes efforts pour pousser en avant*. I surmise, as Pāyanda-i-ḥasan seems to have done (1st Pers. trs. *supra*), that the passage alludes to Bābur's aims in Hindūstān which he expects to touch in the coming spring. What seems likely to be implied is what Erskine says and more, *viz.* return to Kābul, renewal of conflict with the Aūzbeḡ and release of Khurāsān kin through success. As is said by Bābur immediately after this, Ṭahmāsp of Persia had defeated 'Ubaidu'l-lāh Aūzbeḡ before Bābur's letter was written.

In today's forenoon (*Tuesday 20th* ?) I made a beginning of eating quicksilver.¹

(*q. News from Kābul and Khurāsān.*)²

(*Nov. 4th*) On Wednesday the 21st of the month (*Ṣafar*) a Hindūstānī foot-man (*pāda*) brought dutiful letters (*'arṣ-dāshlār*) from Kāmran and Khwāja Dost-i-khāwand. The Khwāja had reached Kābul on the 10th of Zū'l-ḥijja³ and will have been anxious to go on⁴ to Humāyūn's presence, but there comes to him a man from Kāmran, saying, "Let the honoured Khwāja come (to see me); let him deliver whatever royal orders there may be; let him go on to Humāyūn when matters have been talked over."⁵ Kāmran will have gone into Kābul on the 17th of Zū'l-ḥijja (*Sep. 2nd*), will have talked with the Khwāja and, on the 28th of the same month, will have let him go on for Fort Victory (*Qila'-i-ṣafar*).

There was this excellent news in the dutiful letters received:—that Shāh-zāda Ṭahmāsp, resolute to put down the Aūzbeg,⁶ had overcome and killed Rīnīsh (var. Zīnīsh) Aūzbeg in Dāmghān and made a general massacre of his people; that 'Ubaid Khān, getting sure news about the *Qīzil-bāsh* (Red-head) had risen from round Herī, gone to Merv, called up to him there all the sulṭāns of Samarkand and those parts, and that all the sulṭāns of Mā warā'u'n-nahr had gone to help him.⁷

Fol. 346.

This same foot-man brought the further news that Humāyūn was said to have had a son by the daughter of Yādgār Ṭaghāī,

¹ *Sīmāb yīmāknī bunyād qīldīm*, a statement which would be less abrupt if it followed a record of illness. Such a record may have been made and lost.

² The preliminaries to this now somewhat obscure section will have been lost in the gap of 934 AH. They will have given Bābur's instructions to Khwāja Dost-i-khāwand and have thrown light on the unsatisfactory state of Kābul, concerning which a good deal comes out later, particularly in Bābur's letter to its Governor Khwāja Kalān. It may be right to suppose that Kāmran wanted Kābul and that he expected the Khwāja to bring him an answer to his request for it, whether made by himself or for him, through some-one, his mother perhaps, whom Bābur now sent for to Hindūstān.

³ 934 AH.—August 26th 1528 AD.

⁴ The useful verb *ṭibrāmāk* which connotes agitation of mind with physical movement, will here indicate anxiety on the Khwāja's part to fulfil his mission to Humāyūn.

⁵ Kāmran's messenger seems to repeat his master's words, using the courteous imperative of the 3rd person plural.

⁶ Though Bābur not infrequently writes of *e.g.* Bengalīs and Aūzbegs and Turks in the singular, the Bengālī, the Aūzbeg, the Turk, he seems here to mean 'Ubaidul-lāh, the then dominant Aūzbeg, although Kūchūm was Khāqān.

⁷ This muster preceded defeat near Jām of which Bābur heard some 19 days later.

and that Kāmran was said to be marrying in Kābul, taking the daughter of his mother's brother Sl. 'Alī Mīrzā (*Begchik*).¹

(*r. Honours for an artificer.*)²

On this same day Sayyid Daknī of Shīrāz the diviner (*ghaiba-gar*?) was made to wear a dress of honour, given presents, and ordered to finish the arched (?) well (*khwāraliq-chāh*) as he best knew how.

(*s. The Wālidīyyah-risāla (Parental-tract).*)

(*Nov. 6th*) On Friday the 23rd of the month³ such heat⁴ appeared in my body that with difficulty I got through the Congregational Prayer in the Mosque, and with much trouble through the Mid-day Prayer, in the book-room, after due time, and little by little. Thereafter⁵ having had fever, I trembled less on Sunday (*Nov. 28th*). During the night of Tuesday⁶ the 27th of the month Šafar, it occurred to me to versify (*naẓm qīlmāq*)

¹ Humāyūn's wife was Bega Begīm, the later Hājī Begīm; Kāmran's bride was her cousin perhaps named Māh-afrūz (Gul-badan's *Humāyūn-nāma* f. 64b). The hear-say tense used by the messenger allows the inference that he was not accredited to give the news but merely repeated the rumour of Kābul. The accredited bearer-of-good-tidings came later (f. 346b).

² There are three enigmatic words in this section. The first is the Sayyid's cognomen; was he *daknī*, rather dark of hue, or *zaknī*, one who knows, or *ruknī*, one who props, erects scaffolding, etc.? The second mentions his occupation; was he a *ghaiba-gar*, diviner (Erskine, water-finder), a *jiba-gar*, cuirass-maker, or a *jibā-gar*, cistern-maker, which last suits with well-making? The third describes the kind of well he had in hand, perhaps the stone one of f. 353b; had it scaffolding, or was it for drinking-water only (*khwāraliq*); had it an arch, or was it chambered (*khwāsalīq*)? If Bābur's orders for the work had been preserved,—they may be lost from f. 344b, trouble would have been saved to scribes and translators, as an example of whose uncertainty it may be mentioned that from the third word (*khwāraliq*?) Erskine extracted "jets d'eau and artificial water-works", and de Courteille "*taillés dans le roc vif*".

³ All Bābur's datings in Šafar are inconsistent with his of Muḥarram, if a Muḥarram of 30 days [as given by Gladwin and others].

⁴ *ḥarārat*. This Erskine renders by "so violent an illness" (p. 388), de Courteille by "*une inflammation d'entrailles*" (ii, 357), both swayed perhaps by the earlier mention, on Muh. 10th, of Bābur's medicinal quick-silver, a drug long in use in India for internal affections (Erskine). Some such ailment may have been recorded and the record lost (f. 345b and n. 8), but the heat, fever, and trembling in the illness of Šafar 23rd, taken with the reference to last's year's attack of fever, all point to climatic fever.

⁵ *āindīnī* (or, *āndīnī*). Consistently with the readings quoted in the preceding note, E. and de C. date the onset of the fever as Sunday and translate *āindīnī* to mean "two days after". It cannot be necessary however to specify the interval between Friday and Sunday; the text is not explicit; it seems safe to surmise only that the cold fit was less severe on Sunday; the fever had ceased on the following Thursday.

⁶ Anglicē, Monday after 6p.m.

Fol. 346b.

the *Wālidīyyah-risāla* of his Reverence Khwāja 'Ubaidu'l-lāh.¹ I laid it to heart that if I, going to the soul of his Reverence² for protection, were freed from this disease, it would be a sign that my poem was accepted, just as the author of the *Qaṣīdatu'l-būrda*³ was freed from the affliction of paralysis when his poem had been accepted. To this end I began to versify the tract, using the metre⁴ of Maulānā 'Abdu'r-raḥīm *Jāmi's* *Subḥātu'l-abrār* (Rosary of the Righteous). Thirteen couplets were made in that same night. I tasked myself not to make fewer than 10 a day; in the end one day had been omitted. While last year every time such illness had happened, it had persisted at least a month or 40 days,⁵ this year, by God's grace and his Reverence's favour, I was free, except for a little depression (*afsurda*), on Thursday the 29th of the month (*Nov. 12th*). The end of versifying the contents of the tract was reached on Saturday the 8th of the first Rabī' (*Nov. 20th*). One day 52 couplets had been made.⁶

(*t. Troops warned for service.*)

(*Nov. 11th*) On Wednesday the 28th of the month royal orders were sent on all sides for the armies, saying, "God

¹ The *Rashahāt-i-'ainu'l-hayāt* (Tricklings from the fountain of life) contains an interesting and almost contemporary account of the Khwāja and of his *Wālidīyyah-risāla*. A summary of what in it concerns the Khwāja can be read in the JRAS. Jan. 1916, H. Beveridge's art. The tract, so far as we have searched, is now known in European literature only through Bābur's metrical translation of it; and this, again, is known only through the *Rāmpūr Dīwān*. [It may be noted here, though the topic belongs to the beginning of the *Bābur-nāma* (f. 2), that the *Rashahāt* contains particulars about Aḥrārī's interventions for peace between Bābur's father 'Umar Shaikh and those with whom he quarrelled.]

² "Here unfortunately, Mr. Elphinstone's Turki copy finally ends" (Erskine), that is to say, the Elphinstone Codex belonging to the Faculty of Advocates of Edinburgh.

³ This work, Al-buṣṭī's famous poem in praise of the Prophet, has its most recent notice in M. René Basset's article of the *Encyclopædia of Islām* (Leyden and London).

⁴ Bābur's technical terms to describe the metre he used are, *ramal musaddas makhbūn* 'arūz and *zarb gāh abtar gāh makhbūn muḥzūf wazn*.

⁵ *āutkān yil (u) har maḥal mündāq* 'ārīzāt kīm būldī, from which it seems correct to omit the *u* (and), thus allowing the reference to be to last year's illnesses only; because no record, of any date, survives of illness lasting even one full month, and no other year has a *lacuna* of sufficient length unless one goes improbably far back: for these attacks seem to be of Indian climatic fever. One in last year (934 A.H.) lasting 25-26 days (f. 331) might be called a month's illness; another or others may have happened in the second half of the year and their record be lost, as several have been lost, to the detriment of connected narrative.

⁶ Mr. Erskine's rendering (*Memoirs* p. 388) of the above section shows something of what is gained by acquaintance which he had not, with the *Rashahāt-i-'ainu'l-hayāt* and with Bābur's versified *Wālidīyyah-risāla*.

bringing it about, at an early opportunity my army will be got to horse. Let all come soon, equipped for service."

(*Here the record of 9 days is wanting.*)¹

(u. *Messengers from Humāyūn.*)

(Nov. 21st) On Sunday the 9th of the first Rabī', Beg Muḥammad *ta'alluqchī*² came, who had been sent last year (934AH.) at the end of Muḥarram to take a dress of honour and a horse to Humāyūn.³

(Nov. 22nd) On Monday the 10th of the month there came from Humāyūn's presence Wais *Lāgharī's* (son) Beg-gīna (Little Beg) and Biān Shaikh, one of Humāyūn's servants who had come as the messenger of the good tidings of the birth of Humāyūn's son whose name he gave as Al-amān. Shaikh Abū'l-wajd found *Shāh sa'ādatmand*⁴ to be the date of his birth.

Fol. 347.

(v. *Rapid travel.*)

Biān Shaikh set out long after Beg-gīna. He parted from Humāyūn on Friday the 9th of Ṣafar (*Oct. 23rd*) at a place below Kishm called Dū-sham̄ba (Monday); he came into Āgra on Monday the 10th of the first Rabī' (*Nov. 23rd*). He came very quickly! Another time he actually came from Qila'-i-ẓafar to Qandahār in 11 days.⁵

¹ This gap, like some others in the diary of 935 AH. can be attributed safely to loss of pages, because preliminaries are now wanting to several matters which Bābur records shortly after it. Such are (1) the specification of the three articles sent to NaṣratShāh, (2) the motive for the feast of f. 351b, (3) the announcement of the approach of the surprising group of envoys, who appear without introduction at that entertainment, in a manner opposed to Bābur's custom of writing, (4) an account of their arrival and reception.

² Land-holder (*see Hobson-Jobson s.n. talookdar*).

³ The long detention of this messenger is mentioned in Bābur's letter to Humāyūn (f. 349).

⁴ These words, if short *a* be read in Shāh, make 934 by *abjad*. The child died in infancy; no son of Humāyūn's had survived childhood before Akbar was born, some 14 years later. Concerning Abū'l-wajd *Fārighī*, *see Habībū's-siyar*, lith. ed. ii, 347; *Muntakhabū't-tawārikh*, Bib. Ind. ed. i, 3; and Index *s.n.*

⁵ I am indebted to Mr. A. E. Hinks, Secretary of the Royal Geographical Society, for the following approximate estimate of the distances travelled by Biān Shaikh:—(a) From Kishm to Kābul 240m.—from Kābul to Peshāwar 175m.—from Peshāwar to Āgra (railroad distance) 759m.—total 1174m.; daily average *cir.* 38 miles; (b) Qila'-i-ẓafar to Kābul 264m.—Kābul to Qandahār 316m.—total 580m.; daily average *cir.* 53 miles. The second journey was made probably in 913AH. and to inform Bābur of the death of the Shāh of Badakhshān (f. 213b).

(*iv. News of Tahmāsp's victory over the Aūzbegs.*)

Bīān Shaikh brought news about Shāh-zāda Tahmāsp's advancing out of 'Irāq and defeating the Aūzbeg.¹ Here are his particulars:—Shāh-zāda Tahmāsp, having come out of 'Irāq with 40,000 men arrayed in Rūmī fashion of matchlock and cart,² advances with great speed, takes Bastām, slaughters Rīnīsh (var. Zīnīsh) Aūzbeg and his men in Dāmghān, and from there passes right swiftly on.³ Kīpīk Bī's son Qaṃbar-i-'alī Beg is beaten by one of the *Qīzīl-bāsh* (Red-head)'s men, and with his few followers goes to 'Ubaid Khān's presence. 'Ubaid Khān finds it undesirable to stay near Herī, hurriedly sends off gallopers to all the sultāns of Balkh, Hīṣār, Samarkand, and Tāshkend (Tāshkīnt) and goes himself to Merv. Sīūnjak Sl.'s younger son Bārāq Sl. from Tāshkend, Kūchūm Khān, with (his sons) Abū-sa'īd Sl. and Pūlad Sl., and Jānī Beg Sl. with his sons, from Samarkand and Mīān-kāl, Mahdī Sl.'s and Ḥamza Sl.'s sons from Hīṣār, Kitīn-qarā Sl. from Balkh, all these sultāns assemble right swiftly in Merv. To them their informers (*tīl-chī*) take news that Shāh-zāda, after saying, " 'Ubaid Khān is seated near Herī with few men only," had been advancing swiftly with his 40,000 men, but that when he heard of this assembly (*i.e.* in Merv), he made a ditch in the meadow of Rādagān⁴ and seated

Fol. 347b.

¹ On Muh. 10th 934AH.—Sep. 26th 1528AD. For accounts of the campaign see Rieu's Suppl. Persian Cat. under *Histories of Tahmāsp* (Churchill Collection); the *Ḥabībū's-siyar* and the '*Ālam-ārāi-abbāsī*', the last a highly rhetorical work. Bābur's accounts (Index *s.v.* Jām) are merely repetitions of news given to him; he is not responsible for mistakes he records, such as those of f. 354. [It must be mentioned that Mr. Erskine has gone wrong in his description of the battle, the starting-point of error being his reversal of two events, the encampment of Tahmāsp at Rādagān and his passage through Mashhad. A century ago less help, through maps and travel, was available than now.]

² *tufak u arāba*, the method of array Bābur adopted from the Rūmī-Persian model.

³ Tahmāsp's main objective, aimed at earlier than the Aūzbeg muster in Merv, was Herāt, near which 'Ubaid Khān had been for 7 months. He did not take the shortest route for Mashhad, *viz.* the Dāmghān-Sabzawār-Nishāpūr road, but went from Dāmghān for Mashhad by way of Kālpūsh ('*Ālam-ārāi* lith. ed. p. 45) and Rādagān. Two military advantages are obvious on this route; (1) it approaches Mashhad by the descending road of the Kecheh-valley, thus avoiding the climb into that valley by a pass beyond Nishāpūr on the alternative route; and (2) it passes through the fertile lands of Rādagān. [For Kālpūsh and the route see Fr. military map, Sheets Astarābād and Merv, n.e. of Bastām.]

⁴ 7 m. from Kushan and 86 m. from Mashhad. As Lord Curzon reports (*Persia*, ii, 120) that his interlocutors on the spot were not able to explain the word "Radkan," it may be useful to note here that the town seems to borrow its name from the ancient tower standing near it, the *Mil-i-rādagān*, or, as Réclus gives it, *Tour de mēimandan*, both names meaning, Tower of the bounteous (or, beneficent, highly-distinguished,

himself there.¹ Here-upon the Aūzbegs, with entire disregard of their opponents,² left their counsels at this:—"Let all of us sultāns and khāns seat ourselves in Mashhad;³ let a few of us be told off with 20,000 men to go close to the Qizil-bāsh camp⁴ and not let them put head out; let us order magicians⁵ to work their magic directly Scorpio appears;⁶ by this stratagem the enemy will be enfeebled, and we shall overcome." So said, they march from Merv. Shāh-zāda gets out of Mashhad.⁷ He confronts them near Jām-and-Khirgird.⁸ There defeat befalls the Aūzbeg side.⁹ A mass of sultāns are overcome and slaughtered.

In one letter it (*khūdā*) was written, "It is not known for certain that any sultān except Kūchūm Khān has escaped; not a man who went with the army has come back up to now." The

Fol. 348.

etc.). (Cf. Vullers Dict. *s.n. rād*; Réclus' *L'Asie Antérieure* p. 219; and O'Donovan's *Merv Oasis*.) Perhaps light on the distinguished people (*rādagān*) is given by the *Dābistān's* notice of an ancient sect, the Rādiyān, seeming to be fire-worshippers whose chief was Rād-gūna, an eminently brave hero of the latter part of Jāmshīd's reign (800 B.C. ?). Of the town Rādagān Daulat Shāh makes frequent mention. A second town so-called and having a tower lies north of Ispahān.

¹ In these days of trench-warfare it would give a wrong impression to say that Ṭahmāsp entrenched himself; he did what Bābur did before his battles at Panipat and Kānwa (*q.v.*).

² The Aūzbegs will have omitted from their purview of affairs that Ṭahmāsp's men were veterans.

³ The holy city had been captured by 'Ubad Khān in 933 AH. (1525 AD.), but nothing in Biān Shaikh's narrative indicates that they were now there in force.

⁴ Presumably the one in the Rādagān-meadow.

⁵ using the *yada-tāsh* to ensure victory (Index *s.n.*).

⁶ If then, as now, Scorpio's appearance were expected in Oct.-Nov., the Aūzbegs had greatly over-estimated their power to check Ṭahmāsp's movements; but it seems fairly clear that they expected Scorpio to follow Virgo in Sept.-Oct. according to the ancient view of the Zodiacal Signs which allotted two houses to the large Scorpio and, if it admitted Libra at all, placed it between Scorpio's claws (Virgil's *Georgics* i, 32 and Ovid's *Metamorphoses*, ii, 195.—H.B.).

⁷ It would appear that the Aūzbegs, after hearing that Ṭahmāsp was encamped at Rādagān, expected to interpose themselves in his way at Mashhad and to get their 20,000 to Rādagān before he broke camp. Ṭahmāsp's swiftness spoiled their plan; he will have stayed at Rādagān a short time only, perhaps till he had further news of the Aūzbegs, perhaps also for commissariat purposes and to rest his force. He visited the shrine of Imām Reza, and had reached Jām in time to confront his adversaries as they came down to it from Zawarābād (Pilgrims'-town).

⁸ or, Khirjard, as many MSS. have it. It seems to be a hamlet or suburb of Jām. The '*Ālam-ārāi*' (lith. ed. p. 40) writes Khusrau-jard-i-Jām (the Khusrau-throne of Jām), perhaps rhetorically. The hamlet is Maulānā 'Abdu'r-rahmān *Jāmi's* birthplace (Daulat Shāh's *Tazkirat*, E. G. Browne's ed. p. 483). Jām now appears on maps as Turbat-i-Shaikh Jāmi, the tomb (*turbat*) being that of the saintly ancestor of Akbar's mother Ḥamida-bānu.

⁹ The '*Ālam-ārāi*' (lith. ed. p. 31) says, but in grandiose language, that 'Ubad Khān placed at the foot of his standard 40 of the most eminent men of Transoxania who prayed for his success, but that as his cause was not good, their supplications were turned backwards, and that all were slain where they had prayed.

sultāns who were in Ḥiṣār abandoned it. Ibrāhīm *Jānī*'s son Chalma, whose real name is Ismā'īl, must be in the fort.¹

(x. *Letters written by Bābur.*)

(Nov. 27th and 28th) This same Biān Shaikh was sent quite quickly back with letters for Humāyūn and Kāmran. These and other writings being ready by Friday the 14th of the month (Nov. 27th) were entrusted to him, his leave was given, and on Saturday the 15th he got well out of Āgra.

COPY OF A LETTER TO HUMĀYŪN.²

"The first matter, after saying, 'Salutation' to Humāyūn whom I am longing to see, is this :—

Exact particulars of the state of affairs on that side and on this³ have been made known by the letters and dutiful representations brought on Monday the 10th of the first Rabi' by Beg-gīna and Biān Shaikh.

(*Turki*) Thank God ! a son is born to thee !

A son to thee, to me a heart-enslaver (*dil-bandī*).

May the Most High ever allot to thee and to me tidings as joyful ! So may it be, O Lord of the two worlds ! "

"Thou sayest thou hast called him Al-amān ; God bless and prosper this ! Thou writest it so thyself (*i.e.* Al-amān), but hast

¹ Here the 1st Pers. trs. (I.O. 215 f. 214) mentions that it was Chalma who wrote and despatched the exact particulars of the defeat of the Aūzbegs. This information explains the presumption Bābur expresses. It shows that Chalma was in Ḥiṣār where he may have written his letter to give news to Humāyūn. At the time Biān Shaikh left, the Mirzā was near Kishm ; if he had been the enterprising man he was not, one would surmise that he had moved to seize the chance of the sultāns' abandonment of Ḥiṣār, without waiting for his father's urgency (f. 348b). Whether he had done so and was the cause of the sultāns' flight, is not known from any chronicle yet come to our hands. Chalma's father Ibrāhīm *Jānī* died fighting for Bābur against Shaibāq Khān in 906 A.H. (f. 90b).

As the sense of the name-of-office Chalma is still in doubt, I suggest that it may be an equivalent of *aftābachī*, bearer of the water-bottle on journeys. *T. chalma* can mean a water-vessel carried on the saddle-bow ; one Chalma on record was a *safarchī* ; if, in this word, *safar* be read to mean journey, an approach is made to *aftābachī* (fol. 15b and note ; Blochmann's A.-i.-A. p. 378 and n.3).

² The copies of Bābur's Turki letter to Humāyūn and the later one to Khwāja Kalān (f. 359) are in some MSS. of the Persian text translated only (I.O. 215 f. 214) ; in others appear in Turki only (I.O. 217 f. 240) ; in others appear in Turki and Persian (B.M. Add. 26,000 and I.O. 2989) ; while in Muḥ. Shīrāzī's lith. ed. they are omitted altogether (p. 228).

³ Trans- and Cis-Hindukush. Pāyanda-ḥasan (in one of his useful glosses to the 1st Pers. trs.) amplifies here by "Khurāsān, Māwarā'u'n-nahr and Kābul".

over-looked that common people mostly say *alāmā* or *āilāmān*.¹ Fol. 348b. Besides that, this *Al* is rare in names.² May God bless and prosper him in name and person ; may He grant us to keep *Al-amān* (peace) for many years and many decades of years !³ May He now order our affairs by His own mercy and favour ; not in many decades comes such a chance as this ! ”⁴

“Again :—On Tuesday the 11th of the month (*Nov. 23rd*) came the false rumour that the *Balkhīs* had invited and were fetching *Qurbān*⁵ into *Balkh*.”

“Again :—*Kāmran* and the *Kābul* begs have orders to join thee ; this done, move on *Ḥiṣār*, *Samarkand*, *Herī* or to whatever side favours fortune. Mayst thou, by God’s grace, crush foes and take lands to the joy of friends and the down-casting of adversaries ! Thank God ! now is your time to risk life and slash swords.⁶ Neglect not the work chance has brought ; slothful life in retirement befits not sovereign rule :—

(*Persian*) He grips the world who hastens ;
 Empire yokes not with delay ;
 All else, confronting marriage, stops,
 Save only sovereignty.⁷

If through God’s grace, the *Balkh* and *Ḥiṣār* countries be won and held, put men of thine in *Ḥiṣār*, *Kāmran*’s men in *Balkh*. Should *Samarkand* also be won, there make thy seat. *Ḥiṣār*, Fol. 349. God willing, I shall make a crown-domain. Should *Kāmran* regard *Balkh* as small, represent the matter to me ; please God ! I will make its defects good at once out of those other countries.”

“Again :—As thou knowest, the rule has always been that

¹ The words *Bābur* gives as mispronunciations are somewhat uncertain in sense ; manifestly both are of ill-omen :—*Al-amān* itself [of which the *alāmā* of the *Ḥai*. MS. and *Ilmīnsky* may be an abbreviation,] is the cry of the vanquished, “Quarter ! mercy !” ; *Āilāmān* and also *ālāman* can represent a *Turkmān* raider.

² Presumably amongst *Timūrids*.

³ Perhaps *Bābur* here makes a placatory little joke.

⁴ *i.e.* that offered by *Tahmāsp*’s rout of the *Aūzbegs* at *Jām*.

⁵ He was an adherent of *Bābur*. Cf. f. 353.

⁶ The plural “your” will include *Humāyūn* and *Kāmran*. Neither had yet shewn himself the heritor of his father’s personal dash and valour ; they had lacked the stress which shaped his heroism.

⁷ My husband has traced these lines to *Nizāmī*’s *Khusrau* and *Shirīn*. [They occur on f. 256b in his MS. of 317 folios.] *Bābur* may have quoted from memory, since his version varies. The lines need their context to be understood ; they are part of *Shirīn*’s address to *Khusrau* when she refuses to marry him because at the time he is fighting for his sovereign position ; and they say, in effect, that while all other work stops for marriage (*kadhudāi*), kingly rule does not.

when thou hadst six parts, Kāmṛān had five ; this having been constant, make no change."

"Again :—Live well with thy younger brother. Elders must bear the burden !¹ I have the hope that thou, for thy part, wilt keep on good terms with him ; he, who has grown up an active and excellent youth, should not fail, for his part, in loyal duty to thee."²

Fol. 349b. "Again :—Words from thee are somewhat few ; no person has come from thee for two or three years past ; the man I sent to thee (Beg Muḥammad *ta'alluqchī*) came back in something over a year ; is this not so ? "

"Again :—As for the "retirement", "retirement", spoken of in thy letters,—retirement is a fault for sovereignty ; as the honoured (Sa'dī) says :—³

(*Persian*) If thy foot be fettered, choose to be resigned ;
If thou ride alone, take thou thine own head.

No bondage equals that of sovereignty ; retirement matches not with rule."

"Again :—Thou hast written me a letter, as I ordered thee to do ; but why not have read it over ? If thou hadst thought of reading it, thou couldst not have done it, and, unable thyself to read it, wouldst certainly have made alteration in it. Though by taking trouble it can be read, it is very puzzling, and who ever saw an enigma in prose ?⁴ Thy spelling, though not bad, is not quite correct ; thou writest *iltafāt* with *tā* (*iltafāt*) and *qūlinj* with *yā* (*qīlinj* ?).⁵ Although thy letter can be read if every sort

¹ *Aūlūghlār kūtārīmlik kīrāk* ; 2nd Pers. trs. *buzurgān bardāsht mī bāid kardand*. This dictum may be a quotation. I have translated it to agree with Bābur's reference to the ages of the brothers, but *aūlūghlār* expresses greatness of position as well as seniority in age, and the dictum may be taken as a Turki version of "*Noblesse oblige*", and may also mean "The great must be magnanimous". (Cf. de C.'s Dict. *s.n. kūtārīmlik*.) [It may be said of the verb *bardāshtan* used in the Pers. trs., that Abū'l-faḡl, perhaps translating *kūtārīmlik* reported to him, puts it into Bābur's mouth when, after praying to take Humāyūn's illness upon himself, he cried with conviction, "I have borne it away" (A.N. trs. H.B. i, 276).]

² If Bābur had foreseen that his hard-won rule in Hindūstān was to be given to the winds of one son's frivolities and the other's disloyalty, his words of scant content with what the Hindūstān of his desires had brought him, would have expressed a yet keener pain (*Rāmpūr Divān* E.D.R.'s ed. p. 15 l. 5 fr. ft.).

³ *Bostān*, cap. *Advice of Noshirwān to Hurmuz* (H.B.).

⁴ A little joke at the expense of the mystifying letter.

⁵ For *yā*, Mr. Erskine writes *be*. What the mistake was is an open question ; I have guessed an exchange of *i* for *ā*, because such an exchange is not infrequent amongst Turki long vowels.

of pains be taken, yet it cannot be quite understood because of that obscure wording of thine. Thy remissness in letter-writing seems to be due to the thing which makes thee obscure, that is to say, to elaboration. In future write without elaboration ; use plain, clear words. So will thy trouble and thy reader's be less."

"Again:—Thou art now to go on a great business ;¹ take counsel with prudent and experienced begs, and act as they say. If thou seek to pleasure me, give up sitting alone and avoiding society. Summon thy younger brother and the begs twice daily to thy presence, not leaving their coming to choice ; be the business what it may, take counsel and settle every word and act in agreement with those well-wishers."

"Again :—Khwāja Kalān has long had with me the house-friend's intimacy ; have thou as much and even more with him. Fol. 350. If, God willing, the work becomes less in those parts, so that thou wilt not need Kāmran, let him leave disciplined men in Balkh and come to my presence."

"Again :—Seeing that there have been such victories, and such conquests, since Kābul has been held, I take it to be well-omened ; I have made it a crown-domain ; let no one of you covet it."

"Again :—Thou hast done well (*yakhshī qīlīb sīn*) ; thou hast won the heart of Sl. Wais ;² get him to thy presence ; act by his counsel, for he knows business."

"Until there is a good muster of the army, do not move out."

"Bīān Shaikh is well-appriized of word-of-mouth matters, and will inform thee of them. These things said, I salute thee and am longing to see thee."—

The above was written on Thursday the 13th of the first Rabi' (*Nov. 26th*). To the same purport and with my own hand, I wrote also to Kāmran and Khwāja Kalān, and sent off the letters (by Bīān Shaikh).

(*Here the record fails from Rabi' 15th to 19th.*)

(*y. Plans of campaign.*)

(*Dec. 2nd*) On Wednesday the 19th of the month (*Rabi' I.*) the mīrzās, sultāns, Turk and Hind amīrs were summoned for

¹ That of reconquering Timūrid lands.

² of *Kūlāb* ; he was the father of Īḥarām Begīm, one of Gul-badan's personages.

Fol. 350b. counsel, and left the matter at this :—That this year the army must move in some direction ; that ‘Askarī should go in advance towards the East, be joined by the sultāns and amīrs from beyond Gang (Ganges), and march in whatever direction favoured fortune. These particulars having been written down, Ghīāsū’d-dīn the armourer was given rendezvous for 16 days,¹ and sent galloping off, on Saturday the 22nd of the month, to the amīrs of the East headed by Sl. Junaid *Barlās*. His word-of-mouth message was, that ‘Askarī was being sent on before the fighting apparatus, culverin, cart and matchlock, was ready ; that it was the royal order for the sultāns and amīrs of the far side of Gang to muster in ‘Askarī’s presence, and, after consultation with well-wishers on that side, to move in whatever direction, God willing ! might favour fortune ; that if there should be work needing me, please God ! I would get to horse as soon as the person gone with the (16 days) tryst (*mī’ād*) had returned ; that explicit representation should be made as to whether the Bengali (Naṣrat Shāh) were friendly and single-minded ; that, if nothing needed my presence in those parts, I should not make stay, but should move elsewhere at once ;² and that after consulting with well-wishers, they were to take ‘Askarī with them, and, God willing ! settle matters on that side.

(Here the record of 5 days is wanting.)

(2. ‘Askarī receives the insignia and rank of a royal commander.)

Fol. 351. (Dec. 12th) On Saturday the 29th of the first Rabi‘, ‘Askarī was made to put on a jewelled dagger and belt, and a royal dress of honour, was presented with flag, horse-tail standard, drum, a set (6–8) of *tīpūchāq* (horses), 10 elephants, a string of camels, one of mules, royal plenishing, and royal utensils. Moreover he was ordered to take his seat at the head of a *Dīwān*. On his mullā and two guardians were bestowed jackets having buttons³ ; on his other servants, three sets of nine coats.

¹ *aūn altī gūnlūk m:ljār bīla*, as on f. 354b, and with exchange of T. *m:ljār* for P. *mī’ād*, f. 355b.

² Probably into Rājput lands, notably into those of Śalāhu’d-dīn.

³ *tukhmaḷiḡ chakmānlār* ; as *tukhma* means both button and gold-embroidery, it may be right, especially of Hindūstān articles, to translate sometimes in the second sense.

(aa. *Bābur visits one of his officers.*)

(Dec. 13th) On Sunday the last day of the month (*Rabī' I. 30th*)¹ I went to Sl. Muḥammad *Bakhshī's* house. After spreading a carpet, he brought gifts. His offering in money and goods was more than 2 *laks*.² When food and offering had been set out, we went into another room where sitting, we ate *ma'jūn*. We came away at the 3rd watch (midnight?), crossed the water, and went to the private house.

(bb. *The Āgra-Kābul road measured.*)

(Dec. 17th) On Thursday the 4th of the latter *Rabī'*, it was settled that Chīqmāq Beg with Shāhī *ṭamghāchī's*³ clerkship, should measure the road between Āgra and Kābul. At every 9th *kuroh* (cir. 18 m.), a tower was to be erected 12 *qārīs* high⁴ and having a *chār-dara*⁵ on the top; at every 18th *kuroh* (cir. 36 m.),⁶ 6 post-horses were to be kept fastened; and arrangement was to be made for the payment of post-masters and grooms, and for horse-corn. The order was, "If the place where the horses are fastened up,⁷ be near a crown-domain, let those there provide for the matters mentioned; if not, let the cost be charged on the beg

¹ These statements of date are consistent with Bābur's earlier explicit entries and with Erskine's equivalents of the Christian Era, but at variance with Gladwin's and with Wüstenfeldt's calculation that *Rabī' II. 1st* was Dec. 13th. Yet Gladwin (*Revenue Accounts*, ed. 1790 AD. p. 22) gives *Rabī' I. 30* days. Without in the smallest degree questioning the two European calculations, I follow Bābur, because in his day there may have been allowed variation which finds no entry in methodical calendars. Erskine followed Bābur's statements; he is likely nevertheless to have seen Gladwin's book.

² Erskine estimated this at £500, but later cast doubts on such estimates as being too low (*History of India*, vol. i, App. D.).

³ The bearer of the stamp (*ṭamghā*) who by impressing it gave quittance for the payment of tolls and other dues.

⁴ Either 24 ft. or 36 ft. according to whether the short or long *qārī* be meant (*infra*). These towers would provide resting-place, and some protection against ill-doers. They recall the two *mīl-i-rūdāgān* of Persia (f. 347 n. 9), the purpose of which is uncertain. Bābur's towers were not "*kos mīnārs*", nor is it said that he ordered each *kuroh* to be marked on the road. Some of the *kos mīnārs* on the "old Mughal roads" were over 30 ft. high; a considerable number are entered and depicted in the *Annual Progress Report* of the Archaeological Survey for 1914 (Northern Circle, p. 45 and Plates 44, 45). Some at least have a lower chamber.

⁵ Four-doored, open-on-all-sides. We have not found the word with this meaning in Dictionaries. It may translate H. *chaukandī*.

⁶ Erskine makes 9 *kos* (*kurohs*) to be 13-14 miles, perhaps on the basis of the smaller *gaz* of 24 inches.

⁷ *altī yām-ātī bāghlāghāilār* which, says one of Erskine's manuscripts, is called a *dāk-choki*.

in whose *pargana* the post-house may be." Chīqmāq Beg got out of Āgra with Shāhī on that same day.

Fol. 351b.

(*Author's note on the kuroh.*) These *kurohs* were established in relation to the *mīl*, in the way mentioned in the *Mubīn*:—¹

(*Turkī*) Four thousand paces (*qadam*) are one *mīl*;

Know that Hind people call this a *kuroh*;

The pace (*qadam*) they say is a *qārī* and a half (36 in.);

Know that each *qārī* (24 in.) is six hand-breadths (*tūtām*)

That each *tūtām* is four fingers (*ailik*),

Each *ailik*, six barley-corns. Know this knowledge.²

The measuring-cord (*ṣanāb*)³ was fixed at 40 *qārī*, each being the one-and-a-half *qārī* mentioned above, that is to say, each is 9 hand-breadths.

(*cc. A feast.*)

(*Dec. 18th*) On Saturday the 6th of the month (Rabī' II.) there was a feast⁴ at which were present Qizil-bāsh (Red-head), and Aūzbeg, and Hindū envoys.⁵ The Qizil-bāsh envoys sat

¹ Neither Erskine (*Mems.* p. 394), nor de Courteille (*Méms.* ii, 370) recognized the word *Mubīn* here, although each mentions the poem later (p. 431 and ii, 461), deriving his information about it from the *Akbar-nāma*, Erskine direct, de Courteille by way of the Turkī translation of the same *Akbar-nāma* passage, which Ilminsky found in Kehr's volume and which is one of the much discussed "Fragments", at first taken to be extra writings of Bābur's (cf. *Index in loco s.n.* Fragments). Ilminsky (p. 455) prints the word clearly, as one who knows it; he may have seen that part of the poem itself which is included in Berésine's *Chrestomathie Turque* (p. 226 to p. 272), under the title *Fragment d'un poème inconnu de Bābour*, and have observed that Bābur himself shews his title to be *Mubīn*, in the lines of his colophon (p. 271),

*Chū biān qīdīm āndā shar'iyāt,
Nī 'ajab gar Mubīn dīdīm āt?*

(Since in it I have made exposition of Laws, what wonder if I named it *Mubīn* (exposition)?) Cf. *Translator's Note*, p. 437. [Berésine says (Ch. T.) that he prints half of his "*unique manuscrit*" of the poem.]

² The passage Bābur quotes comes from the *Mubīn* section on *tayammum masā'la* (purification with sand), where he tells his son sand may be used, *Sū yurāq būsā sindīn air bīr mīl* (if from thee water be one *mīl* distant), and then interjects the above explanation of what the *mīl* is. Two lines of his original are not with the *Bābur-nāma*.

³ The *ṣanāb* was thus 120 ft. long. Cf. A. i-A. Jarrett i, 414; Wilson's *Glossary of Indian Terms* and Gladwin's *Revenue Accounts*, p. 14.

⁴ Bābur's customary method of writing allows the inference that he recorded, in due place, the coming and reception of the somewhat surprising group of guests now mentioned as at this entertainment. That preliminary record will have been lost in one or more of the small gaps in his diary of 935 AH. The envoys from the Samarkand Aūzbegs and from the Persian Court may have come in acknowledgment of the *Fāṭḥ-nāma* which announced victory over Rānā Sangā; the guests from Farghāna will have accepted the invitation sent, says Gul-badan, "in all directions," after Bābur's defeat of Sl. Ibrāhīm *Lūdī*, to urge hereditary servants and Timūrid and Chīngiz-khānid kinsfolk to come and see prosperity with him now when "the Most High has bestowed sovereignty" (f. 293a; Gul-badan's H.N. f. 11).

⁵ Hindū here will represent Rājput. D'Herbélot's explanation of the name Qizil-bāsh (Red-head) comes in usefully here:—"KEZEL BASCH or KIZIL BASCH. Mot Turc qui signifie *Tête rouge*. Les Turcs appellent les Persans de ce nom, depuis qu'Ismaël Sofi, fondateur de la Dynastie des princes qui regnent aujourd'hui en Perse,

under an awning placed some 70–80 *qārīs*¹ on my right, of the begs Yūnas-i-'alī being ordered to sit with them. On my left the Aūzbeḡ envoys sat in the same way, of the begs 'Abdu'l-lāh being ordered to sit with them. I sat on the north side of a newly-erected octagonal pavilion (*tālār*) covered in with *khas*². Five or six *qārīs* on my right sat Tūkhtā-būgha Sl. and 'Askarī, with Khwāja 'Abdu'sh-shahīd and Khwāja Kalān, descendants of his Reverence the Khwāja,³ and Khwāja Chishtī (var. Ḥusainī), and Khalīfa, together with the *hāfizēs* and *mullās* dependent on the Khwājas who had come from Samarkand. Five or six *qārīs* on my left sat Muḥammad-i-zamān M. and Tāng-ātmīsh Sl.⁴ Fol. 352. and Sayyid Rafī', Sayyid Rūmī, Shaikh Abū'l-faṭḥ, Shaikh Jamālī, Shaikh Shihābu'd-dīn 'Arab and Sayyid Daknī (var. Zaknī, Ruknī). Before food all the sultāns, khāns, grandees, and amīrs brought gifts⁵ of red, of white, of black,⁶ of cloth and various other goods. They poured the red and white on a carpet I had ordered spread, and side by side with the gold and silver piled plenishing, white cotton piece-cloth and purses (*badra*) of money. While the gifts were being brought and before food, fierce camels and fierce elephants⁷ were set to fight on an island opposite,⁸ so too a few rams; thereafter wrestlers grappled. After the

commanda à ses soldats de porter un bonnet rouge autour duquel il y a une écharpe ou Turban à douze plis, en mémoire et à l'honneur des 12 Imams, successeurs d'Ali, desquels il prétendoit descendre. Ce bonnet s'appelle en Persan, *Tāj*, et fut institué l'an 907^e de l'Hég." Ṭahmāsp himself uses the name Qizil-bāsh; Bābur does so too. Other explanations of it are found (Steingass), but the one quoted above suits its use without contempt. (Cf. f. 354 n. 3).

¹ *cir.* 140–150 ft. or more if the 36 in. *qārī* be the unit.

² *Andropogon muricatus*, the scented grass of which the roots are fitted into window spaces and moistened to mitigate dry, hot winds. Cf. *Hobson-Jobson s.n. Cuscuss*.

³ A nephew and a grandson of Ahrārī's second son Yahya (f. 347^b) who had stood staunch to Bābur till murdered in 906 AH.—1500 AD. (806). They are likely to be those to whom went a copy of the *Mubīn* under cover of a letter addressed to lawyers of Mā warā'u'n-nahr (f. 351 n. 1). The Khwājas were in Āgra three weeks after Bābur finished his metrical version of their ancestor's *Wālidīyyah-risāla*; whether their coming (which must have been announced some time before their arrival), had part in directing his attention to the tract can only be surmised (f. 346).

⁴ He was an Aūzbeḡ (f. 371) and from his association here with a Bāi-qarā, and, later with Qāsim-i-husain who was half Bāi-qarā, half Aūzbeḡ, seems likely to be of the latter's family (Index s.m.).

⁵ *sāchāq kiūrdī* (*kiltūrdī*?) No record survives to tell the motive for this feast; perhaps the gifts made to Bābur were congratulatory on the birth of a grandson, the marriage of a son, and on the generally-prosperous state of his affairs.

⁶ Gold, silver and copper coins.

⁷ Made so by *bhang* or other exciting drug.

⁸ *ārāl*, presumably one left by the winter-fall of the Jumna; or, a peninsula.

chief of the food had been set out, Khwāja 'Abdu'sh-shahīd and Khwāja Kalān were made to put on surtouts (*jabbah*) of fine muslin,¹ spotted with gold-embroidery, and suitable dresses of honour, and those headed by Mullā Farrūkh and Ḥāfiẓ² had jackets put on them. On Kūchūm Khān's envoy³ and on Ḥasan *Chalabī's* younger brother⁴ were bestowed silken head-wear (*bāshlīq*) and gold-embroidered surtouts of fine muslin, with suitable dresses of honour. Gold-embroidered jackets and silk coats were presented to the envoys of Abū-sa'īd Sl. (*Aūzbeg*), of Mihr-bān Khānīm and her son Pulād Sl., and of Shāh Ḥasan (Fol. 352b. *Arghūn*). The two Khwājas and the two chief envoys, that is to say Kūchūm Khān's retainer and Ḥasan *Chalabī's* younger brother, were presented with a silver stone's weight of gold and a gold stone's weight of silver.

(*Author's note on the Turkī stone-weight.*) The gold stone (*tāsh*) is 500 *miṣgāls*, that is to say, one Kābul *sīr*; the silver stone is 250 *miṣgāls*, that is to say, half a Kābul *sīr*.⁵

To Khwāja Mīr Sulṭān and his sons, to Ḥāfiẓ of Tāshkīnt, to Mullā Farrūkh at the head of the Khwājas' servants, and also to other envoys, silver and gold were given with a quiver.⁶ Yādgār-i-nāṣir⁷ was presented with a dagger and belt. On Mīr

¹ Scribes and translators have been puzzled here. My guess at the Turkī clause is *aūrang aīralīk kīsh jabbah*. In reading *muslin*, I follow Erskine who worked in India and could take local opinion; moreover gifts made in Āgra probably would be Indian.

² For one Ḥāfiẓ of Samarkand see f. 237b.

³ Kūchūm was Khāqān of the Aūzbegs and had his seat in Samarkand. One of his sons, Abū-sa'īd, mentioned below, had sent envoys. With Abū-sa'īd is named Mihr-bān who was one of Kūchūm's wives; Pulād was their son. Mihr-bān was, I think, a half-sister of Bābur, a daughter of 'Umar Shaikh and Umīd of Andijān (f. 9), and a full-sister of Nāṣir. No doubt she had been captured on one of the occasions when Bābur lost to the Aūzbegs. In 925 A.H.—1519 A.D. (f. 237b) when he sent his earlier *Dīwān* to Pulād Sl. (*Translator's Note*, p. 438) he wrote a verse on its back which looks to be addressed to his half-sister through her son.

⁴ Tahmāsp's envoy; the title *Chalabī* shews high birth.

⁵ This statement seems to imply that the weight made of silver and the weight made of gold were of the same size and that the differing specific gravity of the two metals,—that of silver being *cir.* 10 and that of gold *cir.* 20—gave their equivalents the proportion Bābur states. Persian Dictionaries give *sang* (*tāsh*), a weight, but without further information. We have not found mention of the *tāsh* as a recognized Turkī weight; perhaps the word *tāsh* stands for an ingot of unworked metal of standard size. (Cf. *inter alios libros*, A.-i.-A. Blochmann p. 36, Codrington's *Musalman Numismatics* p. 117, concerning the *miṣgāl*, *dīnār*, etc.)

⁶ *tarkāsh bīla*. These words are clear in the Ḥai. MS. but uncertain in some others. E. and de C. have no equivalent of them. Perhaps the coins were given by the quiverful; that a quiver of arrows was given is not expressed.

⁷ Bābur's half-nephew; he seems from his name Keepsake-of-nāṣir to have been posthumous.

Muḥammad the raftsmen who was deserving of reward for the excellent bridge he had made over the river Gang (Ganges),¹ a dagger was bestowed, so too on the matchlockmen Champion [*pahlawān*] Hājī Muḥammad and Champion Buhlūl and on Walī the cheeta-keeper (*pārschī*); one was given to Ustād 'Alī's son also. Gold and silver were presented to Sayyid Daud *Garm-sīrī*. Jackets having buttons,² and silk dresses of honour were presented to the servants of my daughter Ma'sūma³ and my son Hind-āl. Again :—presents of jackets and silk dresses of honour, of gold and silver, of plenishing and various goods were given to those from Andijān, and to those who had come from Sūkh and Hushīār, the places whither we had gone landless and homeless.⁴ Gifts of the same kind were given to the servants of Qurbān and Shaikhī and the peasants of Kāhmard.⁵

Fol. 353.

After food had been sent out, Hindūstānī players were ordered to come and show their tricks. Lūlis came.⁶ Hindūstānī performers shew several feats not shewn by (Tramontane) ones. One is this :—They arrange seven rings, one on the forehead, two on the knees, two of the remaining four on fingers, two on toes, and in an instant set them turning rapidly. Another is this :—Imitating the port of the peacock, they place one hand on the ground, raise up the other and both legs, and then in an instant make rings on the uplifted hand and feet revolve rapidly. Another is this :—In those (Tramontane) countries two people grip one another and turn two somersaults, but Hindūstānī *lūlis*, clinging together, go turning over three or four times. Another is this :—a *lūlī* sets the end of a 12 or 14 foot pole on his middle and holds it upright while another climbs up it and does his tricks up there. Another is this :—A small *lūlī* gets up on a big one's head, and stands there upright while the big one moves

Fol. 353b.

¹ 934 AH.—1528 AD. (f. 336).

² Or, gold-embroidered.

³ Wife of Muḥammad-i-zamān Mirzā.

⁴ These Highlanders of Asfara will have come by invitation sent after the victory at Panīpat; their welcome shows remembrance of and gratitude for kindness received a quarter of a century earlier. Perhaps villagers from Dikh-kat will have come too, who had seen the Pādshāh run barefoot on their hills (*Index s. nn.*).

⁵ Here gratitude is shewn for protection given in 910 AH.—1504 AD. to the families of Bābur and his men when on the way to Kābul. Qurbān and Shaikhī were perhaps in Fort Ajar (f. 122b, f. 126).

⁶ Perhaps these acrobats were gipsies.

quickly from side to side shewing his tricks, the little one shewing his on the big one's head, quite upright and without tottering. Many dancing-girls came also and danced.

A mass of red, white, and black was scattered (*sāchīldī*) on which followed amazing noise and pushing. Between the Evening and Bed-time Prayers I made five or six special people sit in my presence for over one watch. At the second watch of the day (9 a.m., *Sunday, Rabī' II. 7th*) having sat in a boat, I went to the Eight-Paradises.

(*dd. 'Askarī starts eastwards.*)

(*Dec. 20th*) On Monday (*8th*) 'Askarī who had got (his army) out (of Āgra) for the expedition, came to the Hot-bath, took leave of me and marched for the East.

(*ee. A visit to Dhūlpūr.*)

(*Dec. 21st*) On Tuesday (*Rabī' II. 9th*) I went to see the buildings for a reservoir and well at Dūlpūr.¹ I rode from the (Āgra) garden at one watch (*pahr*) and one *garī* (9.22 a.m.), and I entered the Dūlpūr garden when 5 *garīs* of the 1st night-watch (*pās*)² had gone (7.40 p.m.).³

(*Dec. 23rd*) On Thursday the 11th day of the month the stone-well (*sangīn-chāh*), the 26 rock-spouts (*tāsh-tār-nau*) and rock-pillars (*tāsh-sitūn*), and the water-courses (*ārīqlār*) cut on the solid slope (*yak pāra qīā*) were all ready.⁴ At the 3rd watch (*pahr*) of this same day preparation for drawing water from the well was made. On account of a smell (*aīd*) in the water, it was ordered, for prudence' sake, that they should turn the well-wheel without rest for 15 days-and-nights, and so draw off the water. Gifts were made to the stone-cutters, and labourers, and the whole body of workmen in the way customary for master-workmen and wage-earners of Āgra.

Fol. 354.

¹ This may be the one with which Sayyid Daknī was concerned (f. 346).

² Bābur obviously made the distinction between *pahr* and *pās* that he uses the first for day-watches, the second for those of the night.

³ Anglicé, Tuesday, Dec. 21st; by Muḥammadan plan, Wednesday 22nd. Dhūlpūr is 34 m. s. of Āgra; the journey of 10 hrs. 20 m. would include the nooning and the time taken in crossing rivers.

⁴ The well was to fill a cistern; the 26 spouts with their 26 supports were to take water into (26?) conduits. Perhaps *tāsh* means that they were hewn in the solid rock; perhaps that they were on the outer side of the reservoir. They will not have been built of hewn stone, or the word would have been *sangīn* or *tāshdīn*.

(Dec. 24th) We rode from Dūlpūr while one *garī* of the 1st watch (*pahr*) of Friday remained (*cir.* 8.40a.m.), and we crossed the river (Jumna) before the Sun had set.

(Here the record of 3 days is wanting.)¹

(ff. A Persian account of the battle of Jām.)

(Dec. 28th) On Tuesday the 16th of the month (*Rabīʿ II.*) came one of Dīv Sl.'s² servants, a man who had been in the fight between the Qizil-bāsh and Aūzbeg, and who thus described it:—The battle between the Aūzbegs and Turkmāns³ took place on 'Āshūr-day (*Muh.* 10th) near Jām-and-Khīrgird.⁴ They fought from the first dawn till the Mid-day Prayer. The Aūzbegs were 300,000; the Turkmāns may have been (as is said?) 40 to 50,000; he said that he himself estimated their dark mass at 100,000; on the other hand, the Aūzbegs said they themselves were 100,000. The Qizil-bāsh leader (*ādam*) fought after arraying cart, culverin and matchlockmen in the Rūmī fashion, and after protecting himself.⁵ Shāh-zāda⁶ and Jūha Sl. stood behind the carts with 20,000 good braves. The rest of the begs were posted right and left beyond the carts. Fol. 354b. These the Aūzbeg beat at once on coming up, dismounted and

¹ One occupation of these now blank days is indicated by the date of the "*Rāmpūr Dīwān*", Thursday Rabīʿ II. 15th (Dec. 27th).

² The demon (or, athlete) sulṭān of Rumelia (*Rūmlū*); once Ṭahmāsp's guardian (*Tazkirat-i-Ṭahmāsp*, Bib. Ind. ed. Phillott, p. 2). Some writers say he was put to death by Ṭahmāsp (*at.* 12) in 933 AH.; if this were so, it is strange to find a servant described as his in 935 AH. (An account of the battle is given in the *Sharaf-nāma*, written in 1005 AH. by Sharaf Khān who was reared in Ṭahmāsp's house. The book has been edited by Veliaminof-Zernof and translated into French by Charmoy; cf. Trs. vol. ii, part i, p. 555.—*H. Beveridge*.)

³ This name, used by one who was with the Shāh's troops, attracts attention; it may show the composition of the Persian army; it may differentiate between the troops and their "Qizil-bāsh leader".

⁴ Several writers give Sārū-qamsh (Charmoy, *roseau jaune*) as the name of the village where the battle was fought; Sharaf Khān gives 'Umarābād and mentions that after the fight Ṭahmāsp spent some time in the meadow of Sārū-qamsh.

⁵ The number of Ṭahmāsp's guns being a matter of interest, reference should be made to Bābur's accounts of his own battles in which he arrayed in Rūmī (Ottoman) fashion; it will then be seen that the number of carts does not imply the number of guns (*Index s.n. arāba*, cart).

⁶ This cannot but represent Ṭahmāsp who was on the battle-field (*see* his own story *infra*). He was 14 years old; perhaps he was called Shāh-zāda, and not Shāh, on account of his youth, or because under guardianship (?). Readers of the Persian histories of his reign may know the reason. Bābur hitherto has always called the boy Shāh-zāda; after the victory at Jām, he styles him Shāh. Jūha Sl. (*Taklū*) who was with him on the field, was Governor of Ispahān.

overcame many, making all scurry off. He then wheeled to the (Qizil-bāsh) rear and took loot in camel and baggage. At length those behind the carts loosed the chains and came out. Here also the fight was hard. Thrice they flung the Aūzbeḡ back; by God's grace they beat him. Nine sulṭāns, with Kūchūm Khān, 'Ubaid Khān and Abū-sa'īd Sl. at their head, were captured; one, Abū-sa'īd Sl. is said to be alive; the rest have gone to death.¹ 'Ubaid Khān's body was found, but not his head. Of Aūzbeḡs 50,000, and of Turkmāns 20,000 were slain.²

(*Here matter seems to have been lost.*)³

(*gg. Plan of campaign.*)

(*Dec. 30th*) On this same day (Thursday *Rabī' II. 18th*) came Ghīāṣu'd-dīn the armourer⁴ who had gone to Jūna-pūr (Jūnpūr) with tryst of 16 days,⁵ but, as Sl. Juṇaid and the rest had led

¹ If this Persian account of the battle be in its right place in Bābur's diary, it is singular that the narrator should be so ill-informed at a date allowing facts to be known; the three sulṭāns he names as killed escaped to die, Kūchūm in 937 A.H.—1530 A.D., Abū-sa'īd in 940 A.H.—1533 A.D., 'Ubaid in 946 A.H.—1539 A.D. (Lane-Poole's *Muḥammadan Dynasties*). It would be natural for Bābur to comment on the mistake, since envoys from two of the sulṭāns reported killed, were in Āgra. There had been time for the facts to be known: the battle was fought on Sep. 26th; the news of it was in Āgra on Nov. 23rd; envoys from both adversaries were at Bābur's entertainment on Dec. 19th. From this absence of comment and for the reasons indicated in note 3 (*infra*), it appears that matter has been lost from the text.

² Tāhmāsp's account of the battle is as follows (*T.-i.-T.* p. 11):—"I marched against the Aūzbeḡs. The battle took place outside Jām. At the first onset, Aūzbeḡ prevailed over Qizil-bāsh. Ya'qūb Sl. fled and Sl. Wālāma *Taklū* and other officers of the right wing were defeated and put to flight. Putting my trust in God, I prayed and advanced some paces. . . . One of my body-guard getting up with 'Ubaid struck him with a sword, passed on, and occupied himself with another. Qūlij Bahādur and other Aūzbeḡs carried off the wounded 'Ubaid; Kūchūm Khān and Jāni Khān Beg, when they became aware of this state of affairs, fled to Merv. Men who had fled from our army rejoined us that day. That night I spent on the barren plain (*ṣaḥra*). I did not know what had happened to 'Ubaid. I thought perhaps they were devising some stratagem against me." The 'A.-'A. says that 'Ubaid's assailant, on seeing his low stature and contemptible appearance, left him for a more worthy foe.

³ Not only does some comment from Bābur seem needed on an account of deaths he knew had not occurred, but loss of matter may be traced by working backward from his next explicit date (*Friday 19th*), to do which shows fairly well that the "same day" will be not Tuesday the 16th but Thursday the 18th. Ghīāṣu'd-dīn's reception was on the day preceding Friday 19th, so that part of Thursday's record (as shewn by "on this same day"), the whole of Wednesday's, and (to suit an expected comment by Bābur on the discrepant story of the Aūzbeḡ deaths) part of Tuesday's are missing. The gap may well have contained mention of Iḥsan *Chalabī*'s coming (f. 357), or explain why he had not been at the feast with his younger brother.

⁴ *qūrchi*, perhaps body-guard, life-guardsmen.

⁵ As on f. 350b (*q.v.* p. 628 n. 1) *aūn alī ḡūnlūk būljār* (or, *m:ljār*) *bīla*.

out their army for Kharīd,¹ he (Ghīāṣu'd-dīn) was not able to be back at the time fixed.² Sl. Junaīd said, by word-of-mouth, "Thank God! through His grace, no work worth the Pādshāh's attention has shewn itself in these parts; if the honoured Mīrzā ('Askarī) come, and if the sultāns, khāns and amīrs hereabouts be ordered to move in his steps, there is hope that everything in these parts will be arranged with ease." Though such was Sl. Fol. 355. Junaīd's answer, yet, as people were saying that Mullā Muḥammad Maḥḥab, who had been sent as envoy to Bengal after the Holy-battle with Sangā the Pagan,³ would arrive today or tomorrow, his news also was awaited.

(Dec. 31st) On Friday the 19th of the month I had eaten *ma'jūn* and was sitting with a special few in the private house, when Mullā Maḥḥab who had arrived late, that is to say, in the night of Saturday,⁴ came and waited on me. By asking one particular after another, we got to know that the attitude of the Bengali⁵ was understood to be loyal and single-minded.

(Jan. 2nd) On Sunday (*Rabī' II. 21st*), I summoned the Turk and Hind amīrs to the private house, when counsel was taken and the following matters were brought forward:—As the Bengali (Naṣrat Shāh) has sent us an envoy⁶ and is said to be loyal and single-minded, to go to Bengal itself would be improper; if the move be not on Bengal, no other place on that side has treasure helpful for the army; several places to the west are both rich and near,

(*Turki*) Abounding wealth, a pagan people, a short road;
Far though the East lie, this is near.

At length the matter found settlement at this:—As our westward road is short, it will be all one if we delay a few days, so that our minds may be at ease about the East. Again Ghīāṣu'd-dīn Fol. 355b. the armourer was made to gallop off, with tryst of 20 days,⁷ to

¹ A sub-division of the Ballia district of the United Provinces, on the right bank of the Ghogrā.

² *i.e.* in 16 days; he was 24 or 25 days away.

³ The envoy had been long in returning; Kanwā was fought in March, 1527; it is now the end of 1528 AD.

⁴ Rabī' II. 20th—January 1st 1529 AD.; Anglicé, Friday, after 6 p.m.

⁵ This "Bengali" is territorial only; Naṣrat Shāh was a Sayyid's son (f. 271).

⁶ Ismā'il Mītā (f. 357) who will have come with Mullā Maḥḥab.

⁷ *mi'ād*, cf. f. 350b and f. 354b. Ghīāṣu'd-dīn may have been a body-guard.

convey written orders to the eastern amīrs for all the sultāns, khāns, and amīrs who had assembled in 'Askari's presence, to move against those rebels.¹ The orders delivered, he was to return by the trysted day with what ever news there might be.

(*hh. Balūchī incursions.*)

In these days Muḥammadi Kūkūldāsh made dutiful representation that again Balūchīs had come and overrun several places. Chīn-timūr Sl. was appointed for the business ; he was to gather to his presence the amīrs from beyond Sīhrind and Samāna and with them, equipped for 6 months, to proceed against the Balūchīs ; namely, such amīrs as 'Ādil Sultān, Sl. Muḥ. *Dūldāi*, Khusrau Kūkūldāsh, Muḥammad 'Alī *Jang-jang*, 'Abdu'l-'azīz the Master-of-the-horse, Sayyid 'Alī, Walī Qīzil, Qarācha, Halāhil, 'Āshiq the House-steward, Shaikh 'Alī, Kitta (*Beg Kuhbur*), Gujūr Khān, Ḥasan 'Alī *Sīwādī*. These were to present themselves at the Sultān's call and muster and not to transgress his word by road or in halt.² The messenger³ appointed to carry these orders was 'Abdu'l-ghaffār ; he was to deliver them first to Chīn-timūr Sl., then to go on and shew them to the afore-named begs who were to present themselves with their troops at whatever place the Sultān gave rendezvous (*būljār*) ;⁴ 'Abdu'l-ghaffār himself was to remain with the army and was to make dutiful representation of slackness or carelessness if shewn by any person soever ; this done, we should remove the offender from the circle of the approved (*muwajjah-jīrgāsī*) and from his country or *pargana*. These orders having been entrusted to 'Abdu'l-ghaffār, words-of-mouth were made known to him and he was given leave to go.

(*The last explicit date is a week back.*)

¹ Lūdi Afghāns and their friends, including Biban and Bāyazīd.

² *yūllūq tārālik* ; *Memoirs*, p. 398, "should act in every respect in perfect conformity to his commands" ; *Mémoires* ii, 379, "*chacun suivant son rang et sa dignité.*"

³ *tawāchī*. Bābur's uses of this word support Erskine in saying that "the *tawāchī* is an officer who corresponds very nearly to the Turkish *chāwush*, or special messenger" (Zenker, p. 346, col. iii) "but he was also often employed to act as a commissary for providing men and stores, as a commissioner in superintending important affairs, as an aide-de-camp in carrying orders, etc."

⁴ Here the Hai. MS. has the full-vowelled form, *būljār*. Judging from what that Codex writes, *būljār* may be used for a rendezvous of troops, *m:ljār* or *b:ljār* for any other kind of tryst (f. 350, p. 628 n. 1 ; Index s.m.), also for a shelter.

(ii. *News of the loss of Bihār reaches Dhūlpūr.*)

(*Jan. 9th*) On the eve of Sunday the 28th of the month (*Rabi' II.*) we crossed the Jūn (Jumna) at the 6th *garī* of the 3rd watch (2.15 a.m.) and started for the Lotus-garden of Dūlpūr. The 3rd watch was near ¹ (Sunday mid-day) when we reached it. Places were assigned on the border of the garden, where begs and the household might build or make camping-grounds for themselves.

(*Jan. 13th*) On Thursday the 3rd of the first Jumāda, a place was fixed in the s.e. of the garden for a Hot-bath; the ground was to be levelled; I ordered a plinth (?) (*kursī*) erected on the levelled ground, and a Bath to be arranged, in one room of which was to be a reservoir 10 × 10.

On this same day Khalīfa sent from Āgra dutiful letters of Qāzī Jīā and Bīr-sing Deo, saying it had been heard said that Iskandar's son Maḥmūd (*Lūdī*) had taken Bihār (town). This news decided for getting the army to horse.

(*Jan. 14th*) On Friday (*Jumāda I. 4th*), we rode out from the Lotus-garden at the 6th *garī* (8.15 a.m.); at the Evening Prayer we reached Āgra. We met Muḥammad-i-zamān Mirzā on the road who would have gone to Dūlpūr, Chīn-tīmūr also who must have been coming into Āgra.²

(*Jan. 15th*) On Saturday (*5th*) the counselling begs having been summoned, it was settled to ride eastwards on Thursday the 10th of the month (*Jan. 21st*).

(jj. *News of Badakhshān.*)

On this same Saturday letters came from Kābul with news that Humāyūn, having mustered the army on that side (Tramontana), and joined Sl. Wais to himself, had set out with 40,000 men for Samarkand; ³ on this Sl. Wais' younger brother

Fol. 356b.

¹ *yāwūshūb āidī*, which I translate in accordance with other uses of the verb, as meaning approach, but is taken by some other workers to mean "near its end".

² Though it is not explicitly said, Chīn-tīmūr may have been met with on the road; as the "also" (*ham*) suggests.

³ To the above news the *Akbar-nāma* adds the important item reported by Humāyūn, that there was talk of peace. Bābur replied that, if the time for negotiation were not past, Humāyūn was to make peace until such time as the affairs of Hindūstān were cleared off. This is followed in the A.N. by a seeming quotation from Bābur's letter, saying in effect that he was about to leave Hindūstān, and that his followers in Kābul and Tramontana must prepare for the expedition against Samarkand which would be made on his own arrival. None of the above matter is now with the *Bābur-nāma*;

Shāh-qūlī goes and enters Hīṣār, Tarsūn Muḥammad leaves Tirmīz, takes Qabādīān and asks for help; Humāyūn sends Tūlik Kūkūldāsh and Mīr Khwurd¹ with many of his men and what Mughūls there were, then follows himself.²

(Here 4 days record is wanting.)

(kk. *Bābur starts for the East.*)

Fol. 357. (Jan. 20th) On Thursday the 10th of the first Jumāda, I set out for the East after the 3rd *garī* (cir. 7.10 a.m.), crossed Jūn by boat a little above Jalīsir, and went to the Gold-scattering-garden.³ It was ordered that the standard (*tūgh*), drum, stable and all the army-folk should remain on the other side of the water, opposite to the garden, and that persons coming for an interview⁴ should cross by boat.

(ll. *Arrivals.*)

(Jan. 22nd) On Saturday (12th) Ismā'il Mitā, the Bengal envoy brought the Bengali's offering (Naṣrat Shāh's), and waited on me in Hindūstān fashion, advancing to within an arrow's flight, making his reverence, and retiring. They then put on him the due dress of honour (*khu'lat*) which people call * * * * 5, and

either it was there once, was used by Abū'l-faḥl and lost before the Persian trss. were made; or Abū'l-faḥl used Bābur's original, or copied, letter itself. That desire for peace prevailed is shewn by several matters:—Ṭahmāsp, the victor, asked and obtained the hand of an Aūzbeḡ in marriage; Aūzbeḡ envoys came to Āgra, and with them Turk Khwājas having a mission likely to have been towards peace (f. 357b); Bābur's wish for peace is shewn above and on f. 359 in a summarized letter to Humāyūn. (Cf. Abū'l-ghāzī's *Shajarat-i-Turk* [*Histoire des Mongols*, Désmaisons' trs. p. 216]; *Akbar-nāma*, H. B.'s trs. i, 270.)

A here-useful slip of reference is made by the translator of the *Akbar-nāma* (l.c. n. 3) to the Fragment (*Mémoires* ii, 456) instead of to the *Bābur-nāma* translation (*Mémoires* ii, 381). The utility of the slip lies in its accompanying comment that de C.'s translation is in closer agreement with the *Akbar-nāma* than with Bābur's words. Thus the *Akbar-nāma* passage is brought into comparison with what it is now safe to regard as its off-shoot, through Turki and French, in the Fragment. When the above comment on their resemblance was made, we were less assured than now as to the genesis of the Fragment (Index s.n. Fragment).

¹ Hind-āl's guardian (G. B.'s *Humāyūn-nāma* trs. p. 106, n. 1).

² Nothing more about Humāyūn's expedition is found in the B.N.; he left Badakhshān a few months later and arrived in Āgra, after his mother (f. 380b), at a date in August of which the record is wanting.

³ under 6 m. from Āgra. Gul-badan (f. 16) records a visit to the garden, during which her father said he was weary of sovereignty. Cf. f. 331b, p. 589 n. 2.

⁴ *kūrnish kīlkān kishīlār*.

⁵ MSS. vary or are indecisive as to the omitted word. I am unable to fill the gap. Erskine has "*Sir Māwineh* (or hair-twist)" (p. 399), De Courteille, *Sir-mouineh* (ii, 382). *Mūina* means ermine, sable and other fine fur (*Shamsul-lūghāt*, p. 274, col. 1).

brought him before me. He knelt thrice in our fashion, advanced, handed Naṣrat Shāh's letter, set before me the offering he had brought, and retired.

(*Jan. 24th*) On Monday (*14th*) the honoured Khwāja 'Abdu'l-ḥaqq having arrived, I crossed the water by boat, went to his tents and waited on him.¹

(*Jan. 25th*) On Tuesday (*15th*) Ḥasan *Chalabī* arrived and waited on me.²

(*mm. Incidents of the eastward march.*)

On account of our aims (*chāpdūq*) for the army,³ some days were spent in the Chār-bāgh.

(*Jan. 27th*) On Thursday the 17th of the month, that ground was left after the 3rd *garī* (7.10a.m.), I going by boat. It was dismounted 7 *kurohs* (14 m.) from Āgra, at the village of Anwār.⁴

(*Jan. 30th*) On Sunday (*Jumāda I. 20th*), the Aūzbeg envoys were given their leave. To Kūchūm Khān's envoy Amīn Mirzā were presented a dagger with belt, cloth of gold,⁵ and 70,000 *tankas*.⁶ Abū-sa'īd's servant Mullā Ṭaghāī and the servants of Mihr-bān Khānim and her son Pūlād Sī. were made to put on dresses of honour with gold-embroidered jackets, and were presented also with money in accordance with their station. Fol. 357b.

(*Jan. 31st?*) Next morning⁷ (*Monday 21st?*) leave was given to Khwāja 'Abdu'l-ḥaqq for stay in Āgra and to Khwāja Yaḥyā's

¹ His brother Ḥazrat Makhdūmī Nūrā (Khwāja Khāwand Maḥmūd) is much celebrated by Ḥaidar Mirzā, and Bābur describes his own visit in the words he uses of the visit of an inferior to himself. Cf. *Tārīkh-i-rashīdī* trs. pp. 395, 478; *Akbar-nāma* trs., i, 356, 360.

² No record survives of the arrival of this envoy or of why he was later in coming than his brother who was at Bābur's entertainment. Cf. f. 361b.

³ Presumably this refers to the appliances mentioned on f. 350b.

⁴ f. 332, n. 3.

⁵ *zarbāft mīlak*. Amongst gold stuffs imported into Hindūstān, Abū'l-faḥl mentions *mīlak* which may be Bābur's cloth. It came from Turkistān (A.-i.-A. Blochmann, p. 92 and n.).

⁶ A *tang* is a small silver coin of the value of about a penny (Erskine).

⁷ *tānglāsī*, lit. at its dawning. It is not always clear whether *tānglāsī* means, Anglicé, next dawn or day, which here would be Monday, or whether it stands for the dawn (daylight) of the Muḥammadan day which had begun at 6 p.m. on the previous evening, here Sunday. When Bābur records, e.g. a late audience, *tānglāsī*, following, will stand for the daylight of the day of audience. The point is of some importance as bearing on discrepancies of days, as these are stated in MSS., with European calendars; it is conspicuously so in Bābur's diary sections.

grandson Khwāja Kalān for Samarkand, who had come by way of a mission from Aūzbeg khāns and sulṭāns.¹

In congratulation on the birth of Humāyūn's son and Kāmṛān's marriage, Mullā Tabrīzī and Mīrzā Beg Ṭaghāī² were sent with gifts (*sāchāq*) to each Mīrzā of 10,000 *shāhrukhīs*, a coat I had worn, and a belt with clasps. Through Mullā Bihishtī were sent to Hind-āl an inlaid dagger with belt, an inlaid ink-stand, a stool worked in mother-o'-pearl, a tunic and a girdle,³ together with the alphabet of the Bāburī script and fragments (*qīṭa'lār*) written in that script. To Humāyūn were sent the translation (*tarjuma*) and verses made in Hindūstān.⁴ To Hind-āl and Khwāja Kalān also the translation and verses were sent. They were sent too to Kāmṛān, through Mīrzā Beg Ṭaghāī, together with head-lines (*sar-khaṭ*) in the Bāburī script.⁵

Fol. 358

(*Feb. 1st*) On Tuesday, after writing letters to be taken by those going to Kābul, the buildings in hand at Āgra and Dūlpūr were recalled to mind, and entrusted to the charge of Mullā Qāsim, Ustād Shāh Muḥammad the stone-cutter, Mīrak, Mīr Ghīās, Mīr Sang-tarāsh (stone-cutter) and Shāh Bābā the spadesman. Their leave was then given them.

(*Feb. 2nd*) The first watch (6 a.m.) was near ⁶ when we rode out from Anwār (*Wednesday, Jumāda I. 23rd*); in the end,⁷ we dismounted, at the Mid-day Prayer, in the village of Ābāpūr, one *kuroh* (2 m.) from Chandawār.⁸

(*Feb. 3rd*) On the eve of Thursday (*24th*)⁹ 'Abdu'l-malūk the armourer¹⁰ was joined with Ḥasan *Chalabī* and sent as envoy

¹ *risālat ṭarīqī bila*; their special mission may have been to work for peace (f. 359b, n. 1).

² He may well be Kāmṛān's father-in-law Sl. 'Alī Mīrzā Ṭaghāī *Begchik*.

³ *nīmcha u takband*. The *tak-band* is a silk or woollen girdle fastening with a "hook and eye" (Steingass), perhaps with a buckle.

⁴ This description is that of the contents of the "*Rāmīpūr Dīwān*"; the *tarjuma* being the *Wālidīyyah-risāla* (f. 361 and n.). What is said here shows that four copies went to Kābul or further north. Cf. Appendix Q.

⁵ *Sar-khaṭ* may mean "copies" set for Kāmṛān to imitate.

⁶ *bīr pahr yāwūshūb ādī*; I.O. 215 f. 221, *qarīb yak pās roz būd*.

⁷ *ākhar*, a word which may reveal a bad start and uncertainty as to when and where to halt.

⁸ This, and not Chandwār (f. 331b), appears the correct form. Neither this place nor Ābāpūr is mentioned in the G. of I.'s Index or shewn in the I.S. Map of 1900 (cf. f. 331b n. 3). Chandawār lies s.w. of Firūzābād, and near a village called Ṣūfīpūr.

⁹ Anglicé, Wednesday after 6 p.m.

¹⁰ or life-guardsmen, body-guard.

to the Shāh¹; and Chāpūq² was joined with the Aūzbeg envoys and sent to the Aūzbeg khāns and sultāns.

We moved from Ābāpūr while 4 *garīs* of the night remained (4.30 a.m.). After passing Chandawār at the top of the dawn, I got into a boat. I landed in front of Rāprī and at the Bed-time Prayer got to the camp which was at Fathpūr.³

(Feb. 4th and 5th) Having stayed one day (Friday) at Fathpūr, we got to horse on Saturday (26th) after making ablution (*waṣū*) at dawn. We went through the Morning Prayer in assembly near Rāprī, Maulānā Muḥammad of Fārāb being the leader (*imām*). At sun-rise I got into a boat below the great crook⁴ of Rāprī.

Today I put together a line-marker (*miṣṭar*) of eleven lines⁵ in order to write the mixed hands of the translation.⁶ Today

¹ This higher title for Ṭahmāsp, which first appears here in the B.N., may be an early slip in the Turkī text, since it occurs in many MSS. and also because "Shāh-zāda" reappears on f. 359.

² Slash-face, *balafre*; perhaps Ibrāhīm *Begchik* (Index s.n.), but it is long since he was mentioned by Bābur, at least by name. He may however have come, at this time of reunion in Āgra, with Mirzā Beg Ṭaghāi (his uncle or brother?), father-in-law of Kāmran.

³ The army will have kept to the main road connecting the larger towns mentioned and avoiding the ravine district of the Jumna. What the boat-journey will have been between high banks and round remarkable bends can be learned from the G. of I. and Neave's *District Gazetteer of Mainpūrī*. Rāprī is on the road from Firūzābād to the ferry for Bateswar, where a large fair is held annually. (It is misplaced further east in the I.S. Map of 1900.) There are two Fathpūrs, n.e. of Rāprī.

⁴ *aūlūgh tūghāi nīng tūbī*. Here it suits to take the Turkī word *tūghāi* to mean bend of a river, and as referring to the one shaped (on the map) like a soda-water bottle, its neck close to Rāprī. Bābur avoided it by taking boat below its mouth.—In neither Persian translation has *tūghāi* been read to mean a bend of a river; the first has *az pāyān rūta Rāprī*, perhaps referring to the important ford (*pāyān*); the second has *az zir bulandī kalān Rāprī*, perhaps referring to a height at the meeting of the bank of the ravine down which the road to the ford comes, with the high bank of the river. Three examples of *tūghāi* or *tūqūi* [a synonym given by Dictionaries], can be seen in Abū'l-ghāzī's *Shajrat-i-Turk*, Fraehn's imprint, pp. 106, 107, 119 (Désmaisons' trs. pp. 204, 205, 230). In each instance Désmaisons renders it by *coude*, elbow, but one of the examples may need reconsideration, since the word has the further meanings of wood, dense forest by the side of a river (Vambéry), prairie (Zenker), and reedy plain (Shaw).

⁵ Blochmann describes the apparatus for marking lines to guide writing (A. i. A. trs. p. 52 n. 5):—On a card of the size of the page to be written on, two vertical lines are drawn within an inch of the edges; along these lines small holes are pierced at regular intervals, and through these a string is laced backwards and forwards, care being taken that the horizontal strings are parallel. Over the lines of string the pages are placed and pressed down; the strings then mark the paper sufficiently to guide the writing.

⁶ *tarkīb (nīng) khaṭī bīla tarjuma bītīr aūchūn*. The *Rāmpūr Dīwān* may supply the explanation of the uncertain words *tarkīb khaṭī*. The "translation" (*tarjuma*), mentioned in the passage quoted above, is the *Walādiyyah-risāla*, the first item of the *Dīwān*, in which it is entered on crowded pages, specially insufficient for the larger hand of the chapter-headings. The number of lines per page is 13; Bābur now

the words of the honoured man-of-God admonished my heart.¹

(Feb. 6th) Opposite Jākīn,² one of the Rāprī *parganas*, we had the boats drawn to the bank and just spent the night in them. We had them moved on from that place before the dawn (Sunday 27th), after having gone through the Morning Prayer. When I was again on board, Pay-master Sl. Muḥammad came, bringing a servant of Khwāja Kalān, Shamsu'd-dīn Muḥammad, from whose letters and information particulars about the affairs of Kābul became known.³ Mahdī Khwāja also came when I was in the boat.⁴ At the Mid-day Prayer I landed in a garden opposite Etāwa, there bathed (*ghusl*) in the Jūn, and fulfilled the duty of prayer. Moving nearer towards Etāwa, we sat down in that same garden under trees on a height over-looking the river, and there set the braves to amuse us.⁵ Food ordered by Mahdī Khwāja, was set before us. At the Evening Prayer we crossed the river; at the bed-time one we reached camp.

There was a two or three days' delay on that ground both to collect the army, and to write letters in answer to those brought by Shamsu'd-dīn Muḥammad.

(nn. Letters various.)

(Feb. 9th) On Wednesday the last day (30th) of the 1st Jumāda, we marched from Etāwa, and after doing 8 *kurohs* (16m.), dismounted at Mūrī-and-Adūsa.⁶

fashions a line-marker for 11. He has already despatched 4 copies of the translation (f. 357b); he will have judged them unsatisfactory; hence to give space for the mixture of hands (*tarkīb khaṭṭī*), i.e. the smaller hand of the poem and the larger of the headings, he makes an 11 line marker.

¹ Perhaps Ahrārī's in the *Wālidiyyah-risāla*, perhaps those of Muḥammad. A quatrain in the *Rāmpūr Dīwān* connects with this admonishment [Plate xiva, 2nd quatrain].

² Jākhān (*G. of Mainpūrī*). The *G. of Etāwa* (Drake-Brockman) p. 213, gives this as some 18m. n.w. of Etāwa and as lying amongst the ravines of the Jumna.

³ f. 359b allows some of the particulars to be known.

⁴ Mahdī may have come to invite Bābur to the luncheon he served shortly afterwards. The Hai. MS. gives him the honorific plural; either a second caller was with him or an early scribe has made a slip, since Bābur never so-honours Mahdī. This small point touches the larger one of how Bābur regarded him, and this in connection with the singular story Nizāmu'd-dīn Aḥmad tells in his *Ṭabaqāt-i-akbarī* about Khalifa's wish to supplant Humāyūn by Mahdī Khwāja (Index s.nn.).

⁵ *yīgītlārni shokhlūqgha sālūq*, perhaps set them to make fun. Cf. f. 366, *yīgītlār bīr pāra shokhlūq gīldīlār*. Muh. *Shirāzī* (p. 323 foot) makes the startling addition of *dar āb* (*andākhtīm*), i.e. he says that the royal party flung the braves into the river.

⁶ The *Gazetteer of Etāwa* (Drake-Brockman) p. 186, s.n. Bāburpūr, writes of two village sites [which from their position are Mūrī-and-Adūsa], as known by the name

Several remaining letters for Kābul were written on this same ground. One to Humāyūn was to this purport :—If the work have not yet been done satisfactorily, stop the raiders and thieves thyself; do not let them embroil the peace now descending amongst the peoples.¹ Again, there was this :—I have made Kābul a crown-domain, let no son of mine covet it. Again :—that I had summoned Hind-āl. Fol. 359.

Kāmrān, for his part, was written to about taking the best of care in intercourse with the Shāh-zāda,² about my bestowal on himself of Multān, making Kābul a crown-domain, and the coming of my family and train.³

As my letter to Khwāja Kalān makes several particulars known, it is copied in here without alteration :—⁴

[COPY OF A LETTER TO KHWĀJA KALĀN.]

“After saying ‘Salutation to Khwāja Kalān’, the first matter is that Shamsu’d-dīn Muḥammad has reached Etāwa, and that the particulars about Kābul are known.”

“Boundless and infinite is my desire to go to those parts.⁵ Matters are coming to some sort of settlement in Hindūstān; there is hope, through the Most High, that the work here will soon be arranged. This work brought to order, God willing! my start will be made at once.”

“How should a person forget the pleasant things of those countries, especially one who has repented and vowed to sin no more? How should he banish from his mind the permitted flavours of melons and grapes? Taking this opportunity,⁶

Sarāi Bāburpūr from having been Bābur’s halting-place. They are 24 m. to the s.e. of Etāwa, on the old road for Kālpī. Near the name Bāburpūr in the Gazetteer Map there is Muhuri (Mūri ?); there is little or no doubt that Sarāi Bāburpūr represents the camping-ground Mūri-and-Adūsa.

¹ This connects with Kitin-qarā’s complaints of the frontier-begs (f. 361), and with the talk of peace (f. 356b).

² This injunction may connect with the desired peace; it will have been prompted by at least a doubt in Bābur’s mind as to Kāmrān’s behaviour perhaps *e.g.* in manifested dislike for a Shia. Concerning the style Shāh-zāda see f. 358, p. 643, n. 1.

³ Kāmrān’s mother Gul-rukh *Begchik* will have been of the party who will have tried in Kābul to forward her son’s interests.

⁴ f. 348, p. 624, n. 2.

⁵ Kābul and Trāmontana.

⁶ Presumably that of Shamsu’d-dīn Muḥammad’s mission. One of Bābur’s couplets expresses longing for the fruits, and also for the “running waters”, of lands other than Hindūstān, with conceits recalling those of his English contemporaries in verse, as indeed do several others of his short poems (*Rāmpūr Diwān* Plate xvii A.).

a melon was brought to me; to cut and eat it affected me strangely; I was all tears!"

Fol. 359^b. "The unsettled state¹ of Kābul had already been written of to me. After thinking matters over, my choice fell on this:—How should a country hold together and be strong (*marbūṭ u maḡbūṭ*), if it have seven or eight Governors? Under this aspect of the affair, I have summoned my elder sister (Khānzāda) and my wives to Hindūstān, have made Kābul and its neighbouring countries a crown-domain, and have written in this sense to both Humāyūn and Kāmran. Let a capable person take those letters to the Mīrzās. As you may know already, I had written earlier to them with the same purport. About the safeguarding and prosperity of the country, there will now be no excuse, and not a word to say. Henceforth, if the town-wall² be not solid or subjects not thriving, if provisions be not in store or the Treasury not full, it will all be laid on the back of the inefficiency of the Pillar-of-the State."³

Fol. 360. "The things that must be done are specified below; for some of them orders have gone already, one of these being, 'Let treasure accumulate.' The things which must be done are these:—First, the repair of the fort; again:—the provision of stores; again:—the daily allowance and lodging⁴ of envoys going backwards and forwards⁵; again:—let money, taken legally from revenue,⁶ be spent for building the Congregational Mosque; again:—the repairs of the Kārwan-sarā (Caravan-sarai) and the Hot-baths; again:—the completion of the unfinished building made of burnt-brick which Ūstād Ḥasan 'Alī was constructing in the citadel. Let this work be ordered after taking counsel with Ūstād Sī. Muḥammad; if a design exist, drawn earlier by Ūstād

¹ Hai. MS. *nā marbūṭ liḡhī*; so too the 2nd Pers. trs. but the 1st writes *wairānī u karābī* which suits the matter of defence.

² *qūrghān*, walled-town; from the *maḡbūt* following, the defences are meant.

³ viz. Governor Khwāja Kalān, on whose want of dominion his sovereign makes good-natured reflection.

⁴ *'alūfa u qūnāl*; cf. 364b.

⁵ Following *āilchī* (envoys) there is in the Hai. MS. and in I.O. 217 a doubtful word, *būmla*, *yūmla*; I.O. 215 (which contains a Persian trs. of the letter) is obscure, Ilminsky changes the wording slightly; Erskine has a free translation. Perhaps it is *yaumī*, daily, misplaced (see above).

⁶ Perhaps, endow the Mosque so as to leave no right of property in its revenues to their donor, here Bābur. Cf. Hughes' *Dict. of Islām* s.nn. *sharī'*, *masjid* and *waqf*.

Hasan 'Alī, let Ūstād Sl. Muḥammad finish the building precisely according to it ; if not, let him do so, after making a gracious and harmonious design, and in such a way that its floor shall be level with that of the Audience-hall ; again :—the Khwurd-Kābul dam which is to hold up the But-khāk-water at its exit from the Khwurd-Kābul narrows ; again :—the repair of the Ghaznī dam¹ ; again :—the Avenue-garden in which water is short and for which a one-mill stream must be diverted² ; again :—I had water brought from Tūtūm-dara to rising ground south-west of Khwāja Basta, there made a reservoir and planted young trees. The place got the name of Belvedere,³ because it faces the ford and gives a first-rate view. The best of young trees must be planted there, lawns arranged, and borders set with sweet-herbs and with flowers of beautiful colour and scent ; again :—Sayyid Qāsim has been named to reinforce thee ; again :—do not neglect the condition of matchlockmen and of Ūstād Muḥammad Amīn the armourer⁴ ; again :—directly this letter arrives, thou must get my elder sister (Khān-zāda Begīm) and my wives right out of Kābul, and escort them to Nīl-āb. However averse they may still be, they most certainly must start within a week of the arrival of this letter. For why ? Both because the armies which have gone from Hindūstān to escort them are suffering hardship in a cramped place (*tār yīrdā*), and also because they⁵ are ruining the country.”

Fol. 360b.

“Again :—I made it clear in a letter written to 'Abdu'l-lāh ('*asas*), that there had been very great confusion in my mind (*dūghdugha*), to counterbalance being in the oasis (*wādī*) of penitence. This quatrain was somewhat dissuading (*māni*) :—⁶

¹ f. 139. Khwāja Kalān himself had taken from Hindūstān the money for repairing this dam.

² *sāpqūn ālīp* ; the 2nd Pers. trs. as if from *sātqūn ālīp*, *kharīda*, purchasing.

³ *nazar-gāh*, perhaps, theatre, as showing the play enacted at the ford. Cf. ff. 137, 236, 248b. Tūtūn-dara will be Masson's Tūtām-dara. Erskine locates Tūtūn-dara some 8 *kos* (16 m.) n.w. of Hūpīān (Upīān). Masson shews that it was a charming place (*Journeys in Biluchistan, Afghanistan and the Panj-āb*, vol. iii, cap. vi and vii).

⁴ *jībachi*. Bābur's injunction seems to refer to the maintaining of the corps and the manufacture of armour rather than to care for the individual men involved.

⁵ Either the armies in Nīl-āb, or the women in the Kābul-country (f. 375).

⁶ Perhaps what Bābur means is, that both what he had said to 'Abdu'l-lāh and what the quatrain expresses, are dissuasive from repentance. Erskine writes (*Mems.* p. 403) but without textual warrant, “I had resolution enough to persevere” ; de Courteille (*Mems.* ii, 390), “Voici un quatrain qui exprime au juste les difficultés de ma position.”

Through renouncement of wine bewildered am I ;
 How to work know I not, so distracted am I ;
 While others repent and make vow to abstain,
 I have vowed to abstain, and repentant am I.

A witticism of Banāī's came back to my mind:—One day when he had been joking in 'Alī-sher Beg's presence, who must have been wearing a jacket with buttons,¹ 'Alī-sher Beg said, 'Thou makest charming jokes ; but for the buttons, I would give thee the jacket; they are the hindrance (*mānī*).' Said Banāī, 'What hindrance are buttons ? It is button-holes (*mādagī*) that hinder.'² Let responsibility for this story lie on the teller! hold me excused for it ; for God's sake do not be offended by it.³ Again:—that quatrain was made before last year, and in truth the longing and craving for a wine-party has been infinite and endless for two years past, so much so that sometimes the craving for wine brought me to the verge of tears. Thank God ! this year that trouble has passed from my mind, perhaps by virtue of the blessing and sustainment of versifying the translation.⁴ Do thou also renounce wine ! If had with equal associates and boon-companions, wine and company are pleasant things ; but with whom canst thou now associate ? with whom drink wine ? If thy boon-companions are Sher-i-aḥmad and Ḥaidar-qulī, it should not be hard for thee to forswear wine. So much said, I salute thee and long to see thee."⁵

The above letter was written on Thursday the 1st of the latter Jumāda (*Feb. 10th*). It affected me greatly to write concerning

¹ The surface retort seems connected with the jacket, perhaps with a request for the gift of it.

² Clearly what recalled this joke of Banāī's long-silent, caustic tongue was that its point lay ostensibly in a baffled wish—in 'Alī-sher's professed desire to be generous and a professed impediment, which linked in thought with Bābur's desire for wine, baffled by his abjuration. So much Banāī's smart verbal retort shows, but beneath this is the *double-entendre* which cuts at the Beg as miserly and as physically impotent, a defect which gave point to another jeer at his expense, one chronicled by Sām Mirzā and translated in Hammer-Purgstall's *Geschichte von schönen Redekünste Persiens*, art. CLV. (Cf. f. 179-80.)—The word *mādagī* is used metaphorically for a button-hole ; like *nā-mardī*, it carries secondary meanings, miserliness, impotence, etc. (Cf. Wollaston's *English-Persian Dictionary s.n.* button-hole, where only we have found *mādagī* with this sense.)

³ The 1st Pers. trs. expresses "all these jokes", thus including with the double-meanings of *mādagī*, the jests of the quatrain.

⁴ The 1st Pers. trs. fills out Bābur's allusive phrase here with "of the *Wālidīyyah*". His wording allows the inference that what he versified was a prose Turki translation of a probably Arabic original.

⁵ Erskine comments here on the non-translation into Persian of Bābur's letters. Many MSS., however, contain a translation (f. 348, p. 624, n. 2 and E.'s n. f. 377b).

those matters, with their mingling of counsel. The letters were entrusted to Shamsu'd-dīn Muḥammad on Friday night,¹ he was apprized of word-of-mouth messages and given leave to go.

(*oo. Complaints from Balkh.*)

(*Feb. 11th*) On Friday (*Jumāda II. 2nd*) we did 8 *kurohs* (16m.) and dismounted at Jumandnā.² Today a servant of Kītīn-qarā Sl. arrived whom the Sultān had sent to his retainer and envoy Kamālu'd-dīn Qīāq,³ with things written concerning the behaviour of the begs of the (Balkh) border, their intercourse with himself, and complaints of theft and raid. Leave to go was given to Qīāq, and orders were issued to the begs of the border to put an end to raiding and thieving, to behave well and to maintain intercourse with Balkh. These orders were entrusted to Kītīn-qarā Sl.'s servant and he was dismissed from this ground.

A letter, accepting excuse for the belated arrival of Ḥasan *Chalabī*,⁴ was sent to the Shāh today by one Shāh-qulī who had come to me from Ḥasan *Chalabī* and reported the details of the battle (of Jām).⁵ Shāh-qulī was given his leave on this same day, the 2nd of the month. Fol. 361b.

(*pp. Incidents of the eastward march resumed.*)

(*Feb. 12th*) On Saturday (*3rd*) we did 8 *kurohs* (16m.) and dismounted in the Kakūra and Chachāwalī ⁶ *parganas* of Kālpī.

(*Feb. 13th*) On Sunday the 4th of the month, we did 9 *kurohs* (18m.) and dismounted in Dīrapūr ⁷ a *pargana* of Kālpī. Here I shaved my head,⁸ which I had not done for the past two months, and bathed in the Sīngar-water (Sengar).

¹ Anglicé, Thursday after 6 p.m.

² What would suit measurement on maps and also Bābur's route is "Jumoheen" which is marked where the Sarāi Bāburpūr-Atsu-Phaphand road turns south, east of Phaphand (I.S. Map of 1900, Sheet 68).

³ var. *Qabāq*, *Qatāk*, *Qanāk*, to each of which a meaning might be attached. Bābur had written to Humāyūn about the frontier affair, as one touching the desired peace (f. 359).

⁴ This will refer to the late arrival in Āgra of the envoy named, who was not with his younger brother at the feast of f. 351b (f. 357, p. 641, n. 2).—As to Ṭahmāsp's style, see f. 354, f. 358.

⁵ Shāh-qulī may be the ill-informed narrator of f. 354.

⁶ Both are marked on the southward road from Jumoheen (Jumandnā?) for Auraiya.

⁷ The old Kālpī *pargana* having been sub-divided, Dīrapūr is now in the district of Cawnpore (Kānhpūr).

⁸ That this operation was not hair-cutting but head-shaving is shewn by the verbs T. *qīrmāq* and its Pers. trs. *tarāsh kardan*. To shave the head frequently is common in Central Asia.

(Feb. 14th) On Monday (5th) we did 14 *kurohs* (28 m.), and dismounted in Chaparkada¹ one of the *parganas* of Kālpī.

(Feb. 15th) At the dawn of Tuesday (6th), a Hindūstānī servant of Qarācha's arrived who had taken a command (*farmān*) from Māhīm to Qarācha from which it was understood that she was on the road. She had summoned escort from people in Lāhor, Bhira and those parts in the fashion I formerly wrote orders (*parwānas*) with my own hand. Her command had been written in Kābul on the 7th of the 1st Jumāda (Jan. 17th).²

(Feb. 16th) On Wednesday (7th) we did 7 *kurohs* (14 m.), and dismounted in the Ādampūr *pargana*.³ Today I mounted before dawn, took the road⁴ alone, reached the Jūn (Jumna), and went on along its bank. When I came opposite to Ādampūr, I had awnings set up on an island (*ārāl*) near the camp and seated there, ate *ma'jūn*.

Fol. 362. Today we set Šādiq to wrestle with Kalāl who had come to Āgra with a challenge.⁵ In Āgra he had asked respite for 20 days on the plea of fatigue from his journey; as now 40–50 days had passed since the end of his respite, he was obliged to wrestle. Šādiq did very well, throwing him easily. Šādiq was given 10,000 *tankas*, a saddled horse, a head-to-foot, and a jacket with buttons; while Kalāl, to save him from despair, was given 3000 *tankas*, spite of his fall.

¹ This will be Chaparghatta on the Dirapūr-Bhognīpūr-Chaparghatta-Mūsanagar road, the affixes *kada* and *ghatta* both meaning house, temple, etc.

² Māhīm, and with her the child Gul-badan, came in advance of the main body of women. Bābur seems to refer again to her assumption of royal style by calling her Walī, Governor (f. 369 and n.). It is unusual that no march or halt is recorded on this day.

³ or, Ārampūr. We have not succeeded in finding this place; it seems to have been on the west bank of the Jumna, since twice Bābur when on the east bank, writes of coming opposite to it (*supra* and f. 379). If no move was made on Tuesday, Jumāda II. 6th (cf. last note), the distance entered as done on Wednesday would locate the halting-place somewhere near the Akbarpūr of later name, which stands on a road and at a ferry. But if the army did a stage on Tuesday, of which Bābur omits mention, Wednesday's march might well bring him opposite to Hamīrpūr and to the "Rampur"-ferry. The verbal approximation of Ārampūr and "Rampur" arrests attention.—Local encroachment by the river, which is recorded in the District Gazetteers, may have something to do with the disappearance from these most useful books and from maps, of *pargana* Ādampūr (or, Ārampūr).

⁴ *tūshlāb*. It suits best here, since solitude is the speciality of the excursion, to read *tūshmāk* as meaning to take the road, Fr. *cheminer*.

⁵ *da'wī bīla*; *Mems.* p. 404, challenge; *Mems.* ii, 391, *il avait fait des façons*, a truth probably, but one inferred only.

The carts and mortar were ordered landed from the boats, and we spent 3 or 4 days on this same ground while the road was made ready, the ground levelled and the landing effected.

(*Feb. 21st*) On Monday the 12th of the month (*Jumāda II.*), we did 12 *kurohs* (24 m.) and dismounted at Kūrarah.¹ Today I travelled by litter.

(*Feb. 22nd–25th*) After marching 12 *kurohs* (24 m.) from Kūrarah (*13th*), we dismounted in Kūrīa² a *pargana* of Karrah. From Kūrīa we marched 8 *kurohs* (16 m.) and dismounted (*14th*) in Fathpūr–Aswa.³ After 8 *kurohs* (16 m.) done from Fathpūr, we dismounted (*15th*) at Sarāi Munda.⁴ . . . Today at the Bed-time Prayer (*Friday 16th, after dark*), Sl. Jalālu'd-dīn (*Sharqī*)⁵ came with his two young sons to wait on me.

(*Feb. 26th*) Next day, Saturday the 17th of the month, we did 8 *kurohs* (16 m.), and dismounted at Dugdugī a Karrah *pargana* on the bank of the Gang.⁶

(*Feb. 27th*) On Sunday (*18th*) came to this ground Muḥammad Sl. M., Nī-khūb (or, Bī-khūb) Sl. and Tardika (or, Tardī *yakka*, Fol. 362b. champion).

(*Feb. 28th*) On Monday (*19th*) 'Askarī also waited on me. They all came from the other side of Gang (Ganges). 'Askarī and his various forces were ordered to march along the other bank of the river keeping opposite the army on this side, and wherever our camp might be, to dismount just opposite it.

(*qq. News of the Afghāns.*)

While we were in these parts news came again and again that Sl. Maḥmūd (*Lūdī*) had collected 10,000 Afghāns; that he had

¹ This will be more to the south than Kūra Khaṣ, the headquarters of the large district; perhaps it is "Koorā Khera" (? Kūra-khirāj) which suits the route (I.S. Map, Sheet 88).

² Perhaps Kunda Kanak, known also as "Kurīa, Koria, Kura and Kunra Kanak" (*D.G. of Fathpūr*).

³ Haswa or Hanswa. The conjoint name represents two villages some 6 m. apart, and is today that of their railway-station.

⁴ almost due east of Fathpūr, on the old King's Highway (*Bādshāhī Sar-rāh*).

⁵ His ancestors had ruled in Jūnpūr from 1394 to 1476 AD., his father Ḥusain Shāh having been conquered by Sl. Sikandar *Lūdī* at the latter date. He was one of three rivals for supremacy in the East (*Sharq*), the others being Jalālu'd-dīn *Nūḥānī* and Maḥmūd *Lūdī*,—Afghāns all three. Cf. Erskine's *History of India, Bābur*, i, 501.

⁶ This name appears on the I.S. Map, Sheet 88, but too far north to suit Bābur's distances, and also off the Sarāi Munda-Kusār-Karrah road. The position of Naubasta suits better.

detached Shaikh Bāyazīd and Biban with a mass of men towards Sarwār [Gorakhpūr]; that he himself with Faṭḥ Khān *Sarwānī* was on his way along the river for Chunār; that Sher Khān *Sūr* whom I had favoured last year with the gift of several *parganas* and had left in charge of this neighbourhood,¹ had joined these Afghāns who thereupon had made him and a few other amīrs cross the water; that Sl. Jalālu'd-dīn's man in Benares had not been able to hold that place, had fled, and got away; what he was understood to have said being, that he had left soldiers (*sipahīlār*) in Benares-fort and gone along the river to fight Sl. Maḥmūd.²

(rr. *Incidents of the march resumed.*)

(*March 1st*) Marching from Dugdugī (*Tuesday, Jumāda II. 20th*) the army did 6 *kurohs* (12 m.) and dismounted at Kusār,³ 3 or 4 *kurohs* from Karrah. I went by boat. We stayed here 3 or 4 days because of hospitality offered by Sl. Jalālu'd-dīn.

(*March 4th*) On Friday (*23rd*), I dismounted at Sl. Jalālu'd-dīn's house inside Karrah-fort where, host-like, he served me a portion of cooked meat and other viands.⁴ After the meal, he and his sons were dressed in unlined coats (*yaktāi jāmah*) and short tunics (*nīmcha*).⁵ At his request his elder son was given the style Sl. Maḥmūd.⁶ On leaving Karrah, I rode about one *kuroh* (2 m.) and dismounted on the bank of Gang.

Here letters were written and leave was given to Shahrak Beg who had come from Māhīm to our first camp on Gang (*i.e.* Dugdugī). As Khwāja Yahyā's grandson Khwāja Kalān

¹ Sher Khān was associated with Dūdū Bibī in the charge of her son's affairs. Bābur's favours to him, his son Humāyūn's future conqueror, will have been done during the Eastern campaign in 934 A.H., of which so much record is missing. Cf. *Tārīkh-i-sher-shāhī*, E. & D.'s *History of India*, iv, 301 *et seq.* for particulars of Sher Khān (Farid Khān *Sūr Afghān*).

² In writing "Sl. Maḥmūd", Bābur is reporting his informant's style, he himself calling Maḥmūd "Khān" only (f. 363 and f. 363b).

³ This will be the more northerly of two Kusārs marked as in Karrah; even so, it is a very long 6 *kurohs* (12 m.) from the Dugdugī of the I.S. Map (cf. n. *supra*).

⁴ *hīr pāra āsh u ta'ām*, words which suggest one of those complete meals served, each item on its separate small dish, and all dishes fitting like mosaic into one tray. T. *āsh* is cooked meat (f. 2 n. 1 and f. 343b); Ar. *ta'ām* will be sweets, fruit, bread, perhaps rice also.

⁵ The *yaktāi*, one-fold coat, contrasts with the *dū-tāhī*, two-fold (A.-i-A. Bib. Ind. ed., p. 101, and Blochmann's trs. p. 88).

⁶ This acknowledgement of right to the style Sultān recognized also supremacy of the Sharqī claim to rule over that of the Nūḥānī and Lūdi competitors.

had been asking for the records I was writing,¹ I sent him by Shahrak a copy I had had made.

(*March 5th*) On Saturday move was made at dawn (*24th*), I going by boat direct, and after 4 *kurohs* done (8m.), halt was made at Koh.² Our ground, being so near, was reached quite early. After awhile, we seated ourselves inside³ a boat where we ate *ma'jūn*. We invited the honoured Khwāja 'Abdu'sh-shahīd⁴ who was said to be in Nūr Beg's quarters (*awī*), invited also Mullā Maḥmūd (*Farābī*?), bringing him from Mullā 'Alī Khān's. After staying for some time on that spot, we crossed the river, and on the other side, set wrestlers to wrestle. In opposition to the rule of gripping the strongest first, Dost-i-yāsīn -khair was told not to grapple with Champion Ṣādiq, but with others; he did so very well with eight.

Fol. 363b.

(*ss. News of the Afghān enemy.*)

At the Afternoon Prayer, Sl. Muḥammad the Pay-master came by boat from the other side of the river, bringing news that the army of Sl. Iskandar's son Maḥmūd Khān whom rebels style

¹ *mīndān bitī tūrgān waqāt*. This passage Teufel used to support his view that Bābur's title for his book was *Waqāt*, and not *Bābur-nāma* which, indeed, Teufel describes as the *Kazaner Ausgabe adoptierte Titel*. *Bābur-nāma*, however, is the title [or perhaps, merely scribe's name] associated both with Kehr's text and with the Haidarābād Codex.—I have found no indication of the selection by Bābur of any title; he makes no mention of the matter and where he uses the word *waqāt* or its congeners, it can be read as a common noun. In his colophon to the *Rāmpūr Dīwān*, it is a parallel of *ash'ār*, poems. Judging from what is found in the *Mubīn*, it may be right to infer that, if he had lived to complete his book—now broken off *s.a.* 914 AH. (f. 216b)—he would have been explicit as to its title, perhaps also as to his grounds for choosing it. Such grounds would have found fitting mention in a preface to the now abrupt opening of the *Bābur-nāma* (f. 1b), and if the *Malfūzāt-i-tīmūrī* be Tīmūr's authentic autobiography, this book might have been named as an ancestral example influencing Bābur to write his own. Nothing against the authenticity of the *Malfūzāt* can be inferred from the circumstance that Bābur does not name it, because the preface in which such mention would be in harmony with *e.g.* his *Walidiyyah* preface, was never written. It might accredit the *Malfūzāt* to collate passages having common topics, as they appear in the *Bābur-nāma*, *Malfūzāt-i-tīmūrī* and *Zafar-nāma* (cf. E. & D.'s H. of I. iv, 559 for a discussion by Dr. Sachau and Prof. Dowson on the *Malfūzāt*). (Cf. Z. D. M. xxxvii, p. 184, Teufel's art. *Bābur und 'Abū'l-faẓl*; Smirnow's Cat. of *Manuscripts Turcs*, p. 142; Index *in loco s.nn. Mubīn* and Title.)

² Koh-khīrāj, Revenue-paying Koh (H. G. Nevill's *D. G. of Allāhābād*, p. 261).

³ *kīma aīchīdā*, which suggests a boat with a cabin, a *bajrā* (*Hobson-Jobson s.n. budgerow*).

⁴ He had stayed behind his kinsman Khwāja Kalān. Both, as Bābur has said, were descendants of Khwāja 'Ubaidul-lāh *Ahrārī*. Khwāja Kalān was a grandson of Ahrārī's second son Yahyā; Khwāja 'Abdu'sh-shahīd was the son of his fifth, Khwāja 'Abdu'l-lāh (Khwājagān-khwāja). 'Abdu'sh-shahīd returned to India under Akbar, received a fief, maintained 2,000 poor persons, left after 20 years, and died in Samarkand in 982 AH.—1574–5 AD. (A. -i-A., Blochmann's trs. and notes, pp. 423, 539).

Sl. Maḥmūd,¹ had broken up. The same news was brought in by a spy who had gone out at the Mid-day Prayer from where we were ; and a dutiful letter, agreeing with what the spy had reported, came from Tāj Khān *Sārang-khānī* between the Afternoon and Evening Prayers. Sl. Muḥammad gave the following particulars :—that the rebels on reaching Chunār seemed to have laid siege to it and to have done a little fighting, but had risen in disorderly fashion when they heard of our approach ; that Afghāns who had crossed the river for Benares, had turned back in like disorder ; that two of their boats had sunk in crossing and a body of their men been drowned.

(*tt. Incidents of the eastward march resumed.*)

(*March 6th*) After marching at Sunday's dawn (*25th*) and doing 6 *kurohs* (12m.), Sīr-auliya,² a *pargana* of Pīāg *³ was reached. I went direct by boat.

Aīsan-tīmūr Sl. and Tūkhta-būghā Sl. had dismounted half-way, and were waiting to see me.⁴ I, for my part, invited them into the boat. Tūkhta-būghā Sl. must have wrought magic, for a bitter wind rose and rain began to fall. It became quite windy (?)⁵ on which account I ate *ma'jūn*, although I had done so on the previous day. Having come to the encamping-ground . . .⁶

¹ f. 363, f. 363b.

² Not found on maps ; OOjani or Ujahni about suits the measured distance.

³ Prayāg, Ilāhābād, Allāhābād. Between the asterisk in my text (*supra*) and the one following "ford" before the foliation mark f. 364, the Hai. MS. has a lacuna which, as being preceded and followed by broken sentences, can hardly be due to a scribe's skip, but may result from the loss of a folio. What I have entered above between the asterisks is translated from the Kehr-Ilminsky text ; it is in the two Persian translations also. Close scrutiny of it suggests that down to the end of the swimming episode it is not in order and that the account of the swim across the Ganges may be a survival of the now missing record of 934 AH. (f. 339). It is singular that the Pers. trss. make no mention of Pīāg or of Sīr-auliya ; their omission arouses speculation, as to in which text, the Turkī or Persian, it was first tried to fill what remains a gap in the Hai. Codex. A second seeming sign of disorder is the incomplete sentence *yūrtgha kilīb*, which is noted below. A third is the crowd of incidents now standing under "Tuesday". A fourth, and an important matter, is that on grounds noted at the end of the swimming passage (p. 655 n. 3) it is doubtful whether that passage is in its right place.—It may be that some-one, at an early date after Bābur's death, tried to fill the lacuna discovered in his manuscript, with help from loose folios or parts of them. Cf. Index *s.n.* swimming, and f. 377b, p. 680 n. 2.

⁴ The Chaghatāi sultāns will have been with 'Askārī east of the Ganges.

⁵ *tūr hawālik* ; *Mems.* p. 406, violence of the wind ; *Méms.* ii, 398, *une température très agréable*.

⁶ *yūrtgha kilīb*, an incomplete sentence.

(*March 7th?*) Next day (*Monday 26th?*) we remained on the same ground.

(*March 8th?*) On Tuesday (*27th?*) we marched on.

Opposite the camp was what may be an island,¹ large and verdant. I went over by boat to visit it, returning to the boat during the 1st watch (6–9 a.m.). While I rode carelessly along the ravine (*jar*) of the river, my horse got to where it was fissured and had begun to give way. I leapt off at once and flung myself on the bank; even the horse did not go down; probably, however, if I had stayed on its back, it and I would have gone down together.

On this same day, I swam the Gang-river (Ganges), counting every stroke;² I crossed with 33, then, without resting, swam back. I had swum the other rivers, Gang had remained to do.³

We reached the meeting of the waters of Gang and Jūn at the Evening Prayer, had the boat drawn to the Pīāg side, and got to camp at 1 watch, 4 *garīs* (10.30 p.m.).

(*March 9th*) On Wednesday (*Jumāda II. 28th*) from the 1st watch onwards, the army began to cross the river Jūn; there were 420 boats.⁴

(*March 11th*) On Friday, the 1st of the month of Rajab, I crossed the river.

(*March 14th*) On Monday, the 4th of the month, the march

¹ *ārāl bār aikāndār*, phrasing implying uncertainty; there may have been an island, or such a peninsula as a narrow-mouthed bend of a river forms, or a spit or bluff projecting into the river. The word *ārāl* represents *Aīkī-sū-ārāsī*, *Miyān-dū-āb*, *Entre-eaux*, Twixt-two-streams, Mesopotamia.

² *qūl*; Pers. trss. *dast andākhtan* and *dast*. Presumably the 33 strokes carried the swimmer across the deep channel, or the Ganges was crossed higher than Pīāg.

³ The above account of Bābur's first swim across the Ganges which is entered under date *Jumāda II. 27th*, 935 AH. (*March 8th*, 1529 AD.), appears misplaced, since he mentions under date Rajab 25th, 935 AH. (*April 4th*, 1529 AD. f. 366b), that he had swum the Ganges at Baksara (Buxar) a year before, *i.e.* on or close to Rajab 25th, 934 AH. (*April 15th*, 1528 AD.). Nothing in his writings shews that he was near Pīāg (Allahābād) in 934 AH.; nothing indisputably connects the swimming episode with the "Tuesday" below which it now stands; there is no help given by dates. One supposes Bābur would take his first chance to swim the Ganges; this was offered at Qanauj (f. 336), but nothing in the short record of that time touches the topic. The next chance would be after he was in Aūd, when, by an unascertained route, perhaps down the Ghogrā, he made his way to Baksara where he says (f. 366b) he swam the river. Taking into consideration the various testimony noted, [Index *s.n.* swimming] there seems warrant for supposing that this swimming passage is a survival of the missing record of 934 AH. (f. 339). Cf. f. 377b, p. 680 and n. 2 for another surmised survival of 934 AH.

⁴ "Friday" here stands for Anglicé, Thursday after 6 p.m.; this, only, suiting Bābur's next explicit date Sha'bān 1st, Saturday.

for Bihār began along the bank of Jūn. After 5 *kurohs* (10 m.) done, halt was made at Lawāīn.¹ I went by boat. The people of the army were crossing the Jūn up to today. They were ordered to put the culverin-carts² which had been landed at Ādampūr, into boats again and to bring them on by water from Piāg.

On this ground we set wrestlers to wrestle. Dost-i-yāsīn -khair gripped the boatman Champion of Lāhor; the contest was stubborn; it was with great difficulty that Dost gave the throw. A head-to-foot was bestowed on each.

(*March 15th and 16th*) People said that ahead of us was a swampy, muddy, evil river called Tūs.³ In order to examine the ford *⁴ and repair the road, we waited two days (*Tuesday Ramzān 5th and Wednesday 6th*) on this ground. For the horses and camels a ford was found higher up, but people said laden carts could not get through it because of its uneven, stony bottom.

Fol. 364. They were just ordered to get them through.

(*March 17th*) On Thursday (7th) we marched on. I myself went by boat down to where the Tūs meets the Gang (Ganges), there landed, thence rode up the Tūs, and, at the Other Prayer,

¹ The march, beginning on the Jumna, is now along the united rivers.

² *zarb-zanlik arābalār*. Here the carts are those carrying the guns.

³ From the particulars Bābur gives about the Tūs (Tons) and Karmā-nāśā, it would seem that he had not passed them last year, an inference supported by what is known of his route in that year:—He came from Gūālīār to the Kanār-passage (f. 336), there crossed the Jumna and went direct to Qanauj (f. 335), above Qanauj bridged the Ganges, went on to Bangarmāu (f. 338), crossed the Gūmtī and went to near the junction of the Ghogrā and Sardā (f. 338b). The next indication of his route is that he is at Baksara, but whether he reached it by water down the Ghogrā, as his meeting with Muḥ. Ma'rūf *Farmūlī* suggests (f. 377), or by land, nothing shews. From Baksara (f. 366) he went up-stream to Chausa (f. 365b), on perhaps to Sayyidpūr, 2 m. from the mouth of the Gūmtī, and there left the Ganges for Jūnpūr (f. 365). I have found nothing about his return route to Āgra; it seems improbable that he would go so far south as to near Piāg; a more northerly and direct road to Faṭḥpūr and Sarāī Bāburpūr may have been taken.—Concerning Bābur's acts in 934 A.H. the following item, (met with since I was working on 934 A.H.), continues his statement (f. 338b) that he spent a few days near Aūd (Ajōdhya) to settle its affairs. The *D. G. of Fyzābāa* (H. E. Nevill) p. 173 says "In 1528 A.D. Bābur came to Ajōdhya (Aūd) and halted a week. He destroyed the ancient temple" (marking the birth-place of Rāma) "and on its site built a mosque, still known as Bābur's Mosque . . . It has two inscriptions, one on the outside, one on the pulpit; both are in Persian; and bear the date 935 A.H." This date may be that of the completion of the building.—(*Corrigendum*:—On f. 339 n. 1, I have too narrowly restricted the use of the name Sarjū. Bābur used it to describe what the maps of Arrowsmith and Johnson shew, and not only what the *Gazetteer of India* map of the United Provinces does. It applies to the Sardā (f. 339) as Bābur uses it when writing of the fords.)

⁴ Here the lacuna of the Hāi. Codex ends.

reached where the army had encamped after crossing the ford. Today 6 *kurohs* (12 m.) were done.

(*March 18th*) Next day (*Friday 8th*), we stayed on that ground.

(*March 19th*) On Saturday (*9th*), we marched 12 *kurohs* and got to the bank of Gang again at Nulibā.¹

(*March 20th*) Marching on (*Sunday 10th*), we did 6 *kurohs* of road, and dismounted at Kintit.²

(*March 21st*) Marching on (*Monday 11th*), we dismounted at Nānāpur.³ Tāj Khān *Sārang-khānī* came from Chunār to this ground with his two young sons, and waited on me.

In these days a dutiful letter came from Pay-master Sl. Muḥammad, saying that my family and train were understood to be really on their way from Kābul.⁴

(*March 23rd*) On Wednesday (*13th*) we marched from that ground. I visited the fort of Chunār, and dismounted about one *kuroh* beyond it.

During the days we were marching from Pīāg, painful boils had come out on my body. While we were on this ground, an Ottoman Turk (Rūmī) used a remedy which had been recently discovered in Rūm. He boiled pepper in a pipkin; I held the sores in the steam and, after steaming ceased, laved them with the hot water. The treatment lasted 2 sidereal hours.

While we were on this ground, a person said he had seen tiger and rhinoceros on an *ārāl*⁵ by the side of the camp.

(*March 24th?*) In the morning (*14th?*), we made the hunting-circle⁶ on that *ārāl*, elephants also being brought. Neither tiger nor rhino appeared; one wild buffalo came out at the end of the line. A bitter wind rising and the whirling dust being very troublesome, I went back to the boat and in it to the camp which was 2 *kurohs* (4 m.) above Banāras. Fol. 364b.

¹ Perhaps, where there is now the railway station of "Nulibai" (I.S. Map). The direct road on which the army moved, avoids the windings of the river.

² This has been read as T. *kint*, P. *dih*, Eng. village and Fr. *village*.

³ "Nankunpur" lying to the north of Puhari railway-station suits the distance measured on maps.

⁴ These will be the women-travellers.

⁵ Perhaps jungle tracts lying in the curves of the river.

⁶ *jirga*, which here stands for the beaters' incurving line, witness the exit of the buffalo at the end. Cf. f. 367b for a *jirga* of boats.

(*uu. News of the Afghāns.*)

(*March 25th (?) and 26th*) Having heard there were many elephants in the Chunār jungles, I had left (Thursday's) ground thinking to hunt them, but Tāj Khān bringing the news (*Friday 15th (?)*) that Maḥmūd Khān (*Lūdi*) was near the Son-water, I summoned the begs and took counsel as to whether to fall upon him suddenly. In the end it was settled to march on continuously, fast¹ and far.

(*March 27th*) Marching on (*Sunday 17th*), we did 9 *kurohs* (18m.), and dismounted at the Bilwah-ferry.²

(*March 28th*) On Monday night³ the 18th of the month, Tāhir was started for Āgra from this camp (Bilwah-ferry), taking money-drafts for the customary gifts of allowance and lodging⁴ to those on their way from Kābul.

Before dawn next morning (Monday) I went on by boat. When we came to where the Gūi-water (Gūmtī) which is the water of Jūnpūr, meets the Gang-water (Ganges), I went a little way up it and back. Narrower⁵ though it is, it has no ford; the army-folk crossed it (last year) by boat, by raft, or by swimming their horses.

To look at our ground of a year ago,⁶ from which we had started for Jūnpūr,⁷ I went to about a *kuroh* lower than the mouth of the Jūnpūr-water (Gūmtī). A favourable wind getting up behind, our larger boat was tied to a smaller Bengali one which, spreading its sail, made very quick going. Two *garīs* of day remained (5.15 p.m.) when we had reached that ground (Sayyidpur?), we went on without waiting there, and by the Bed-time Prayer had got to camp, which was a *kuroh* above Madan-Benāres,⁸ long before the boats following us. Mughūl Beg had been ordered to

¹ *aūzūn aūzāgh*, many miles and many hours?

² Bulloa? (I.S. Map).

³ Anglicé, Sunday after 6 p.m.

⁴ *'alufa u qunal* (f. 359b).

⁵ than the Ganges perhaps; or narrowish compared with other rivers, e.g. Ganges, Ghogrā, and Jūn.

⁶ *yīl-tūrgī yūrl*, by which is meant, I think, close to the same day a year back, and not an indefinite reference to some time in the past year.

⁷ Maps make the starting-place likely to be Sayyidpur.

⁸ re-named Zamānia, after Akbar's officer 'Alī-qulī Khān Khān-i-zamān, and now the head-quarters of the Zamānia *pargana* of Ghāzīpūr. Madan-Benāres was in Akbar's *sarkār* of Ghāzīpūr. (It was not identified by E. or by de C.) Cf. *D.G. of Ghāzīpūr*.

measure all marches from Chunār on the direct road, Luṭfī Beg to measure the river's bank whenever I went by boat. The direct road today was said to be 11 *kurohs* (22 m.), the distance along the river, 18 (36 m.).

(*March 29th*) Next day (*Tuesday 19th*), we stayed on that ground.

(*March 30th*) On Wednesday (*20th*), we dismounted a *kuroh* (2 m.) below Ghāzīpūr, I going by boat.

(*March 31st*) On Thursday (*21st*) Maḥmūd Khān *Nuḥānī*¹ waited on me on that ground. On this same day dutiful letters² came from Bihār Khān *Bihārī*'s son Jalāl Khān (*Nuḥānī*),³ from Naṣīr Khān (*Nuḥānī*)'s son Farīd Khān,⁴ from Sher Khān *Sūr*, from 'Alāul Khān *Sūr* also, and from other Afghān amīrs. Today came also a dutiful letter from 'Abdu'l-'azīz *Master-of-the-horse*, which had been written in Lāhor on the 20th of the latter Jumāda (*Feb. 29th*), the very day on which Qarācha's Hindūstānī servant whom we had started off from near Kālpī,⁵ reached Lāhor. 'Abdu'l-'azīz wrote that he had gone with the others assigned to meet my family at Nīl-āb, had met them there on the 9th of the latter Jumāda (*Feb. 18th*), had accompanied them to Chīn-āb (Chan-āb), left them there, and come ahead to Lāhor where he was writing his letter. Fol. 365b.

(*April 1st*) We moved on, I going by boat, on Friday (*Rajab 22nd*). I landed opposite Chausā to look at the ground of a year ago⁶ where the Sun had been eclipsed and a fast kept.⁷ After I got back to the boat, Muḥammad-i-zamān Mirzā, coming up behind by boat, overtook me; at his suggestion *ma'jūn* was eaten.

The army had dismounted on the bank of the Karmā-nāśā-*river*, about the water of which Hindūs are understood to be extremely scrupulous. They do not cross it, but go past its

¹ In the earlier part of the Hai. Codex this Afghān tribal-name is written Nuḥānī, but in this latter portion a different scribe occasionally writes it Lūḥānī (Index s.n.).

² '*arza-dāshī*, i.e. phrased as from one of lower station to a superior.

³ His letter may have announced his and his mother Dūdū Bibī's approach (f. 368-9).

⁴ Naṣīr Khān had been an amir of Śī. Sikandar *Lūdī*. Sher Khān *Sūr* married his widow "Guhar Kusāin", bringing him a large dowry (A.N. trs. p. 327; and *Tārīkh-i-sher-shāhī*, E. & D.'s *History of India* iv, 346).

⁵ He started from Chaparghatta (f. 361b, p. 650 n. 1).

⁶ *yīl-tūrgī yūrt*.

⁷ "This must have been the Eclipse of the 10th of May 1528 AD.; a fast is enjoined on the day of an eclipse" (Erskine).

Fol. 366.

mouth by boat along the Gang (Ganges). They firmly believe that, if its water touch a person, the merit of his works is destroyed; with this belief its name accords.¹ I went some way up it by boat, turned back, went over to the north bank of Gang, and tied up. There the braves made a little fun, some wrestling. Muḥsin the cup-bearer challenged, saying, "I will grapple with four or five." The first he gripped, he threw; the second, who was Shādmān (Joyous), threw him, to Muḥsin's shame and vexation. The (professional) wrestlers came also and set to.

(*April 2nd*) Next morning, Saturday (*23rd*) we moved, close to the 1st watch (6 a.m.), in order to get people off to look at the ford through the Karmā-nāśā-water. I rode up it for not less than a *kuroh* (2 m.), but the ford being still far on,² took boat and went to the camp below Chausā.

Today I used the pepper remedy again; it must have been somewhat hotter than before, for it blistered (*qāpārdī*) my body, giving me much pain.

(*April 3rd*) We waited a day for a road to be managed across a smallish, swampy rivulet heard to be ahead.³

(*April 4th*) On the eve of Monday (*25th*),⁴ letters were written and sent off in answer to those brought by the Hindūstānī foot-man of 'Abdu'l-'azīz.

Fol. 366b.

The boat I got into at Monday's dawn, had to be towed because of the wind. On reaching the ground opposite Baksara (Buxar) where the army had been seated many days last year,⁵ we went over to look at it. Between 40 and 50 landing-steps had been then made on the bank; of them the upper two only were left, the river having destroyed the rest. *Ma'jūn* was eaten after return to the boat. We tied up at an *ārāl*⁶ above the camp, set the champions to wrestle, and went on at the Bed-time Prayer. A year ago (*yīl-tūr*), an excursion had been made to look at the ground on which the camp now was, I passing through Gang

¹ Karmā-nāśā means loss of the merit acquired by good works.

² The I.S. Map marks a main road leading to the mouth of the Karmā-nāśā and no other leading to the river for a considerable distance up-stream.

³ Perhaps "Thora-nadee" (I.S. Map).

⁴ Anglicé, Sunday after 6 p.m.

⁵ *āitkân yīl*.

⁶ Perhaps the *dū-āba* between the Ganges and "Thora-nadee".

swimming (? *dastak bīla*),¹ some coming mounted on horses, some on camels. That day I had eaten opium.

(*vv. Incidents of the military operations.*)

(*April 5th*) At Tuesday's dawn (*26th*), we sent out for news not under 200 effective braves led by Karīm-birdī and Ḥaidar the stirrup-holder's son Muḥammad 'Alī and Bābā Shaikh.

While we were on this ground, the Bengal envoy was commanded to set forth these three articles :—²

(*April 6th*) On Wednesday (*27th*) Yūnas-i-'alī who had been sent to gather Muḥammad-i-zamān Mirzā's objections to Bihār, brought back rather a weak answer.

Dutiful letters from the (Farmūlī) Shaikh-zādas of Bihār gave news that the enemy had abandoned the place and gone off.

(*April 7th*) On Thursday (*28th*) as many as 2000 men of the Turk and Hind amīrs and quiver-wearers were joined to Muḥammad 'Alī *Jang-jang*'s son Tardī-muḥammad, and he was given leave to go, taking letters of royal encouragement to people in Bihār. He was joined also by Khwāja Murshid *'Irāqī* who had been made Dīwān of Bihār. Fol. 367.

(*April 8th* (?) Muḥammad-i-zamān M. who had consented to go to Bihār, made representation of several matters through

¹ *yīl-tūr . . . Gang-sūl-dīn mīn dastak bīla aūtūb, ba'zī āt, ba'zī tīwah mīnīb, kīlīb, sair qīlīb aīdī.* Some uncertainty as to the meaning of the phrase *dastak bīla aūtūb* is caused by finding that while here de Courteille agrees with Erskine in taking it to mean swimming, he varies later (f. 373*b*) to *appuyés sur une pièce de bois*. Taking the Persian translations of three passages about crossing water into consideration (p. 655 after f. 363*b*, f. 366*b* (here), f. 373*b*), and also the circumstances that E. and de C. are once in agreement and that Erskine worked with the help of Oriental *munshīs*, I incline to think that *dastak bīla* does express swimming.—The question of its precise meaning bears on one concerning Bābur's first swim across the Ganges (p. 655, n. 3).—Perhaps I should say, however, that if the sentence quoted at the head of this note stood alone, without the extraneous circumstances supporting the reading of *dastak bīla* to mean swimming, I should incline to read it as stating that Bābur went on foot through the water, feeling his footing with a pole (*dastak*), and that his followers rode through the ford after him. Nothing in the quoted passage suggests that the horses and camels swam. But whether the Ganges was fordable at Baksara in Bābur's time, is beyond surmise.

² *faṣl soz*, which, manifestly, were to be laid before the envoy's master. The articles are nowhere specified; one is summarized merely on f. 365. The incomplete sentence of the Turkī text (*supra*) needs their specification at this place, and an explicit statement of them would have made clearer the political relations of Bābur with Naṣrat Shāh.—A folio may have been lost from Bābur's manuscript; it might have specified the articles, and also have said something leading to the next topic of the diary, now needing preliminaries, *viz.* that of the Mirzā's discontent with his new appointment, a matter not mentioned earlier.

Shaikh Zain and Yūnās-i-‘alī. He asked for reinforcement ; for this several braves were inscribed and several others were made his own retainers.

(*April 9th*)¹ On Saturday the 1st of the month of Sha‘bān, we left that ground where we had been for 3 or 4 days. I rode to visit Bhūjpūr and Bihiya,² thence went to camp.

Muḥammad ‘Alī and the others, who had been sent out for news, after beating a body of pagans as they went along, reached the place where Sl. Maḥmūd (*Lūdī*) had been with perhaps 2000 men. He had heard of our reconnaissance, had broken up, killed two elephants of his, and marched off. He seemed to have left braves and an elephant³ scout-fashion ; they made no stand when our men came up but took to flight. Ours unhorsed a few of his, cut one head off, brought in a few good men alive.

(*ww. Incidents of the eastward march resumed.*)

(*April 10th*) We moved on next day (*Sunday 2nd*), I going by boat. From our today's ground Muḥammad-i-zamān M. crossed (his army) over the river (Son), leaving none behind. We spent 2 or 3 days on this ground in order to put his work through and get him off.

(*April 13th*) On Wednesday the 4th⁴ of the month, Muḥammad-i-zamān M. was presented with a royal head-to-foot, a sword and belt, a *tīpūchāq* horse and an umbrella.⁵ He also was made to kneel (*yūkūndūrūldī*) for the Bihār country. Of the Bihār revenues one *krūr* and 25 *laks* were reserved for the Royal Treasury ; its Dīwānī was entrusted to Murshid ‘*Irāqī*.

(*April 14th*) I left that ground by boat on Thursday (*6th*). I had already ordered the boats to wait, and on getting up with them, I had them fastened together abreast in line.⁶ Though all

¹ This suits Bābur's series, but Gladwin and Wüstenfeld have 10th.

² The first is near, the second on the direct road from Buxar for Arrah.

³ The Hāi. MS. makes an elephant be posted as the sole scout ; others post a *sardār*, or post braves ; none post man and beast.

⁴ This should be 5th ; perhaps the statement is confused through the gifts being given late, Anglicé, on Tuesday 4th, Islamicé on Wednesday night.

⁵ The Mirzā's Timūrid birth and a desire in Bābur to give high status to a representative he will have wished to leave in Bihār when he himself went to his western dominions, sufficiently explain the bestowal of this sign of sovereignty.

⁶ *jirgā*. This instance of its use shews that Bābur had in mind not a completed circle, but a line, or in sporting parlance, not a hunting-circle but a beaters'-line. [Cf. f. 251, l. 364b and *infra* of the crocodile.] The word is used also for a governing-circle, a tribal-council.

were not collected there, those there were greatly exceeded the breadth of the river. They could not move on, however, so-arranged, because the water was here shallow, there deep, here swift, there still. A crocodile (*ghariāl*) shewing itself, a terrified fish leaped so high as to fall into a boat; it was caught and brought to me.

When we were nearing our ground, we gave the boats names:— Fol. 363.
a large¹ one, formerly the Bāburī,² which had been built in Āgra before the Holy-battle with Sangā, was named Asāish (Repose).³ Another, which Arāish Khān had built and presented to me this year before our army got to horse, one in which I had had a platform set up on our way to this ground, was named Arāish (Ornament). Another, a good-sized one presented to me by Jalālu'd-dīn *Sharqī*, was named the Gunjāish (Capacious); in it I had ordered a second platform set up, on the top of the one already in it. To a little skiff, having a *chaukandī*,⁴ one used for every task (*har āish*) and duty, was given the name Farmāish (Commissioned).

(*April 15th*) Next day, Friday (7th), no move was made. Muḥammad-i-zamān M. who, his preparations for Bihār complete, had dismounted one or two *kurohs* from the camp, came today to take leave of me.⁵

(xx. *News of the army of Bengal.*)

Two spies, returned from the Bengal army, said that Bengalis⁶ under Makhdūm-i-ālam were posted in 24 places on the Gandak and there raising defences; that they had hindered the Afghāns from carrying out their intention to get their families across the

¹ *aūlūgh* (*kīma*). Does *aūlūgh* (*aūlūq*, *ūlūq*) connect with the "bulky Oolak or baggage-boat of Bengal"? (*Hobson-Jobson s.n.* Woolock, oolock).

² De Courteille's reading of Ilminsky's "Bāburī" (p. 476) as Bāīrī, old servant, hardly suits the age of the boat.

³ Bābur anticipated the custom followed e.g. by the White Star and Cunard lines, when he gave his boats names having the same terminal syllable; his is *āish*; on it he makes the quip of the *har āish* of the Farmāish.

⁴ As Vullers makes Ar. *ghurfat* a synonym of *chaukandī*, the Farmāish seems likely to have had a cabin, open at the sides. De Courteille understood it to have a rounded stern. [Cf. E. & D.'s *History of India* v, 347, 503 n.; and Gul-badan's H.N. trs. p. 98, n. 2.]

⁵ *mīndīn rukhshat āldī*; phrasing which bespeaks admitted equality, that of Timūrid birth.

⁶ i.e. subjects of the Afghān ruler of Bengal; many will have been Bihāris and Pūrbiyas. Makhdūm-i-ālam was Naṣrat Shāh's Governor in Fājīpūr.

river (Ganges?), and had joined them to themselves.¹ This news making fighting probable, we detained Muḥammad-i-zamān Mirzā, and sent Shāh Iskandar to Bihār with 3 or 400 men.

(yy. *Incidents of the eastward march resumed.*)

Fol. 368b.

(April 16th) On Saturday (8th) a person came in from Dūdū and her son Jalāl Khān (son) of Bihār Khān² whom the Bengali (Naṣrat Shāh) must have held as if eye-bewitched.³ After letting me know they were coming,⁴ they had done some straight fighting to get away from the Bengalīs, had crossed the river,⁵ reached Bihār, and were said now to be on their way to me.

This command was given today for the Bengal envoy Ismā'il Mītā :—Concerning those three articles, about which letters have already been written and despatched, let him write that an answer is long in coming, and that if the honoured (Naṣrat Shāh) be loyal and of single-mind towards us, it ought to come soon.

(April 17th) In the night of Sunday (9th)⁶ a man came in from Tardī-muḥammad *Jang-jang* to say that when, on Wednesday the 5th of the month Sha'bān, his scouts reached Bihār from this side, the Shiqdār of the place went off by a gate on the other side.

On Sunday morning we marched on and dismounted in the *pargana* of Ārī (Ārrah).⁷

(zz. *News and negotiations.*)

To this ground came the news that the Kharīd⁸ army, with 100–150 boats, was said to be on the far side of the Sarū near the

¹ This might imply that the Afghāns had been prevented from joining Maḥmūd Khān Lūdī near the Son.

² Sl. Muḥammad Shāh *Nūḥānī Afghān*, the former ruler of Bihār, dead within a year. He had trained Farīd Khān *Sūr* in the management of government affairs; had given him, for gallant encounter with a tiger, the title Sher Khān by which, or its higher form Sher Shāh, history knows him, and had made him his young son's "deputy", an office Sher Khān held after the father's death in conjunction with the boy's mother Dūdū Bibī (*Tārīkh-i-sher-shāhī*, E. & D.'s *History of India* iv, 325 *et seq.*).

³ *gūz bāghī yūsūnlūg*; by which I understand they were held fast from departure, as e.g. a mouse by the fascination of a snake.

⁴ f. 365 mentions a letter which may have announced their intention.

⁵ Ganges; they thus evaded the restriction made good on other Afghāns.

⁶ Anglicé, Saturday 8th after 6 p.m.

⁷ The *D. G. of Shāhābād* (pp. 20 and 127) mentions that "it is said Bābur marched to Ārrah after his victory over Maḥmūd Lūdī", and that "local tradition still points to a place near the Judge's Court as that on which he pitched his camp".

⁸ Kharīd which is now a *pargana* of the Ballia district, lay formerly on both sides of the Ghogrā. When the army of Kharīd opposed Bābur's progress, it acted for Naṣrat Shāh, but this Bābur diplomatically ignored in assuming that there was peace between

meeting of Sarū and Gang (Ghogrā and Ganges). As a sort of peace existed between us and the Bengali (Naṣrat Shāh *Afghān*), and as, for the sake of a benediction, peace was our first endeavour whenever such work was toward as we were now on, we kept to our rule, notwithstanding his unmannerly conduct in setting himself on our road;¹ we associated Mullā Mazhab with his envoy Ismā'il Mītā, spoke once more about those three articles (*faṣl soz*), and decided to let the envoy go. Fol. 369.

(*April 18th*) On Monday (*10th*) when the Bengal envoy came to wait on me, he was let know that he had his leave, and what follows was mentioned :²—“ We shall be going to this side and that side, in pursuit of our foe, but no hurt or harm will be done to any dependency of yours. As one of those three articles said,³ when you have told the army of Kharīd to rise off our road and to go back to Kharīd, let a few Turks be joined with it to reassure these Kharīd people and to escort them to their own place.⁴ If they quit not the ferry-head, if they cease not their unbecoming words, they must regard as their own act any ill that befalls them, must count any misfortune they confront as the fruit of their own words.”

(*April 20th*) On Wednesday (*12th*) the usual dress of honour was put on the Bengal envoy, gifts were bestowed on him and his leave to go was given.

(*April 21st*) On Thursday (*13th*) Shaikh Jamālī was sent with royal letters of encouragement to Dūdū and her son Jalāl Khān.

Today a servant of Māhīm's came, who will have parted from the Wālī (?)⁵ on the other side of the Bāgh-i-ṣafā.

Bengal and himself.—At this time Naṣrat Shāh held the riverain on the left bank of the Ghogrā but had lost Kharīd of the right bank, which had been taken from him by Jūnaid Barlās. A record of his occupation still survives in Kharīd-town, an inscription dated by his deputy as for 1529 AD. (*District Gazetteer of Ballia* (H. R. Nevill), and *D. G. of Sāran* (L. L. S. O'Malley), Historical Chapters).

¹ Bābur's opinion of Naṣrat Shāh's hostility is more clearly shewn here than in the verbal message of f. 369.

² This will be an unceremonious summary of a word-of-mouth message.

³ Cf. f. 366b, p. 661 n. 2.

⁴ This shews that Bābur did not recognize the Sāran riverain down to the Ganges as belonging to Kharīd. His offered escort of Turks would safe-guard the Kharīdis if they returned to the right bank of the Ghogrā which was in Turk possession.

⁵ The Hai. MS. has *wālī*, clearly written; which, as a word representing Māhīm would suit the sentence best, may make playful reference to her royal commands (f. 361b), by styling her the Governor (*wālī*). Erskine read the word as a place-name Dipālī, which I have not found; De Courteille omits Ilminsky's *w:ras* (p. 478). The MSS. vary and are uncertain.

(*April 23rd*) On Saturday (*15th*) an envoy from 'Irāq, Murād Qajar¹ the life-guardsman, was seen.

(*April 24th*) On Sunday (*16th*) Mullā Mazhab received his usual keepsakes (*yādgārlār*) and was given leave to go.

Fol. 369b.

(*April 25th*) On Monday (*17th*) Khalifa was sent, with several begs, to see where the river (Ganges) could be crossed.

(*April 27th*) On Wednesday, (*19th*) Khalifa again was sent out, to look at the ground between the two rivers (Ganges and Ghogrā).

On this same day I rode southward in the Ārī (Ārrah) *pargana* to visit the sheets of lotus² near Ārī. During the excursion Shaikh Gūran brought me fresh-set lotus-seeds, first-rate little things just like pistachios. The flower, that is to say, the *nīlūfar* (lotus), Hindūstānīs call *kuwul-kikrī* (lotus-pistachio), and its seed *dūdah* (soot).

As people said, "The Son is near," we went to refresh ourselves on it. Masses of trees could be seen down-stream; "Munīr is there," said they, "where the tomb is of Shaikh Yahyā the father of Shaikh Sharafu'd-dīn *Munīrī*."³ It being so close, I crossed the Son, went 2 or 3 *kurohs* down it, traversed the Munīr orchards, made the circuit of the tomb, returned to the Son-bank, made ablution, went through the Mid-day Prayer before time, and made for camp. Some of our horses, being fat,⁴ had fallen behind; some were worn out; a few people were left to gather them together, water them, rest them, and bring them on without pressure; but for this many would have been ruined.

Fol. 370. When we turned back from Munīr, I ordered that some-one should count a horse's steps between the Son-bank and the camp. They amounted to 23,100, which is 46,200 paces, which is 11½

¹ This is the "Kadjar" of Réclus' *L'Asie antérieure* and is the name of the Turkmān tribe to which the present ruling house of Persia belongs. "Turkmān" might be taken as applied to Shāh Tahmāsp by Div Sultān's servant on f. 354.

² *Nelumbium speciosum*, a water-bean of great beauty.

³ Shaikh Yahyā had been the head of the Chishtī Order. His son (d. 782 A.H. — 1380-1 A.D.) was the author of works named by Abū'l-faḡl as read aloud to Akbar, a discursive detail which pleads in my excuse that those who know Bābur well cannot but see in his grandson's character and success the fruition of his mental characteristics and of his labours in Hindūstān. (For Sharafu'd-dīn *Munīrī*, cf. *Khazīnatu'l-asfiyā* ii, 390-92; and *Āyīn-i-akbarī* s.n.)

⁴ Kostenko's *Turkistān Region* describes a regimen for horses which Bābur will have seen in practice in his native land, one which prevented the defect that hindered his at Munīr from accomplishing more than some 30 miles before mid-day.

kurohs (23 m.).¹ It is about half a *kuroh* from Munīr to the Son ; the return journey from Munīr to the camp was therefore 12 *kurohs* (24 m.). In addition to this were some 15–16 *kurohs* done in visiting this and that place ; so that the whole excursion was one of some 30 *kurohs* (60 m.). Six *garīs* of the 1st night-watch had passed [8.15 p.m.] when we reached the camp.

(April 28th) At the dawn of Thursday (*Sha'bān 19th*) Sl. Junaid *Barlās* came in with the Jūnpūr braves from Jūnpūr. I let him know my blame and displeasure on account of his delay ; I did not see him. Qāzī Jīā I sent for and saw.

(aaa. *Plan of the approaching battle with the Bengal army.*)

On the same day the Turk and Hind amīrs were summoned for a consultation about crossing Gang (Ganges), and matters found settlement at this² :—that Ūstād 'Alī-qulī should collect mortar, *firingī*,³ and culverin⁴ to the point of rising ground between the rivers Sarū and Gang, and, having many matchlockmen with him, should incite to battle from that place ;⁵ that

¹ The distance from Munīr to the bank of the Ganges will have been considerably longer in Bābur's day than now because of the change of the river's course through its desertion of the Burh-gangā channel (cf. next note).

² In trying to locate the site of Bābur's coming battle with the forces of Nasrat Shāh, it should be kept in mind that previous to the 18th century, and therefore, presumably, in his day, the Ganges flowed in the "Burh-ganga" (Old Ganges) channel which now is closely followed by the western boundary of the Ballia *pargana* of Dū-āba ; that the Ganges and Ghogrā will have met where this old channel entered the bed of the latter river ; and also, as is seen from Bābur's narrative, that above the confluence the Ghogrā will have been confined to a narrowed channel. When the Ganges flowed in the Burh-ganga channel, the now Ballia *pargana* of Dū-āba was a sub-division of Bihya and continuous with Shāhābād. From it in Bihya Bābur crossed the Ganges into Kharīd, doing this at a place his narrative locates as some 2 miles from the confluence. Cf. *D. G. of Ballia*, pp. 9, 192–3, 206, 213. It may be observed that the former northward extension of Bihya to the Burh-ganga channel explains Bābur's estimate (f. 370) of the distance from Munīr to his camp on the Ganges ; his 12*ḷ*. (24 m.) may then have been correct ; it is now too high.

³ De Courteille, *pierrier*, which may be a balista. Bābur's writings give no indication of other than stone-ammunition for any projectile-engine or fire-arm. Cf. R. W. F. Payne-Gallwey's *Projectile-throwing engines of the ancients*.

⁴ Sir R. W. F. Payne-Gallwey writes in *The Cross-bow* (p. 40 and p. 41) what may apply to Bābur's *ḡarb-zan* (culverin?) and *tufang* (matchlock), when he describes the larger culverin as a heavy hand-gun of from 16–18 lb., as used by the foot-soldier and requiring the assistance of an attendant to work it ; also when he says that it became the portable arquebus which was in extensive use in Europe by the Swiss in 1476 AD. ; and that between 1510 and 1520 the arquebus described was superseded by what is still seen amongst remote tribes in India, a matchlock arquebus.

⁵ The two positions Bābur selected for his guns would seem to have been opposite two ferry-heads, those, presumably, which were blocked against his pursuit of Biban and Bāyazīd. 'Alī-qulī's emplacement will have been on the high bank of old alluvium of south-eastern Kharīd, overlooking the narrowed channel demanded by Bābur's

Fol. 370b.

Muṣṭafa, he also having many matchlockmen, should get his material and implements ready on the Bihār side of Gang, a little below the meeting of the waters and opposite to where on an island the Bengalīs had an elephant and a mass of boats tied up, and that he should engage battle from this place;¹ that Muḥammad-i-zamān Mīrzā and the others inscribed for the work should take post behind Muṣṭafa as his reserve; that both for Ūstād 'Alī-qulī and Muṣṭafa shelters (*muljār*) for the culverin-firers should be raised by a mass of spademen and coolies (*kahār*) under appointed overseers; that as soon as these shelters were ready, 'Askarī and the sulṭāns inscribed for the work should cross quickly at the Haldī-passage² and come down on the enemy; that meantime, as Sl. Junaid and Qāzī Jīā had given information about a crossing-place³ 8 *kurohs* (16 m.) higher up,⁴ Zard-rūi (Pale-face?) should go with a few raftsmen and some of the people of the Sulṭān, Maḥmūd Khān *Nūḥānī* and Qāzī Jīā to look at that crossing; and that, if crossing there were, they should go over at once, because it was rumoured that the Bengalīs were planning to post men at the Haldī-passage.

A dutiful letter from Maḥmūd Khān the Military-collector (*shiqdār*) of Sikandarpūr now came, saying that he had collected as many as 50 boats at the Haldī-passage and had given wages to the boatmen, but that these were much alarmed at the rumoured approach of the Bengalīs.

(April 30th) As time pressed⁵ for crossing the Sarū, I did not wait for the return of those who had gone to look at the passage,

narrative, one pent in presumably by *kankar* reefs such as there are in the region. As illustrating what the channel might have been, the varying breadth of the Ghogrā along the 'Azamgarh District may be quoted, *viz.* from 10 miles to 2/5 m., the latter being where, as in Kharid, there is old alluvium with *kankar* reefs preserving the banks. Cf. Reid's *Report of Settlement Operations in 'Azamgarh, Sikandarpur, and Bhadaon*.—Firishta gives Badrū as the name of one ferry (lith. ed. i. 210).

¹ Muṣṭafa, like 'Alī-qulī, was to take the offensive by gun-fire directed on the opposite bank. Judging from maps and also from the course taken by the Ganges through the Burh-ganga channel and from Bābur's narrative, there seems to have been a narrow reach of the Ghogrā just below the confluence, as well as above.

² This ferry, bearing the common name Haldī (turmeric), is located by the course of events as at no great distance above the enemy's encampment above the confluence. It cannot be the one of Sikandarpūr West.

³ *guṣr*, which here may mean a casual ford through water low just before the Rains. As it was not found, it will have been temporary.

⁴ *i.e.* above Bābur's positions.

⁵ *sarwar* (or *dar*) *waqt*.

but on Saturday (21st) summoned the begs for consultation and said, "As it has been reported that there are (no?) crossing-places (fords?) along the whole of the ground from Chatur-mūk in Sikan-darpūr to Barāich and Aūd,¹ let us, while seated here, assign the large force to cross at the Haldī-passage by boat and from there to come down on the enemy; let Ūstād 'Alī-qulī and Muṣṭafa engage battle with gun (*top*), matchlock, culverin and *firingī*, and by this draw the enemy out before 'Askarī comes up.² Let us after crossing the river (Ganges) and assigning reinforcement to Ūstād 'Alī-qulī, take our stand ready for whatever comes; if 'Askarī's troops get near, let us fling attack from where we are, cross over and assault; let Muḥammad-i-zamān Mīrzā and those appointed to act with him, engage battle from near Muṣṭafa on the other side of Gang." Fol. 371.

The matter having been left at this, the force for the north of the Gang was formed into four divisions to start under 'Askarī's command for the Haldī-passage. One division was of 'Askarī and his retainers; another was Sl. Jalālu'd-dīn *Sharqī*; another was of the Aūzbeḡ suḡtāns Qāsim-i-ḡusain Suḡtān, Bī-khūb Suḡtān and Tāḡ-aītmīsh Suḡtān, together with Maḡmūd Khān *Nūḡhānī* of Ghāzīpūr, Bābā Qashqa's Kūkī, Tūlmīsh *Aūzbeḡ*, Qurbān of Chīrkḡ, and the Daryā-khānīs led by Ḥasan Khān; another was of Mūsā Sl. (*Farmūlī*) and Sl. Junaīd with what-not of the Jūnpūr army, some 20,000 men. Officers were appointed to oversee the getting of the force to horse that very night, that is to say, the night of Sunday.³ Fol. 371b.

(*May 1st*) The army began to cross Gang at the dawn of Sunday (*Sha'bān 22nd*); I went over by boat at the 1st watch (6a.m.). Zard-rūi and his party came in at mid-day; the ford itself they had not found but they brought news of boats and of having met on the road the army getting near them.⁴

¹ The preceding sentence is imperfect and varies in the MSS. The 1st Pers. trs., the wording of which is often explanatory, says that there were *no* passages, which, as there were many ferries, will mean fords. The Haldī-guzr where 'Askarī was to cross, will have been far below the lowest Bābur mentions, *viz.* Chatur-mūk (Chaupāra).

² This passage presupposes that guns in Kharid could hit the hostile camp in Sāran. If the river narrowed here as it does further north, the Ghāzī mortar, which seems to have been the only one Bābur had with him, would have carried across, since it threw a stone 1,600 paces (*qadam*, f. 309). Cf. Reid's *Report* quoted above.

³ Anglicé, Saturday after 6p.m.

⁴ *yaqīn būlghān fauj*, var. *ta'in būlghān fauj*, the army appointed (to cross). The boats will be those collected at the Haldī-ferry, and the army 'Askarī's.

(*May 3rd*) On Tuesday (*Shā'bān 24th*) we marched from where the river had been crossed, went on for nearly one *kuroh* (2m.) and dismounted on the fighting-ground at the confluence.¹ I myself went to enjoy Ūstād 'Alī-qulī's firing of culverin and *firingī*; he hit two boats today with *firingī*-stones, broke them and sank them. Muṣṭafa did the same from his side. I had the large mortar² taken to the fighting-ground, left Mullā Ghulām to superintend the making of its position, appointed a body of *yasāwals*³ and active braves to help him, went to an island facing the camp and there ate *ma'jūn*.

Whilst still under the influence of the confection⁴ I had the boat taken to near the tents and there slept. A strange thing happened in the night, a noise and disturbance arising about the 3rd watch (midnight) and the pages and others snatching up pieces of wood from the boat, and shouting "Strike! strike!"
 Fol. 372. What was said to have led to the disturbance was that a night-guard who was in the Farmāish along-side the Asāish in which I was sleeping,⁵ opening his eyes from slumber, sees a man with his hand on the Asāish as if meaning to climb into her. They fall on him;⁶ he dives, comes up again, cuts at the night-guard's head, wounding it a little, then runs off at once towards the river.⁷ Once before, on the night we returned from Munīr, one or two night-guards had chased several Hindūstānīs from near the boats, and had brought in two swords and a dagger of theirs. The Most High had me in His Keeping!

(*Persian*) Were the sword of the world to leap forth,
 It would cut not a vein till God will.⁸

¹ *i.e.* near 'Alī-qulī's emplacement.

² Cf. f. 303, f. 309, f. 337 and n. 4.

³ "The *yasāwal* is an officer who carries the commands of the prince, and sees them enforced" (Erskine). Here he will have been the superintendent of coolies moving earth.

⁴ *ma'jūn-nāk* which, in these days of Bābur's return to obedience, it may be right to translate in harmony with his psychical outlook of self-reproach, by *ma'jūn*-polluted. Though he had long ceased to drink wine, he still sought cheer and comfort, in his laborious days, from inspiring and forbidden confections.

⁵ Probably owing to the less precise phrasing of his Persian archetype, Erskine here has reversed the statement, made in the Turkī, that Bābur slept in the Asāish (not the Farmāish).

⁶ *aūstīdā tāshlār*. An earlier reading of this, *viz.* that stones were thrown on the intruder is negatived by Bābur's mention of wood as the weapon used.

⁷ *sū sārī* which, as the boats were between an island and the river's bank, seems likely to mean that the man went off towards the main stream. *Mems.* p. 415, "made his escape in the river"; *Mems.* ii, 418, *dans la direction du large*.

⁸ This couplet is quoted by Jahāngīr also (*Tūzūk*, trs. Rogers & Beveridge, i, 348).

(*May 4th*) At the dawn of Wednesday (*25th*), I went in the boat Gunjāish to near the stone-firing ground (*tāsh-ātār-yīr*) and there posted each soever to his work.

(*bbb. Details of the engagement.*)

Aūghān-birdī *Mughūl*, leading not less than 1,000 men, had been sent to get, in some way or other, across the river (Sarū) one, two, three *kurohs* (2, 4, 6m.) higher up. A mass of foot-soldiers, crossing from opposite 'Askarī's camp,¹ landed from 20–30 boats on his road, presumably thinking to show their superiority, but Aūghān-birdī and his men charged them, put them to flight, took a few and cut their heads off, shot many with arrows, and got possession of 7 or 8 boats. Today also Bengalis crossed in a few boats to Muḥammad-i-zamān Mīrzā's side, there landed and provoked to fight. When attacked they fled, and three boat-loads of them were drowned. One boat was captured and brought to me. In this affair Bābā the Brave went forward and exerted himself excellently. Fol. 372b.

Orders were given that in the darkness of night the boats Aūghān-birdī had captured should be drawn² up-stream, and that in them there should cross Muḥammad Sl. Mīrzā, Yakka Khwāja, Yūnas-i-'alī, Aūghān-birdī and those previously assigned to go with them.

Today came a man from 'Askarī to say that he had crossed the [Sarū]-water, leaving none behind, and that he would come down on the enemy at next day's dawn, that is to say, on Thursday's. Here-upon those already ordered to cross over were told to join 'Askarī and to advance upon the enemy with him.

At the Mid-day Prayer a person came from Ūstā, saying "The stone is ready; what is the order?" The order was, "Fire this stone off; keep the next till I come." Going at the Other Prayer in a very small Bengalī skiff to where shelter (*muljār*) had been raised, I saw Ūstā fire off one large stone and several

¹ This, taken with the positions of other crossing-parties, serves to locate 'Askarī's "Haldī-passage" at no great distance above 'Alī-qulī's emplacement at the confluence, and above the main Bengal force.

² perhaps, towed from the land. I have not found Bābur using any word which clearly means to row, unless indeed a later *rawān* does so. The force meant to cross in the boats taken up under cover of night was part of Bābur's own, no doubt.

small *firingī* ones. Bengalīs have a reputation for fire-working ;¹ we tested it now ; they do not fire counting to hit a particular spot, but fire at random.

Fol. 373. At this same Other Prayer orders were given to draw a few boats up-stream along the enemy's front. A few were got past without a "God forbid !" ² from those who, all unprotected, drew them up. Aīsān-tīmūr Sl. and Tūkhta-būghā Sl. were ordered to stay at the place those boats reached, and to keep watch over them. I got back to camp in the 1st night-watch of Thursday.³

Near midnight came news from (Aūghān-birdī's) boats which were being drawn up-stream, "The force appointed had gone somewhat ahead ; we were following, drawing the boats, when the Bengalīs got to know where we were drawing them and attacked. A stone hit a boatman in the leg and broke it, we could not pass on."

(May 5th) At dawn on Thursday (*Sha'bān 26th*) came the news from those at the shelter, "All the boats have come from above.⁴ The enemy's horse has ridden to meet our approaching army." On this, I got our men mounted quickly and rode out to above those boats⁵ that had been drawn up in the night. A galloper was sent off with an order for Muḥammad Sl. M. and those appointed to cross with him, to do it at once and join 'Askarī. The order for Aīsān-tīmūr Sl. and Tūkhta-būghā Sl. who were above these boats,⁶ was that they should busy themselves to cross. Bābā Sl. was not at his post.⁷

¹ *ālīsh-bāzī* lit. fire-playing, if a purely Persian compound ; if *ālīsh* be Turki, it means discharge, shooting. The word "fire-working" is used above under the nearest to contemporary guidance known to me, *viz.* that of the list of persons who suffered in the Patna massacre "during the troubles of October 1763 AD.", in which list are the names of four Lieutenants fire-workers (*Calcutta Review*, Oct. 1884, and Jan. 1885, art. *The Patna Massacre*, H. Beveridge).

² *bī tahāshī*, without protest or demur.

³ Anglicé, Wednesday after 6 p.m.

⁴ Perhaps those which had failed to pass in the darkness ; perhaps those from Haldī-guzr, which had been used by 'Askarī's troops. There appear to be obvious reasons for their keeping abreast on the river with the troops in Sāran, in order to convey reinforcements or to provide retreat.

⁵ *kīmalār aūstīdā*, which may mean that he came, on the high bank, to where the boats lay below.

⁶ as in the previous note, *kīmalār aūstīdā*. These will have been the few drawn up-stream along the enemy's front.

⁷ The reproach conveyed by Bābur's statement is borne out by the strictures of Ḥaidar Mīrzā *Dughlāt* on Bābā Sulṭān's neglect of duty (*Tārīkh-i-rashīdī* trs. cap. lxxvii).

Aīsān-tīmūr Sl. at once crosses, in one boat with 30-40 of his retainers who hold their horses by the mane at the boat-side. Fol. 373^b. A second boat follows. The Bengalīs see them crossing and start off a mass of foot-soldiers for them. To meet these go 7 or 8 of Aīsān-tīmūr Sl.'s retainers, keeping together, shooting off arrows, drawing those foot-soldiers towards the Sulṭān who meantime is getting his men mounted; meantime also the second boat is moving (*rawān*). When his 30-35 horsemen charge those foot-soldiers, they put them well to flight. Aīsān-tīmūr did distinguished work, first in crossing before the rest, swift, steady, and without a "God forbid!", secondly in his excellent advance, with so few men, on such a mass of foot, and by putting these to flight. Tūkhta-būghā Sl. also crossed. Then boats followed one after another. Lāhorīs and Hindūstānīs began to cross from their usual posts¹ by swimming or on bundles of reeds.² Seeing how matters were going, the Bengalīs of the boats opposite the shelter (Muṣṭafa's), set their faces for flight down-stream.

Darwīsh-i-muḥammad *Sārbān*, Dost Lord-of-the-gate, Nūr Beg and several braves also went across the river. I made a man gallop off to the Sulṭāns to say, "Gather well together those who Fol. 374. cross, go close to the opposing army, take it in the flank, and get to grips." Accordingly the Sulṭāns collected those who crossed, formed up into 3 or 4 divisions, and started for the foe. As they draw near, the enemy-commander, without breaking his array, flings his foot-soldiers to the front and so comes on. Kūkī comes up with a troop from 'Askari's force and gets to grips on his side; the Sulṭāns get to grips on theirs; they get the upper hand, unhorse man after man, and make the enemy scurry off. Kūkī's men bring down a Pagan of repute named Basant Rāō and cut off his head; 10 or 15 of his people fall on Kūkī's, and are instantly cut to pieces. Tūkhta-būghā Sl. gallops along the enemy's front and gets his sword well in. Mughūl 'Abdu'l-

¹ *yūsūnlūq tūshī*, Pers. trss. *ṭarf khūd*, i.e. their place in the array, a frequent phrase.

² *dastak bīla dostā-i-qāmīsh bīla*. Cf. f. 363^b and f. 366^b, for passages and notes connected with swimming and *dastak*. Erskine twice translates *dastak bīla* by swimming; but here de Courteille changes from his earlier *à la nage* (f. 366^b) to *appuyés sur une pièce de bois*. Perhaps the swift current was crossed by swimming with the support of a bundle of reeds, perhaps on rafts made of such bundles (cf. *Illustrated London News*, Sep. 16th, 1916, for a picture of Indian soldiers so crossing on rafts).

wahhāb and his younger brother gets theirs in well too. Mughūl though he did not know how to swim, had crossed the river holding to his horse's mane.

I sent for my own boats which were behind ;¹ the Farmāish coming up first, I went over in it to visit the Bengalīs' encamping-grounds. I then went into the Gunjāish. "Is there a crossing-place higher up?" I asked. Mīr Muḥammad the raftsmen represented that the Sarū was better to cross higher up ;² accordingly the army-folk³ were ordered to cross at the higher place he named.

Fol. 374^b. While those led by Muḥammad Sl. Mīrzā were crossing the river,⁴ the boat in which Yakka Khwāja was, sank and he went to God's mercy. His retainers and lands were bestowed on his younger brother Qāsim Khwāja.

The Sultāns arrived while I was making ablution for the Mid-day Prayer ; I praised and thanked them and led them to expect guerdon and kindness. 'Askarī also came ; this was the first affair he had seen ; one well-omened for him !

As the camp had not yet crossed the river, I took my rest in the boat Gunjāish, near an island.

(ccc. *Various incidents of the days following the battle.*)

(May 6th) During the day of Friday (*Sha'bān 27th*) we landed at a village named Kūndih⁵ in the Nirhun *pargana* of Kharid on the north side of the Sarū.⁶

(May 8th) On Sunday (29th) Kūkī was sent to Hājīpūr for news.

¹ perhaps they were in the Burh-ganga channel, out of gun-fire.

² If the Ghogrā flowed at this point in a narrow channel, it would be the swifter, and less easy to cross than where in an open bed.

³ *chirik-aīlī*, a frequent compound, but one of which the use is better defined in the latter than the earlier part of Bābur's writings to represent what then answered to an Army Service Corps. This corps now crosses into Sāran and joins the fighting force.

⁴ This appears to refer to the crossing effected before the fight.

⁵ or Kūndbah. I have not succeeded in finding this name in the Nirhun *pargana* ; it may have been at the southern end, near the "Domaigarh" of maps. In it was Tīr-mūhānī, perhaps a village (f. 377, f. 381).

⁶ This passage justifies Erskine's surmise (*Memoirs*, p. 411, n. 4) that the Kharid-country lay on both banks of the Ghogrā. His further surmise that, on the east bank of the Ghogrā, it extended to the Ganges would be correct also, since the Ganges flowed, in Bābur's day, through the Burh-ganga (Old Ganges) channel along the southern edge of the present Kharid, and thus joined the Ghogrā higher than it now does.

Shāh Muḥammad (son) of Ma'rūf to whom in last year's campaign (934 AH.) I had shown great favour and had given the Sāran-country, had done well on several occasions, twice fighting and overcoming his father Ma'rūf.¹ At the time when Sl. Maḥmūd *Lūdī* perfidiously took possession of Bihār and was opposed by Shaikh Bāyazīd and Biban, Shāh Muḥammad had no help for it, he had to join them; but even then, when people were saying wild words about him, he had written dutifully to me. When 'Askarī crossed at the Haldī-passage, Shāh Fol. 375. Muḥammad had come at once with a troop, seen him and with him gone against the Bengalīs. He now came to this ground and waited on me.

During these days news came repeatedly that Biban and Shaikh Bāyazīd were meaning to cross the Sarū-river.

In these days of respite came the surprising news from Sanbal (Saṃbhal) where 'Alī-i-yūsuf had stayed in order to bring the place into some sort of order, that he and a physician who was by way of being a friend of his, had gone to God's mercy on one and the same day. 'Abdu'l-lāh (*kitābdār*) was ordered to go and maintain order in Sanbal.

(May 13th) On Friday the 5th of the month Ramzān, 'Abdu'l-lāh was given leave for Sanbal.²

(ddd. *News from the westward.*)

In these same days came a dutiful letter from Chīn-tīmūr Sl. saying that on account of the journey of the family from Kābul, several of the begs who had been appointed to reinforce him, had not been able to join him;³ also that he had gone out with Muḥammadi and other begs and braves, not less than 100 *kurohs*

¹ Bāyazīd and Ma'rūf *Farmūlī* were brothers. Bāyazīd had taken service with Bābur in 932 AH. (1526 AD.), left him in 934 AH. (end of 1527 AD.) and opposed him near Qanūj. Ma'rūf, long a rebel against Ibrāhīm *Lūdī*, had never joined Bābur; two of his sons did so; of the two, Muḥammad and Mūsa, the latter may be the one mentioned as at Qanūj, "Ma'rūf's son" (f. 336).—For an interesting sketch of Marūf's character and for the location in Hindūstān of the Farmūlī clan, see the *Wāqī'āt-i-mushtāqī*, E. & D.'s *History of India*, iv, 584.—In connection with Qanūj, the discursive remark may be allowable, that Bābur's halt during the construction of the bridge of boats across the Ganges in 934 AH. is still commemorated by the name Bādshāh-nagar of a village between Bangarmau and Nānāmau (Elliot's *Onan*, p. 45).

² On f. 381 'Abdu'l-lāh's starting-place is mentioned as Tīr-mūhānī.

³ The failure to join would be one of the evils predicted by the dilatory start of the ladies from Kābul (f. 360b).

(200m.), attacked the Balūchīs and given them a good beating.¹ Orders were sent through 'Abdu'l-lāh (*kitābdār*) for the Sultān that he and Sl. Muḥammad *Dūldāī*, Muḥammadi, and some of the begs and braves of that country-side should assemble in Āgra and there remain ready to move to wherever an enemy appeared.

(*eee. Settlement with the Nūḥānī Afghāns.*)

Fol. 375^b. (*May 16th*) On Monday the 8th of the month, Daryā Khān's grandson Jalāl Khān to whom Shaikh Jamālī had gone, came in with his chief amīrs and waited on me.² Yaḥyā *Nūḥānī* also came, who had already sent his younger brother in sign of submission and had received a royal letter accepting his service. Not to make vain the hope with which some 7 or 8,000 *Nūḥānī* Afghāns had come in to me, I bestowed 50 *laks* from Bihār on Maḥmūd Khān *Nūḥānī*, after reserving one *krūr* for Government uses (*khaḷṣa*), and gave the remainder of the Bihār revenues in trust for the above-mentioned Jalāl Khān who for his part agreed to pay one *krūr* of tribute. Mullā Ghulām *yasāwal* was sent to collect this tribute.³ Muḥammad-i-zamān Mīrzā received the Jūnapūr-country.⁴

(*fff. Peace made with Naṣrat Shāh.*)

(*May 19th*) On the eve of Thursday (11th) that retainer of Khalīfa's, Ghulām-i-'alī by name, who in company with a retainer of the Shāh-zāda of Mungīr named Abū'l-fath,⁵ had gone earlier than Ismā'il Mītā, to convey those three articles (*faṣl soz*), now returned, again in company with Abū'l-fath, bringing letters for Khalīfa written by the Shāh-zāda and by Ḥusain Khān *Laskar*(?) *Wazīr*, who, in these letters, gave assent to those three conditions, took upon themselves to act for Naṣrat Shāh and interjected a word for peace. As the object of this campaign was to put

¹ The order for these operations is given on f. 355^b.

² f. 369. The former *Nūḥānī* chiefs are now restored to Bihār as tributaries of Bābur.

³ Erskine estimated the *krūr* at about £25,000, and the 50 *laks* at about £12,500.

⁴ The Mīrzā thus supersedes Junaid *Barlās* in Jūnpūr.—The form Jūnapūr used above and elsewhere by Bābur and his Persian translators, supports the *Gazetteer of India* xlv, 74 as to the origin of the name Jūnpūr.

⁵ a son of Naṣrat Shāh. No record of this earlier legation is with the *Bābur-nāma* manuscripts; probably it has been lost. The only article found specified is the one asking for the removal of the Kharīd army from a ferry-head Bābur wished to use; Naṣrat Shāh's assent to this is an anti-climax to Bābur's victory on the Ghogrā.

down the rebel Afghāns of whom some had taken their heads and gone off, some had come in submissive and accepting my service, and the remaining few were in the hands of the Bengālī (Naṣrat Shāh) who had taken them in charge, and as, moreover, the Rains were near, we in our turn wrote and despatched words for peace on the conditions mentioned. Fol. 376.

(ggg. *Submissions and guerdon.*)

(*May 21st*) On Saturday (13th) Ismā'il Jālwānī, 'Alāul Khān Nūhānī, Auliya Khān *Ashrāqī*(?) and 5 and 6 amīrs came in and waited on me.

Today guerdon was bestowed on Aīsān-tīmūr Sl. and Tūkhta-būghā Sl., of swords and daggers with belts, cuirasses, dresses of honour, and *tīpūchāq* horses; also they were made to kneel, Aīsān-tīmūr Sl. for the grant of 36 *laks* from the Nārṇul *pargana*, Tūkhta-bughā Sl. for 30 *laks* from that of Shamsābād.

(hhh. *Pursuit of Bāyazīd and Bīban.*)

(*May 23rd*) On Monday the 15th of the month (*Ramṣān*), we marched from our ground belonging to Kūndbah (or Kūndih) on the Sarū-river, with easy mind about Bihār and Bengal, and resolute to crush the traitors Bīban and Shaikh Bāyazīd.

(*May 25th*) On Wednesday (17th) after making two night-halts by the way, we dismounted at a passage across the Sarū, called Chaupāra-Chaturmūk of Sikandarpūr.¹ From today people were busy in crossing the river.

As news began to come again and again that the traitors, after crossing Sarū and Gogar,² were going toward Luknū,³ the

¹ Chaupāra is at the Sāran end of the ferry, at the Sikandarpūr one is Chatur-mūk (Four-faces, an epithet of Brahma and Vishnu).

² It may be inferred from the earlier use of the phrase Gogar (or Gagar) and Sarū (Sīrū or Sird), on f. 338-86, that whereas the rebels were, earlier, for crossing Sarū only, *i.e.* the Ghogrā below its confluence with the Sarda, they had now changed for crossing above the confluence and further north. Such a change is explicable by desire to avoid encounter with Bābur's following, here perhaps the army of Aūd, and the same desire is manifested by their abandonment of a fort captured (f. 377b) some days before the rumour reached Bābur of their crossing Sarū and Gogar.—Since translating the passage on f. 338, I have been led, by enforced attention to the movement of the confluence of Ghogrā with Ganges (Sarū with Gang) to see that that translation, eased in obedience to distances shewn in maps, may be wrong and that Bābur's statement that he dismounted 2-3 *kurohs* (4-6 m.) above Aūd at the confluence of Gogar with Sarū, may have some geographical interest and indicate movement of the two affluents such *e.g.* as is indicated of the Ganges and Ghogrā by tradition and by the name Burh-ganga (cf. f. 370, p. 667, n. 2).

³ or L:knūr, perhaps Liknū or Liknūr. The capricious variation in the MSS.

following leaders were appointed to bar (their) crossing ¹ :—The Turk and Hind amīrs Jalālu'd-dīn *Sharqī*, 'Alī Khān *Farmūlī*; Tardika (or, Tardī *yakka*), Nizām Khān of Biāna, together with Tūlmish *Aūzbeḡ*, Qurbān of Chīrk and Daryā Khān (of Bhīra's son) Ḥasan Khān. They were given leave to go on the night of Thursday.²

(iii. *Damage done to the Bābur-nāma writings.*)

That same night when 1 watch (*pās*), 5 *garīs* had passed (cir. 10.55 p.m.) and the *tarāwīḡ*-prayers were over,³ such a storm burst, in the inside of a moment, from the up-piled clouds of the Rainy-season, and such a stiff gale rose, that few tents were left standing. I was in the Audience-tent, about to write (*kitābat qīlā dūr aīdīm*); before I could collect papers and sections,⁴ the tent came down, with its porch, right on my head. The *tūnglūq* went to pieces.⁵ God preserved me! no harm befell me! Sections and book⁶ were drenched under water and gathered together with much difficulty. We laid them in the folds of a woollen throne-carpet,⁷ put this on the throne and on it piled blankets. The storm quieted down in about 2 *garīs* (45 m.); the

between L:knū and L:knūr makes the movements of the rebels difficult to follow. Comment on these variants, tending to identify the places behind the words, is grouped in Appendix T, *On L:knū (Lakhnau) and L:knūr (Lakhnār)*.

¹ Taking *guzr* in the sense it has had hitherto in the *Bābur-nāma* of ferry or ford, the detachment may have been intended to block the river-crossings of "Sarū and Gogar". If so, however, the time for this was past, the rebels having taken a fort west of those rivers on Ramzān 13th. Nothing further is heard of the detachment.—That news of the rebel-crossing of the rivers did not reach Bābur before the 18th and news of their capture of L:knū or L:knūr before the 19th may indicate that they had crossed a good deal to the north of the confluence, and that the fort taken was one more remote than Lakhnau (Oude). Cf. Appendix T.

² Anglicé, Wednesday after 6 p.m.

³ These are recited late in the night during Ramzān.

⁴ *kaghaz u ajzā'*, perhaps writing-paper and the various sections of the *Bābur-nāma* writings, viz. biographical notices, descriptions of places, detached lengths of diary, *ṣarmāns* of Shaikh Zain. The *lacunae* of 934 A.H., 935 A.H., and perhaps earlier ones also may be attributed reasonably to this storm. It is easy to understand the loss of e.g. the conclusion of the Farghāna section, and the diary one of 934 A.H., if they lay partly under water. The accident would be better realized in its disastrous results to the writings, if one knew whether Bābur wrote in a bound or unbound volume. From the minor losses of 935 A.H., one guesses that the current diary at least had not reached the stage of binding.

⁵ The *tūnglūq* is a flap in a tent-roof, allowing light and air to enter, or smoke to come out.

⁶ *ajzā' u kitāb*. See last note but one. The *kitāb* (book) might well be Bābur's composed narrative on which he was now working, as far as it had then gone towards its untimely end (Hāi. MS. f. 216b).

⁷ *saqarlāt kut-zilūcha*, where *saqarlāt* will mean warm and woollen.

bedding-tent was set up, a lamp lighted, and, after much trouble, a fire kindled. We, without sleep, were busy till shoot of day drying folios and sections.

(*jjj. Pursuit of Biban and Bāyazīd resumed.*)

(*May 26th*) I crossed the water on Thursday morning (*Ramān 18th*).

(*May 27th*) On Friday (*19th*) I rode out to visit Sikandarpūr and Kharīd.¹ Today came matters written by 'Abdu'l-lāh (*kitābdār*) and Bāqī about the taking of Luknūr.²

(*May 28th*) On Saturday (*20th*) Kūkī was sent ahead, with a troop, to join Bāqī.³

(*May 29th*) That nothing falling to be done before my arrival might be neglected, leave to join Bāqī was given on Sunday (*21st*) to Sl. Junaid *Barlās*, Khalīfa's (son) Ḥasan, Mullā Apāq's retainers, and the elder and younger brethren of Mumin Ātaka. Fol. 377.

Today at the Other Prayer a special dress of honour and a *tīpūchāq* horse were bestowed on Shāh Muḥammad (son) of Ma'rūf *Farmūlī*, and leave to go was given. As had been done last year (934AH.), an allowance from Sāran and Kūndla⁴ was bestowed on him for the maintenance of quiver-wearers. Today too an allowance of 72 *laks*⁵ from Sarwār and a *tīpūchāq* horse were bestowed on Ismā'il *Jalwānī*, and his leave was given.

About the boats Gunjāish and Arāish it was settled with Bengalīs that they should take them to Ghāzīpūr by way of Tīr-mūhānī.⁶ The boats Asāish and Farmāish were ordered taken up the Sarū with the camp.

(*May 30th*) On Monday (*Ramzān 22nd*) we marched from the Chaupāra-Chaturmūk passage along the Sarū, with mind at ease about Bihār and Sarwār,⁷ and after doing as much as 10 *kurohs*

¹ Kharīd-town is some 4 m. s.e. of the town of Sikandarpūr.

² or L:knū. Cf. Appendix T. It is now 14 days since 'Abdu'l-lāh *kitābdār* had left Tīr-mūhānī (f. 380) for Saṃbhal; as he was in haste, there had been time for him to go beyond Aūd (where Bāqī was) and yet get the news to Bābur on the 19th.

³ In a way not usual with him, Bābur seems to apply three epithets to this follower, viz. *mīng-begī*, *shaghāwāl*, *Tāshkīndī* (Index s.n.).

⁴ or Kandla; cf. Revenue list f. 293; is it now Sāran Khās?

⁵ ₹18,000 (Erskine). For the total yield of Kundla (or Kandla) and Sarwār, see Revenue list (f. 293).

⁶ f. 375, p. 675 n. 2 and f. 381, p. 687 n. 3.

⁷ A little earlier Bābur has recorded his ease of mind about Bihār and Bengal, the fruit doubtless of his victory over Maḥmūd *Lūdī* and Naṣrat Shāh; he now does the

Fol. 377b. (20m.) dismounted on the Sarū in a village called Kilirah (?) dependent on Fathpūr.¹

(kkk. *A surmised survival of the record of 934 A.H.*²)

* After spending several days pleasantly in that place where there are gardens, running-waters, well-designed buildings, trees, particularly mango-trees, and various birds of coloured plumage, I ordered the march to be towards Ghāzīpūr.

Ismā'il Khān *Jalwānī* and 'Alā'ul Khān *Nūhānī* had it represented to me that they would come to Āgra after seeing their native land (*watn*). On this the command was, "I will give an order in a month."*³

same about Bihār and Sarwār, no doubt because he has replaced in Bihār, as his tributaries, the Nūhānī chiefs and has settled other Afghāns, Jalwānīs and Farmūlīs in a Sarwār cleared of the Jalwānī (?) rebel Biban and the Farmūlī opponents Bāyazīd and Ma'rūf. The Farmūlī Shaikh-zādas, it may be recalled, belonged by descent to Bābur's Kābul district of Farmūl.—The *Wāqī'āt-i-mushtāqī* (E. & D.'s *H. of I.* iv, 548) details the position of the clan under Sikandar Lūdī.

¹ The MSS. write Fathpūr but Nathpūr suits the context, a *pargana* mentioned in the *Ayīn-i-akbarī* and now in the 'Azamgarh district. There seems to be no Fathpūr within Bābur's limit of distance. The *D.G. of 'Azamgarh* mentions two now insignificant Fathpūrs, one as having a school, the other a market. The name G:l:r:h (K:l:r:h) I have not found.

² The passage contained in this section seems to be a survival of the lost record of 934 A.H. (f. 339). I have found it only in the *Memoirs* p. 420, and in Mr. Erskine's own Codex of the *Wāqī'āt-i-bāburī* (now B.M. Add. 26,200), f. 371 where however several circumstances isolate it from the context. It may be a Persian translation of an authentic Turkī fragment, found, perhaps with other such fragments, in the Royal Library. Its wording disassociates it from the 'Abdu'r-raḥīm text. The Codex (No. 26,200) breaks off at the foot of a page (*supra*, Fathpūr) with a completed sentence. The supposedly-misplaced passage is entered on the next folio as a sort of ending of the Bābur-nāma writings; in a rough script, inferior to that of the Codex, and is followed by *Tam, tam* (Finis), and an incomplete date 98—, in words. Beneath this a line is drawn, on which is subtended the triangle frequent with scribes; within this is what seems to be a completion of the date to 980 A.H. and a pious wish, scrawled in an even rougher hand than the rest.—Not only in diction and in script but in contents also the passage is a misfit where it now stands; it can hardly describe a village on the Sarū; Bābur in 935 A.H. did not march for Ghāzīpūr but may have done so in 934 A.H. (p. 656, n. 3); Ismā'il *Jalwānī* had had leave given already in 935 A.H. (f. 377) under other conditions, ones bespeaking more trust and tried allegiance.—Possibly the place described as having fine buildings, gardens *etc.* is Aūd (Ajodhya) where Bābur spent some days in 934 A.H. (cf. f. 363b, p. 655 n. 3).

³ "Here my Persian manuscript closes" (This is B.M. Add. 26,200). "The two additional fragments are given from Mr. Metcalfe's manuscript alone" (now B.M. Add. 26,202) "and unluckily, it is extremely incorrect" (Erskine). This note will have been written perhaps a decade before 1826, in which year the *Memoirs of Bābur* was published, after long delay. Mr. Erskine's own Codex (No. 26,200) was made good at a later date, perhaps when he was working on his *History of India* (pub. 1854), by a well-written supplement which carries the diary to its usual end *s.a.* 936 A.H. and also gives Persian translations of Bābur's letters to Humāyūn and Khwāja Kalān.

(*III. The westward march resumed.*)

(*May 31st*) Those who marched early (*Tuesday, Ramṣān 23rd*), having lost their way, went to the great lake of Fathpūr (?).¹ People were sent galloping off to fetch back such as were near and Kichik Khwāja was ordered to spend the night on the lake-shore and to bring the rest on next morning to join the camp. We marched at dawn ; I got into the Asāish half-way and had it towed to our ground higher up.

(*mm. Details of the capture of a fort by Bīban and Bāyazīd.*)

On the way up, Khalifa brought Shāh Muḥammad *dīwāna*'s son who had come from Bāqī bringing this reliable news about Luknūr² :—They (*i.e.* Bīban and Bāyazīd) hurled their assault on Saturday the 13th of the month Ramṣān (*May 21st*) but could do nothing by fighting ; while the fighting was going on, a collection of wood-chips, hay, and thorns in the fort took fire, so that inside the walls it became as hot as an oven (*tanūrdīk tafsān*) ; the garrison could not move round the rampart ; the fort was lost. When the enemy heard, two or three days later, of our return (westwards), he fled towards Dalmau.³

Today after doing as much as 10 *kurohs* (20 m.), we dismounted beside a village called Jalisir,⁴ on the Sarū-bank, in the Sagrī *pargāna*.

(*June 1st*) We stayed on the same ground through Wednesday (*24th*), in order to rest our cattle.

(*mm. Dispositions against Bīban and Bāyazīd.*)

Some said they had heard that Bīban and Bāyazīd had crossed Gang, and thought of withdrawing themselves to their kinsfolk Fol. 378.

¹ Here, as earlier, Nathpūr suits the context better than Fathpūr. In the Nathpūr *pargana*, at a distance from Chaupāra approximately suiting Bābur's statement of distance, is the lake "Tal Ratoi", formerly larger and deeper than now. There is a second further west and now larger than Tal Ratoi ; through this the Ghogrā once flowed, and through it has tried within the last half-century to break back. These changes in Tal Ratoi and in the course of the Ghogrā dictate caution in attempting to locate places which were on it in Bābur's day *e.g.* K:l:r:h (*supra*).

² Appendix T.

³ This name has the following variants in the Hai. MS. and in Kehr's :—Dalm-ū-ūū -ūr-ūd-ūt. The place was in Akbar's *sarkār* of Mānikpūr and is now in the Rai Bareilly district.

⁴ Perhaps Chaksar, which was in Akbar's *sarkār* of Jūnpūr, and is now in the 'Azamgarh district.

(*nisbahsīlār*) by way of¹ Here-upon the begs were summoned for a consultation and it was settled that Muḥammad-i-zamān Mirzā and Sl. Junaid *Barlās* who in place of Jūnpūr had been given Chunār with several *parganas*, Maḥmud Khān *Nūḥānī*, Qāzī Jīā, and Tāj Khān *Sarāng-khānī* should block the enemy's road at Chunār.²

(*June 2nd*) Marching early in the morning of Thursday (25th), we left the Sarū-river, did 11 *kurohs* (22 m.), crossed the Parsarū (Sarjū) and dismounted on its bank.

Here the begs were summoned, discussion was had, and the leaders named below were appointed to go detached from the army, in rapid pursuit of Biban and Bāyazīd towards Dalmūt (Dalmau):—Aīsān-tīmūr Sl., Muḥammad Sl. M., Tūkhta-būghā Sl., Qāsim-i-ḥusain Sl., Bī-khūb (Nī-khūb) Sl., Muẓaffar-i-ḥusain Sl., Qāsim Khwāja, Ja'far Khwāja, Zahid Khwāja, Jānī Beg, 'Askarī's retainer Kīchik Khwāja, and, of Hind amīrs, 'Ālam Khān of Kālpī, Malik-dād *Kararānī*, and Rāo (Rāwūī) *Sarwānī*.
(*ooo. The march continued.*)

When I went at night to make ablution in the Parsarū, people were catching a mass of fish that had gathered round a lamp on the surface of the water. I like others took fish in my hands.³

¹ IJai. MS. *J: nāra khūnd tawābī sī bīla* (perhaps *tawābī'sī* but not so written). The obscurity of these words is indicated by their variation in the manuscripts. Most scribes have them as Chunār and Jūnpūr, guided presumably by the despatch of a force to Chunār on receipt of the news, but another force was sent to Dalmau at the same time. The rebels were defeated s.w. of Dalmau and thence went to Mahūba; it is not certain that they had crossed the Ganges at Dalmau; there are difficulties in supposing the fort they captured and abandoned was Lakhnau (Oude); they might have gone south to near Kālpī and Adampūr, which are at no great distance from where they were defeated by Bāqī *shaghāwal*, if Lakhnūr (now Shahābād in Rāmpūr) were the fort. (Cf. Appendix T.)—To take up the interpretation of the words quoted above, at another point, that of the kinsfolk or fellow-Afghāns the rebels planned to join:—these kinsfolk may have been, of Bāyazīd, the Farmūlis in Sarwār, and of Biban, the Jalwānīs of the same place. The two may have trusted to relationship for harbourage during the Rains, disloyal though they were to their kinsmen's accepted suzerain. Therefore if they were once across Ganges and Jumna, as they were in Mahūba, they may have thought of working eastwards south of the Ganges and of getting north into Sarwār through territory belonging to the Chunār and Jūnpūr governments. This however is not expressed by the words quoted above; perhaps Bābur's record was hastily and incompletely written.—Another reading may be Chunār and Jaund (in Akbar's *sarkār* of Rohtās).

² *yūlīnī tūshqāilār*. It may be observed concerning the despatch of Muḥammad-i-zamān M. and of Junaid *Barlās* that they went to their new appointments Jūnpūr and Chunār respectively; that their doing so was an orderly part of the winding-up of Bābur's Eastern operations; that they remained as part of the Eastern garrison, on duty apart from that of blocking the road of Biban and Bāyazīd.

³ This mode of fishing is still practised in India (Erskine).

(*June 3rd*) On Friday (*26th*) we dismounted on a very slender stream, the head-water of a branch of the Parsarū. In order not to be disturbed by the comings and goings of the army-folk, I had it dammed higher up and had a place, 10 by 10, made for ablution. The night of the 27th¹ was spent on this ground. Fol. 378b.

(*June 4th*) At the dawn of the same day (*Saturday 27th*) we left that water, crossed the Tūs and dismounted on its bank.²

(*June 5th*) On Sunday (*28th*) we dismounted on the bank of the same water.

(*June 6th*) On Monday the 29th of the month (*Ramzān*), our station was on the bank of the same Tūs-water. Though tonight the sky was not quite clear, a few people saw the Moon, and so testifying to the Qāzī, fixed the end of the month (*Ramzān*).

(*June 7th*) On Tuesday (*Shawwāl 1st*) we made the Prayer of the Festival, at dawn rode on, did 10 *kurohs* (20m.), and dismounted on the bank of the Gūī (Gūmtī), a *kuroh* (2m.) from Māing.³ The sin of *ma'jūn* was committed (*irtikāb qīlīdī*) near the Mid-day Prayer; I had sent this little couplet of invitation to Shaikh Zain, Mullā Shihāb and Khwānd-amīr :—

(*Turkī*) Shaikh and Mullā Shihāb and Khwānd-amīr,
Come all three, or two, or one.

Darwīsh-i-muḥammad (*Sārbān*), Yūnas-i-'alī and 'Abdu'l-lāh ('*asas*)⁴ were also there. At the Other Prayer the wrestlers set to.

(*June 8th*) On Wednesday (*2nd*) we stayed on the same ground. Near breakfast-time *ma'jūn* was eaten. Today Malik Sharq came in who had been to get Tāj Khān out of Chunār.⁵ When the wrestlers set to today, the Champion of Aūd who had come earlier, grappled with and threw a Hindūstānī wrestler who had come in the interval. Fol. 379.

Today Yahyā *Nuḥānī* was granted an allowance of 15 *laks*

¹ Islāmīcé, Saturday night; Anglicé, Friday after 6 p.m.

² This Tūs, "Tousin, or Tons, is a branch from the Ghogrā coming off above Faizābād and joining the Sarju or Parsarū below 'Azamgarh" (Erskine).

³ Kehr's MS. p. 1132, Māng (or Mānk); Hai. MS. Tāik; I.O. 218 f. 328 Bā:k; I.O. 217 f. 236b, Biāk. Māing in the Sulṭānpūr district seems suitably located (*D.G. of Sulṭānpūr*, p. 162).

⁴ This will be the night-guard ('*asas*); the librarian (*kitābdār*) is in Sambhal. I.O. 218 f. 325 inserts *kitābdār* after 'Abdu'l-lāh's name where he is recorded as sent to Sambhal (f. 375).

⁵ He will have announced to Tāj Khān the transfer of the fort to Junaid *Barlās*.

from Parsarūr,¹ made to put on a dress of honour, and given his leave.

(*June 9th*) Next day (*Thursday 3rd*) we did 11 *kurohs* (22 m.), crossed the Gūi-water (Gūmtī), and dismounted on its bank.

(*ppp. Concerning the pursuit of Biban and Bāyazīd.*)

News came in about the sultāns and begs of the advance that they had reached Dalmūd (Dalmau), but were said not yet to have crossed the water (Ganges). Angered by this (delay), I sent orders, "Cross the water at once; follow the track of the rebels; cross Jūn (Jumna) also; join 'Ālam Khān to yourselves; be energetic and get to grips with the adversary."

(*qqq. The march continued.*)

(*June 10th*) After leaving this water (Gūmtī, *Friday 4th*) we made two night-halts and reached Dalmūd (Dalmau), where most of the army-folk crossed Gang, there and then, by a ford. While the camp was being got over, *ma'jūn* was eaten on an island (*ārāl*) below the ford.

(*June 13th*) After crossing, we waited one day (*Monday 7th*) for all the army-folk to get across. Today Bāqī *Tāshkīndī* came in with the army of Aūd (Ajodhya) and waited on me.

(*June 14th*) Leaving the Gang-water (Ganges, *Tuesday 8th*), we made one night-halt, then dismounted (*June 15th-Shawwāl 9th*) beside Kūrarah (Kūra Khāṣ) on the Arind-water. The distance from Dalmūd (Dalmau) to Kūrarah came out at 22 *kurohs* (44 m.).²

(*June 16th*) On Thursday (*10th*) we marched early from that ground and dismounted opposite the Ādampūr *pargana*.³

To enable us to cross (Jūn) in pursuit of our adversaries, a few raftsmen had been sent forward to collect at Kālpī what boats were to be had; some boats arrived the night we dismounted, moreover a ford was found through the Jūn-river.

As the encamping-place was full of dust, we settled ourselves

¹ 3750. Parsarūr was in Akbar's *shūbah* of Lāhor; G. of I. xx, 23, Pasrūr.

² The estimate may have been made by measurement (f. 356) or by counting a horse's steps (f. 370). Here the Hai. MS. and Kehr's have D:lmūd, but I.O. 218 f. 328b (D:lmūū).

³ As on f. 361b, so here, Bābur's wording tends to locate Ādampūr on the right (west) bank of the Jumna.

on an island and there stayed the several days we were on that ground.

(*rrr. Concerning Bīban and Bāyazīd.*)

Not getting reliable news about the enemy, we sent Bāqī *shaghāwal* with a few braves of the interior¹ to get information about him.

(*June 17th*) Next day (*Friday 11th*) at the Other Prayer, one of Bāqī Beg's retainers came in. Bāqī had beaten scouts of Bīban and Bāyazīd, killed one of their good men, Mubārak Khān *Jalwānī*, and some others, sent in several heads, and one man alive.

(*June 18th*) At dawn (*Saturday 12th*) Paymaster Shāh Ḥusain came in, told the story of the beating of the scouts, and gave various news.

Tonight, that is to say, the night of Sunday the 13th of the month,² the river Jūn came down in flood, so that by the dawn, the whole of the island on which I was settled, was under water. I moved to another an arrow's-flight down-stream, there had a tent set up and settled down.

(*June 20th*) On Monday (*14th*) Jalāl *Tāshkīndī* came from the begs and sultāns of the advance. Shaikh Bāyazīd and Bīban, on hearing of their expedition, had fled to the *pargana* of Mahūba.³

Fol. 38o.

As the Rains had set in and as after 5 or 6 months of active service, horses and cattle in the army were worn out, the sultāns and begs of the expedition were ordered to remain where they were till they received fresh supplies from Āgra and those parts. At the Other Prayer of the same day, leave was given to Bāqī and the army of Aūd (Ajodhya). Also an allowance of 30 *lāks*⁴ from Amrohā was assigned to Mūsa (son) of Ma'rūf *Farmūlī*, who had waited on me at the time the returning army was crossing the Sarū-water,⁵ a special head-to-foot and saddled horse were bestowed on him, and he was given his leave.

¹ Hai. MS. *aūta*, presumably for *aūrta*; Kehr's p. 1133, Aūd-dāghī, which, as Bāqī led the Aūd army, is *ben trovato*; both Persian translations, *mīāngānī*, central, inner, i.e. *aūrta*, perhaps household troops of the Centre.

² Anglicé, Saturday 12th after 6 p.m.

³ In Akbar's *sarkār* of Kālanjar, now in the Hamīrpūr district.

⁴ £7500 (Erskine). Amrohā is in the Morādābād district.

⁵ At the Chaupāra-Chaturmūk ferry (f. 376).—*Corrigendum*:—In the Index of the *Bābur-nāma Facsimile*, Mūsa *Farmūlī* and Mūsa Sl. are erroneously entered as if one man.

(*sss. Bābur returns to Āgra.*)

(*June 21st*) With an easy mind about these parts, we set out for Āgra, raid-fashion,¹ when 3*pās* 1*garī* of Tuesday night were past.² In the morning (*Tuesday 15th*) we did 16*kurohs* (32*m.*), near mid-day made our nooning in the *pargana* of Balādar, one of the dependencies of Kālpī, there gave our horses barley, at the Evening Prayer rode on, did 13*kurohs* (26*m.*) in the night, at the 3rd night-watch (*mid-night, Shawwāl 15-16th*) dismounted at Bahādur Khān Sarwānī's tomb at Sūgandpūr, a *pargana* of Kālpī, slept a little, went through the Morning Prayer and hurried on. After doing 16*kurohs* (32*m.*), we reached Etāwa at the fall of day, where Mahdī Khwāja came out to meet us.³ Riding on after the 1st night-watch (9*p.m.*), we slept a little on the way, did 16*kurohs* (32*m.*), took our nooning at Fathpūr of Rāprī, rode on soon after the Mid-day Prayer (*Thursday Shawwāl 17th*), did 17*kurohs* (34*m.*), and in the 2nd night-watch⁴ dismounted in the Garden-of-eight-paradises at Āgra.

Fol. 380b.

(*June 24th*) At the dawn of Friday (*18th*) Pay-master Sl. Muḥammad came with several more to wait on me. Towards the Mid-day Prayer, having crossed Jūn, I waited on Khwāja 'Abdu'l-ḥaqq, went into the Fort and saw the begīms my paternal-aunts. (*ttt. Indian-grown fruits.*)

A Balkhī melon-grower had been set to raise melons ; he now brought a few first-rate small ones ; on one or two bush-vines (*būta-tāk*) I had had planted in the Garden-of-eight-paradises very good grapes had grown ; Shaikh Gūran sent me a basket of grapes which too were not bad. To have grapes and melons grown in this way in Hindūstān filled my measure of content.

(*uuu. Arrival of Māhīm Begīm.*)

(*June 26th*) Māhīm arrived while yet two watches of Sunday night (*Shawwāl 20th*)⁵ remained. By a singular agreement

¹ *i.e.* riding light and fast. The distance done between Ādampūr and Āgra was some 157 miles, the time was from 12*a.m.* on Tuesday morning to about 9*p.m.* of Thursday. This exploit serves to show that three years of continuous activity in the plains of Hindūstān had not destroyed Bābur's capacity for sustained effort, spite of several attacks of (malarial ?) fever.

² Anglicé, Tuesday 12.25*a.m.*

³ He was governor of Etāwa.

⁴ Islamicé, Friday, Shawwāl 18th, Anglicé, Thursday, June 24th, soon after 9*p.m.*

⁵ Anglicé, she arrived at mid-night of Saturday.—Gul-badan writes of Māhīm's arrival as unexpected and of Bābur's hurrying off on foot to meet her (*Humāyūn-nāma* f. 14, trs. p. 100).

of things they had left Kābul on the very day, the 10th of the 1st Jumāda (*Jan. 21st 1529*) on which I rode out to the army.¹

(*Here the record of 11 days is wanting.*)

(*July 7th*) On Thursday the 1st of Zū'l-qa'da the offerings made by Humāyūn and Māhīm were set out while I sat in the large Hall of Audience.

Today also wages were given to 150 porters (*kahār*) and they were started off under a servant of Faghfūr *Dīwān* to fetch melons, grapes, and other fruits from Kābul.

Fol. 381.

(*vvv. Concerning Saṃbhal.*)

(*July 9th*) On Saturday the 3rd of the month, Hindū Beg who had come as escort from Kābul and must have been sent to Saṃbhal on account of the death of 'Alī-i-yūsuf, came and waited on me.² Khalifā's (son) Ḥusāmu'd-dīn came also today from Alwār and waited on me.

(*July 10th*) On Sunday morning (*4th*) came 'Abdu'l-lāh (*kitābdār*), who from Tīr-mūhānī³ had been sent to Saṃbhal on account of the death of 'Alī-i-yūsuf.

(*Here the record of 7 days is wanting.*)

(*www. Sedition in Lāhor.*)

People from Kābul were saying that Shaikh Sharaf of Qarā-bāgh, either incited by 'Abdu'l-'azīz or out of liking for him, had written an attestation which attributed to me oppression I had not done, and outrage that had not happened; that he

¹ Māhīm's journey from Kābul to Āgra had occupied over 5 months.

² Hindū Beg *gūchīn* had been made Humāyūn's retainer in 932 AH. (f. 297), and had taken possession of Saṃbhal for him. Hence, as it seems, he was ordered, while escorting the ladies from Kābul, to go to Saṃbhal. He seems to have gone before waiting on Bābur, probably not coming into Āgra till now.—It may be noted here that in 933 AH. he transformed a Hindū temple into a Mosque in Saṃbhal; it was done by Bābur's orders and is commemorated by an inscription still existing on the Mosque, one seeming not to be of his own composition, judging by its praise of himself. (JASB. *Proceedings*, May 1873, p. 98, Blochmann's art. where the inscription is given and translated; and *Archaeological Survey Reports*, xii, p. 24-27, with Plates showing the Mosque).

³ Cf. f. 375, f. 377, with notes concerning 'Abdu'l-lāh and Tīr-mūhānī. I have not found the name Tīr-mūhānī on maps; its position can be inferred from Bābur's statement (f. 375) that he had sent 'Abdu'l-lāh to Saṃbhal, he being then at Kunba or Kunia in the Nurhun *pargana*.—The name Tīr-mūhānī occurs also in Gorakhpūr.—It was at Tīr-mūhānī (Three-mouths) that Khwānd-amīr completed the *Ḥabībū's-siyar* (lith. ed. i, 83; Rieu's *Pers. Cat.* p. 1079). If the name imply three water-mouths, they might be those of Ganges, Ghogrā and Dāhā.

had extorted the signatures of the Prayer-leaders (*imāmlār*) of Lāhor to this accusation, and had sent copies of it to the various towns; that 'Abdu'l-'azīz himself had failed to give ear to several royal orders, had spoken unseemly words, and done acts which ought to have been left undone. On account of these matters Qambar-i-'alī *Arghūn* was started off on Sunday the 11th of the month (*Zū'l-qa'da*), to arrest Shaikh Sharaf, the Lāhor *imāms* with their associates, and 'Abdu'l-'azīz, and to bring them all to Court.

(xxx. *Varia*.)

(*July 22nd*) On Thursday the 15th of the month Chīn-tīmūr Sl. came in from Tijāra and waited on me. Today Champion Šādiq and the great champion-wrestler of Aūd wrestled. Šādiq gave a half-throw¹; he was much vexed.

(*July 28th*) On Monday the 19th of the month (*Zū'l-qa'da*) the Qizil-bāsh envoy Murād the life-guardsman was made to put on an inlaid dagger with belt, and a befitting dress of honour, was presented with 2 *laks* of *tankas* and given leave to go.

(*Here the record of 15 days is wanting.*)

(yyy. *Sedition in Gūālīār*.)

(*August 11th*) Sayyid Mashhadī who had come from Gūālīār in these days, represented that Raḥīm-dād was stirring up sedition.² On account of this, Khalīfa's servant Shāh Muḥammad the seal-bearer was sent to convey to Raḥīm-dād matters written with commingling of good counsel. He went; and in a few days came back bringing Raḥīm-dād's son, but, though the son came, Raḥīm-dād himself had no thought of coming. On Wednesday the 5th of *Zū'l-hijja*, Nūr Beg was sent to Gūālīār

¹ *nīm-kāra*. E. and de C. however reverse the rôles.

² The *Tārīkh-i-gūālīārī* (B.M. Add. 16,709, p. 18) supplements the fragmentary accounts which, above and s.a. 936 A.H., are all that the *Bābur-nāma* now preserves concerning Khwāja Rāḥīm-dād's misconduct. It has several mistakes but the gist of its information is useful. It mentions that the Khwāja and his paternal-uncle Mahdī Khwāja had displeased Bābur; that Raḥīm-dād resolved to take refuge with the ruler of Mālwa (Muḥammad *Khiljī*) and to make over Gūālīār to a Rājput landholder of that country; that upon this Shaikh Muḥammad *Ghaṣṣ* went to Agra and interceded with Bābur and obtained his forgiveness for Raḥīm-dād. Gūālīār was given back to Raḥīm-dād but after a time he was superseded by Abū'l-fath [Shaikh Gūran]. For particulars about Mahdī Khwāja and a singular story told about him by Niẓāmu'd-dīn Aḥmad in the *Ṭabaqāt-i-akbarī*, vide Gul-badan's *Ḥumāyūn-nāma*, Appendix B, and *Translator's Note* p. 702, Section f.

to allay Raḥīm-dād's fears, came back in a few days, and laid requests from Raḥīm-dād before us. Orders in accordance with those requests had been written and were on the point of despatch when one of Raḥīm-dād's servants arriving, represented that he had come to effect the escape of the son and that Raḥīm-dād himself had no thought of coming in. I was for riding out at once to Gūālīār, but Khalifa set it forth to me, "Let me write one more letter commingled with good counsel; he may even yet come peacefully." On this mission Khusrau's (son?) Shihābu'd-dīn was despatched.

(*August 12th*) On Thursday the 6th of the month mentioned (*Zū'l-hijja*) Maḥdī Khwāja came in from Etāwa.¹

Fol. 382.

(*August 16th*) On the Festival-day² (*Monday 10th*) Hindū Beg was presented with a special head-to-foot, an inlaid dagger with belt; also a *pargana* worth 7 *laks*³ was bestowed on Ḥasan-i-'alī, well-known among the Turkmāns⁴ for a Chaghatāi.⁵

¹ He may have come about the misconduct of his nephew Raḥīm-dād.

² The 'Īdu'l-kabīr, the Great Festival of 10th Zū'l-hijja.

³ About £1750 (Erskine).

⁴ Perhaps he was from the tract in Persia still called Chaghatāi Mountains. One Ibrāhīm *Chaghatāi* is mentioned by Bābur (f. 175b) with Turkmān begs who joined Ḥusain Bāi-qarā. This Ḥasan-i-'alī *Chaghatāi* may have come in like manner, with Murād the Turkmān envoy from 'Irāq (f. 369 and n. 1).

⁵ Several incidents recorded by Gul-badan (writing half a century later) as following Māhim's arrival in Āgra, will belong to the record of 935 AH. because they preceded Humāyūn's arrival from Badakhshān. Their omission from Bābur's diary is explicable by its minor *lacune*. Such are :—(1) a visit to Dhūlpūr and Sikrī the interest of which lies in its showing that Bibi Mubārīka had accompanied Māhim Begīm to Āgra from Kābul, and that there was in Sikrī a quiet retreat, a *chaukandī*, where Bābur "used to write his book";—(2) the arrival of the main caravan of ladies from Kābul, which led Bābur to go four miles out, to Naugrām, in order to give honouring reception to his sister Khān-zāda Begīm;—(3) an excursion to the Gold-scattering garden (*Bāgh-i-zar-afshān*), where seated among his own people, Bābur said he was "bowed down by ruling and reigning", longed to retire to that garden with a single attendant, and wished to make over his sovereignty to Humāyūn;—(4) the death of Dil-dār's son Alwār (var. Anwār) whose birth may be assigned to the gap preceding 932 AH. because not chronicled later by Bābur, as is Farūq's. As a distraction from the sorrow for this loss, a journey was "pleasantly made by water" to Dhūlpūr.

936 A.H.—SEP. 5TH 1529 to AUGUST 25TH 1530 A.D.

(a. *Raḥīm-dād's affairs.*)

(*Sep. 7th*) On Wednesday the 3rd of Muḥarram, Shaikh Muḥammad *Ghaūṣ*¹ came in from Gūālīār with Khusrau's (son) Shihābu'd-dīn to plead for Raḥīm-dād. As Shaikh Muḥammad *Ghaūṣ* was a pious and excellent person, Raḥīm-dād's faults were forgiven for his sake. Shaikh Gūran and Nūr Beg were sent off for Gūālīār, so that the place having been made over to their charge . . .²

¹ Cf. f. 381b n. 2. For his earlier help to Raḥīm-dād see f. 304. For Biographies of him see Blochmann's A.-i.-A. trs. p. 446, and Badāyūnī's *Muntakhabu'-t-tawārīkh* (Ranking's and Lowe's trss.).

² Beyond this broken passage, one presumably at the foot of a page in Bābur's own manuscript, nothing of his diary is now known to survive. What is missing seems likely to have been written and lost. It is known from a remark of Gul-badan's (H.N. p. 103) that he "used to write his book" after Māhīm's arrival in Āgra, the place coming into her anecdote being Sikrī.

TRANSLATOR'S NOTE ON 936 TO 937 AH.—1529 TO 1530 AD.

It is difficult to find material for filling the *lacuna* of some 15 months, which occurs in Bābur's diary after the broken passage of Muḥarram 3rd 936 AH. (Sept. 7th 1529 AD.) and down to the date of his death on Jumāda I. 6th 937 AH. (Dec. 26th 1530 AD.). The known original sources are few, their historical matter scant, their contents mainly biographical. Gleanings may yet be made, however, in unexpected places, such gleanings as are provided by Aḥmad-i-yādgār's interpolation of Tīmūrid history amongst his lives of Afghān Sultāns.

The earliest original source which helps to fill the gap of 936 AH. is Ḥaidar Mirzā's *Tārīkh-i-rashīdī*, finished as to its Second Part which contains Bābur's biography, in 948 AH. (1541 AD.), 12 years therefore after the year of the gap 936 AH. It gives valuable information about the affairs of Badakhshān, based on its author's personal experience at 30 years of age, and was Abū'l-faẓl's authority for the *Akbar-nāma*.

The next in date of the original sources is Gul-badan Begīm's *Humāyūn-nāma*, a chronicle of family affairs, which she wrote in obedience to her nephew Akbar's command, given in about 995 AH. (1587 AD.), some 57 years after her Father's death, that whatever any person knew of his father (Humāyūn) and grandfather (Bābur) should be written down for Abū'l-faẓl's use. It embodies family memories and traditions, and presumably gives the recollections of several ladies of the royal circle.¹

¹ Jauhar's *Humāyūn-nāma* and Bāyazīd *Bīyāt's* work of the same title were written under the same royal command as the Begīm's. They contribute nothing towards filling the gap of 936 AH. ; their authors, being Humāyūn's servants, write about him. It may be observed that criticism of these books, as recording trivialities, is disarmed if they were commanded because they would obey an order to set down whatever was known, selection amongst their contents resting with Abū'l-faẓl. Even more completely must they be excluded from a verdict on the literary standard of their day.—Abū'l-faẓl must have had a source of Bāburiana which has not found its way into European libraries. A man likely to have contributed his recollections, directly or transmitted, is Khwāja Muqīm *Harāwī*. The date of Muqīm's death is conjectural only, but he lived long enough to impress the worth of historical writing on his son Nizāmu'-d-din Aḥmad. (Cf. E. and D.'s H. of I. art. *Ṭabaqāt-i-akbarī* v, 177 and 187; T. i-A. lith. ed. p. 193; and for Bāyazīd *Bīyāt's* work, JASB. 1898, p. 296.)

The *Akbar-nāma* derives much of its narrative for 936-937 AH. from Ḥaidar Mīrzā and Gul-badan Begīm, but its accounts of Bābur's self-surrender and of his dying address to his chiefs presuppose the help of information from a contemporary witness. It is noticeable that the *Akbar-nāma* records no public events as occurring in Hindūstān during 936-937 AH., nothing of the sequel of rebellion by Raḥīm-dād¹ and 'Abdu'l-'azīz, nothing of the untiring Biban and Bāyazīd. That something could have been told is shown by what Aḥmad-i-yādgār has preserved (*vide post*); but 50 years had passed since Bābur's death and, manifestly, interest in filling the *lacunæ* in his diary was then less keen than it is over 300 years later. What in the *Akbar-nāma* concerns Bābur is likely to have been written somewhat early in the *cir.* 15 years of its author's labours on it,² but, even so, the elder women of the royal circle had had rest after the miseries Humāyūn had wrought, the forgiveness of family affection would veil his past, and certainly has provided Abū'l-faẓl with an over-mellowed estimate of him, one ill-assorting with what is justified by his Bābur-nāma record.

The contribution made towards filling the gap of 936-937 AH. in the body of Niẓāmu-'d-dīn Aḥmad's *Ṭabaqāt-i-akbarī* is limited to a curious and doubtfully acceptable anecdote about a plan for the supersession of Humāyūn as Pādshāh, and about the part played by Khwāja Muqīm *Harāwī* in its abandonment. A further contribution is made, however, in Book VII which contains the history of the Muḥammadan Kings of Kashmīr, namely, that Bābur despatched an expedition into that country. As no such expedition is recorded or referred to in surviving Bābur-nāma writings, it is likely to have been sent in 936AH. during Bābur's tour to and from Lāhor. If it were made with the aim of extending Tīmūrid authority in the Himālayan borderlands, a hint of similar policy elsewhere may be given by the ceremonious visit of the Rāja of Kahlūr to Bābur,

¹ Ibn Batuta (Lee's trs. p. 133) mentions that after his appointment to Gūālīār, Raḥīm-dād fell from favour . . . but was restored later, on the representation of Muḥammad Ghaṣṣ; held Gūālīār again for a short time, (he went to Bahādur Shāh in Gujrāt) and was succeeded by Abū'l-faṭḥ (*i.e.* Shaikh Gūran) who held it till Bābur's death.

² Its translation and explanatory noting have filled two decades of hard-working years. *Tanti labores auctoris et traductoris!*

mentioned by Aḥmad-i-yādgār (*vide post*).¹ The T.-i-A. was written within the term of Abū'l-faẓl's work on the *Akbar-nāma*, being begun later, and ended about 9 years earlier, in 1002 AH.—1593 AD. It appears to have been Abū'l-faẓl's authority for his account of the campaign carried on in Kashmīr by Bābur's chiefs (*Āyīn-i-akbarī* vol. ii, part i, Jarrett's trs. p. 389).

An important contribution, seeming to be authentic, is found interpolated in Aḥmad-i-yādgār's *Tārīkh-i-salāṭīn-i-afāghana*, one which outlines a journey made by Bābur to Lāhor in 936 AH. and gives circumstantial details of a punitive expedition sent by him from Sihhind at the complaint of the Qāẓī of Samāna against a certain Mundāhir Rājput. The whole contribution dovetails into matters found elsewhere. Its precision of detail bespeaks a closely-contemporary written source.² As its fullest passage concerns the Samāna Qāẓī's affair, its basis of record may have been found in Samāna. Some considerations about the date of Aḥmad-i-yādgār's own book and what Niamatu'l-lāh says of Haibat Khān of Samāna, his own generous helper in the *Tārīkh-i-Khān-i-jahān Lūdī*, point towards Haibat Khān as providing the details of the Qāẓī's wrongs and avenging. The indication is strengthened by the circumstance that what precedes and what follows the account of the punitive expedition is outlined only.³ Aḥmad-i-yādgār interpolates an account of Humāyūn also, which is a frank plagiarism from the *Ṭabaqāt-i-akbarī*. He tells too a story purporting to explain why Bābur "selected" Humāyūn to succeed him, one parallel with Niẓāmu'd-dīn Aḥmad's about what led Khalifa to abandon his plan of setting the Mīrzā aside. Its sole value lies in its testimony to a belief, held by its first narrator whoever he was, that choice was exercised in the matter by Bābur. Reasons for thinking Niẓāmu'd-dīn's story, as it stands, highly improbable, will be found later in this note.

¹ I am indebted to my husband for acquaintance with Niẓāmu'd-dīn Aḥmad's record about Bābur and Kashmīr.

² In view of the vicissitudes to which under Humāyūn the royal library was subjected, it would be difficult to assert that this source was not the missing continuation of Bābur's diary.

³ E. and D.'s H. of I. art. *Tārīkh-i Khān-i-jahān Lūdī* v, 67. For Aḥmad-i-yādgār's book and its special features *vide l.c.* v, 2, 24, with notes; Rieu's *Persian Catalogue* iii, 922a; JASB. 1916, H. Beveridge's art. *Note on the Tārīkh-i-salāṭīn-i-afāghana*.

Muḥammad Qāsim Hindū Shāh *Firishta's Tārīkh-i-firishta* contains an interesting account of Bābur but contributes towards filling the gap in the events of 936–937 AH. little that is not in the earlier sources. In M. Jules Mohl's opinion it was under revision as late as 1623 AD. (1032–3 AH.).

a. Humāyūn and Badakhshān.

An occurrence which had important results, was the arrival of Humāyūn in Āgra, unsummoned by his Father, from the outpost station of Badakhshān. It will have occurred early in 936 AH. (autumn 1529 AD.), because he was in Kābul in the first ten days of the last month of 935 AH. (*vide post*). Curiously enough his half-sister Gul-badan does not mention his coming, whether through avoidance of the topic or from inadvertence; the omission may be due however to the loss of a folio from the only known MS. of her book (that now owned by the British Museum), and this is the more likely that Abū'l-faḡl writes, at some length, about the arrival and its motive, what the Begīm might have provided, this especially by his attribution of filial affection as Humāyūn's reason for coming to Āgra.

Ḥaidar Mīrzā is the authority for the Akbar-nāma account of Humāyūn's departure from Qila'-i-zaḡfar and its political and military sequel. He explains the departure by saying that when Bābur had subdued Hindūstān, his sons Humāyūn and Kāmrān were grown-up; and that wishing to have one of them at hand in case of his own death, he summoned Humāyūn, leaving Kāmrān in Qandahār. No doubt these were the contemporary impressions conveyed to Ḥaidar, and strengthened by the accomplished fact before he wrote some 12 years later; nevertheless there are two clear indications that there was no royal order for Humāyūn to leave Qila'-i-zaḡfar, *viz.* that no-one had been appointed to relieve him even when he reached Āgra, and that Abū'l-faḡl mentions no summons but attributes the Mīrzā's departure from his post to an overwhelming desire to see his Father. What appears probable is that Māhīm wrote to her son urging his coming to Āgra, and that this was represented as Bābur's wish. However little weight may be due to the rumour, preserved in anecdotes recorded long after 935 AH., that any-one, Bābur or Khalifa,

inclined against Humāyūn's succession, that rumour she would set herself to falsify by reconciliation.¹

When the Mīrzā's intention to leave Qila'-i-ẓafar became known there, the chiefs represented that they should not be able to withstand the Aūzbeg on their frontier without him (his troops implied).² With this he agreed, said that still he must go, and that he would send a Mīrzā in his place as soon as possible. He then rode, in one day, to Kābul, an item of rapid travel preserved by Abū'l-faẓl.

Humāyūn's departure caused such anxiety in Qila'-i-ẓafar that some (if not all) of the Badakhshī chiefs hurried off an invitation to Sa'id Khān *Chaghatāi*, the then ruler in Kāshghar in whose service Ḥaidar Mīrzā was, to come at once and occupy the fort. They said that Faqīr-i-'alī who had been left in charge, was not strong enough to cope with the Aūzbeg, begged Sa'id to come, and strengthened their petition by reminding him of his hereditary right to Badakhshān, derived from Shāh Begīm *Badakhshī*. Their urgency convincing the Khān that risk threatened the country, he started from Kāshghar in Muḥarram 936 AH. (Sept.—Oct. 1529 AD.). On reaching Sārigh-chūpān which by the annexation of Abā-bakr Mīrzā *Dughlāt* was now his own most western territory³ but which formerly was one of the upper districts of Badakhshān, he waited while Ḥaidar went on towards Qila'-i-ẓafar only to learn on his road, that Hind-āl (*æt.* 10) had been sent from Kābul by Humāyūn and had entered the fort 12 days before.

The Kāshgharīs were thus placed in the difficulty that the fort was occupied by Bābur's representative, and that the snows would prevent their return home across the mountains till winter was past. Winter-quarters were needed and asked for by Ḥaidar, certain districts being specified in which to await the re-opening of the Pāmīr routes. He failed in his request, "They did not trust us," he writes, "indeed suspected us of deceit." His own account of Sa'id's earlier invasion of Badakhshān (925 AH.—1519 AD.) during Khān Mīrzā's rule, serves to explain Badakhshī

¹ Humāyūn's last recorded act in Hindūstān was that of 933 AH. (f. 329b) when he took unauthorized possession of treasure in Dihlī.

² *Tārīkh-i-rashīdī* trs. p. 387.

³ T.-i-R. trs. p. 353 *et seq.* and Mr. Ney Eliās' notes.

distrust of Kāshgharīs. Failing in his negotiations, he scoured and pillaged the country round the fort, and when a few days later the Khān arrived, his men took what Ḥaidar's had left.

Sa'īd Khān is recorded to have besieged the fort for three months, but nothing serious seems to have been attempted since no mention of fighting is made, none of assault or sally, and towards the end of the winter he was waited on by those who had invited his presence, with apology for not having admitted him into the fort, which they said they would have done but for the arrival of Hind-āl Mīrzā. To this the Khān replied that for him to oppose Bābur Pādshāh was impossible; he reminded the chiefs that he was there by request, that it would be as hurtful for the Pādshāh as for himself to have the Aūzbeg in Badakhshān and, finally, he gave it as his opinion that, as matters stood, every man should go home. His view of the general duty may include that of Badakhshī auxiliaries such as Sulṭān Wais of Kūl-āb who had reinforced the garrison. So saying, he himself set out for Kāshghar, and at the beginning of Spring reached Yārkand.

b. Humāyūn's further action.

Humāyūn will have reached Kābul before Zū'l-hijja 10th 935 AH. (Aug. 26th 1529 AD.) because it is on record that he met Kāmran on the Kābul 'Īd-gāh, and both will have been there to keep the 'Īdu'l-kabīr, the Great Festival of Gifts, which is held on that day. Kāmran had come from Qandahār, whether to keep the Feast, or because he had heard of Humāyūn's intended movement from Badakhshān, or because changes were foreseen and he coveted Kābul, as the *Bābur-nāma* and later records allow to be inferred. He asked Humāyūn, says Abū'l-faẓl, why he was there and was told of his brother's impending journey to Āgra under overwhelming desire to see their Father.¹ Presumably the two Mīrzās discussed the position in which Badakhshān had been left; in the end Hind-āl was sent to Qila'-i-ẓafar, notwithstanding that he was under orders for Hindūstān.

Humāyūn may have stayed some weeks in Kābul, how many those familiar with the seasons and the routes between Yārkand

¹ Abū'l-faẓl's record of Humāyūn's sayings and minor doings at this early date in his career, can hardly be anything more accurate than family-tradition.

and Qila'-i-zafar, might be able to surmise if the date of Hind-āl's start northward for which Humāyūn is likely to have waited, were found by dovetailing the Muḥarram of Sa'īd's start, the approximate length of his journey to Sārīgh-chūpān, and Ḥaidar's reception of news that Hind-āl had been 12 days in the fort.

Humāyūn's arrival in Āgra is said by Abū'l-faẓl to have been cheering to the royal family in their sadness for the death of Alwar (end of 935 AH.) and to have given pleasure to his Father. But the time is all too near the date of Bābur's letter (f.348) to Humāyūn, that of a dissatisfied parent, to allow the supposition that his desertion of his post would fail to displease.

That it was a desertion and not an act of obedience seems clear from the circumstance that the post had yet to be filled. Khalīfa is said to have been asked to take it and to have refused;¹ Humāyūn to have been sounded as to return and to have expressed unwillingness. Bābur then did what was an honourable sequel to his acceptance in 926 AH. of the charge of the fatherless child Sulaimān, by sending him, now about 16, to take charge where his father Khān Mīrzā had ruled, and by still keeping him under his own protection.

Sulaimān's start from Āgra will not have been delayed, and (accepting Aḥmad-i-yādgār's record,) Bābur himself will have gone as far as Lāhor either with him or shortly after him, an expedition supporting Sulaimān, and menacing Sa'īd in his winter leaguer round Qila'-i-zafar. Meantime Humāyūn was ordered to his fief of Saṃbhal.

After Sulaimān's appointment Bābur wrote to Sa'īd a letter of which Ḥaidar gives the gist:—It expresses surprise at Sa'īd's doings in Badakhshān, says that Hind-āl has been recalled and Sulaimān sent, that if Sa'īd regard hereditary right, he will

¹ The statement that Khalīfa was asked to go so far from where he was of the first importance as an administrator, leads to consideration of why it was done. So little is known explicitly of Bābur's intentions about his territories after his death that it is possible only to put that little together and read between its lines. It may be that he was now planning an immediate retirement to Kābul and an apportionment during life of his dominions, such as Abū-sa'īd had made of his own. If so, it would be desirable to have Badakhshān held in strength such as Khalīfa's family could command, and especially desirable because as Barlās Turks, that family would be one with Bābur in desire to regain Transoxiana. Such a political motive would worthily explain the offer of the appointment.

leave "Sulaimān Shāh Mīrzā"¹ in possession, who is as a son to them both,² that this would be well, that otherwise he (Bābur) will make over responsibility to the heir (Sulaimān);³ and, "The rest you know."⁴

c. Bābur visits Lāhor.

If Aḥmad-i-yādgār's account of a journey made by Bābur to Lāhor and the Panj-āb be accepted, the *lacuna* of 936 AH. is appropriately filled. He places the expedition in the 3rd year of Bābur's rule in Hindūstān, which, counting from the first reading of the *khutba* for Bābur in Dihlī (f. 286), began on Rajab 15th 935 AH. (March 26th 1529 AD.). But as Bābur's diary-record for 935 AH. is complete down to end of the year, (minor *lacunæ* excepted), the time of his leaving Āgra for Lāhor is relegated to 936 AH. He must have left early in the year, (1) to allow time, before the occurrence of the known events preceding his own death, for the long expedition Aḥmad-i-yādgār calls one of a year, and (2) because an early start after Humāyūn's arrival and Sulaimān's departure would suit the position of affairs and the dates mentioned or implied by Ḥaidar's and by Aḥmad-i-yādgār's narratives.

Two reasons of policy are discernible, in the known events of the time, to recommend a journey in force towards the North-west; first, the sedition of 'Abdu'l-'azīz in Lāhor (f. 381), and secondly, the invasion of Badakhshān by Sa'īd Khān with its resulting need of supporting Sulaimān by a menace of armed intervention.⁵

¹ The "Shāh" of this style is derived from Sulaimān's Badakhshī descent through Shāh Begīm; the "Mīrzā" from his Mīrān-shāhī descent through his father Wais Khān Mīrzā. The title Khān Mīrzā or Mīrzā Khān, presumably according to the outlook of the speaker, was similarly derived from forbears, as would be also Shāh Begīm's; (her personal name is not mentioned in the sources).

² Sa'īd, on the father's, and Bābur, on the mother's side, were of the same generation in descent from Yūnas Khān; Sulaimān was of a younger one, hence his pseudo-filial relation to the men of the elder one.

³ Sa'īd was Shāh Begīm's grandson through her son Aḥmad, Sulaimān her great-grandson through her daughter Sulṭān-Nigār, but Sulaimān could claim also as the heir of his father who was nominated to rule by Shāh Begīm; moreover, he could claim by right of conquest on the father's side, through Abū-sa'īd the conqueror, his son Maḥmūd long the ruler, and so through Maḥmūd's son Wais Khān Mīrzā.

⁴ The menace conveyed by these words would be made the more forceful by Bābur's move to Lāhor, narrated by Aḥmad-i-yādgār. Some ill-result to Sa'īd of independent rule by Sulaimān seems foreshadowed; was it that if Bābur's restraining hand were withdrawn, the Badakhshīs would try to regain their lost districts and would have help in so-doing from Bābur?

⁵ It is open to conjecture that if affairs in Hindūstān had allowed it, Bābur would now have returned to Kābul. Aḥmad-i-yādgār makes the expedition to be one for

In Sihrind the Rāja of Kahlūr, a place which may be one of the Simla hill-states, waited on Bābur, made offering of 7 falcons and 3 *mans*¹ of gold, and was confirmed in his fief.²

In Lāhor Kāmran is said to have received his Father, in a garden of his own creation, and to have introduced the local chiefs as though he were the Governor of Lāhor some writers describe him as then being. The best sources, however, leave him still posted in Qandahār. He had been appointed to Multān (f. 359) when 'Askarī was summoned to Āgra (f. 339), but whether he actually went there is not assured; some months later (Zū'l-hijja 10th 935 AH.) he is described by Abū'l-faḡl as coming to Kābul from Qandahār. He took both Multān³ and Lāhor by force from his (half-)brother Humāyūn in 935 AH. (1531 AD.) the year after their Father's death. That he should wait upon his Father in Lāhor would be natural, Hind-āl did so, coming from Kābul. Hind-āl will have come to Lāhor after making over charge of Qila'-i-zafar to Sulaimān, and he went back at the end of the cold season, going perhaps just before his Father started from Lāhor on his return journey, the gifts he received before leaving being 2 elephants, 4 horses, belts and jewelled daggers.⁴

Bābur is said to have left Lāhor on Rajab 4th (936 AH.)—March 4th, 1530 AD.). From Aḥmad-i-yādgār's outline of Bābur's doings in Lāhor, he, or his original, must be taken as ill-informed

pleasure only, and describes Bābur as hunting and sight-seeing for a year in Lāhor, the Panj-āb and near Dihlī. This appears a mere flourish of words, in view of the purposes the expedition served, and of the difficulties which had arisen in Lāhor itself and with Sa'īd Khān. Part of the work effected may have been the despatch of an expedition to Kashmir.

¹ This appears a large amount.

² The precision with which the Rāja's gifts are stated, points to a closely-contemporary and written source. A second such indication occurs later where gifts made to Hind-āl are mentioned.

³ An account of the events in Multān after its occupation by Shāh Hasan Arghūn is found in the latter part of the *Ṭabaqāt-i-akbarī* and in Erskine's H. of I. i, 393 *et seq.*—It may be noted here that several instances of confusion amongst Bābur's sons occur in the extracts made by Sir H. Elliot and Professor Dowson in their *History of India* from the less authoritative sources [*e.g.* v, 35 Kāmran for Humāyūn, 'Askarī said to be in Kābul (pp. 36 and 37); Hind-āl for Humāyūn *etc.*] and that these errors have slipped into several of the District Gazetteers of the United Provinces.

⁴ As was said of the offering made by the Rāja of Kahlūr, the precision of statement as to what was given to Hind-āl, bespeaks a closely-contemporary written source. So too does the mention (text, *infra*) of the day on which Bābur began his return journey from Lāhor.

or indifferent about them. His interest becomes greater when he writes of Samāna.

d. Punishment of the Mundāhirs.

When Bābur, on his return journey, reached Sihrind, he received a complaint from the Qāzī of Samāna against one Mohan *Mundāhir* (or *Mundhār*)¹ *Rājput* who had attacked his estates, burning and plundering, and killed his son. Here-upon 'Alī-qulī of Hamadān² was sent with 3000 horse to avenge the Qāzī's wrongs, and reached Mohan's village, in the Kaithal *pargana*, early in the morning when the cold was such that the archers "could not pull their bows."³ A marriage had been celebrated over-night; the villagers, issuing from warm houses, shot such flights of arrows that the royal troops could make no stand; many were killed and nothing was effected; they retired into the jungle, lit fires, warmed themselves(?), renewed the attack and were again repulsed. On hearing of their failure, Bābur sent off, perhaps again from Sihrind, Tarsam Bahādur and Naurang Beg with 6000 horse and many elephants. This force reached the village at night and when marriage festivities were in progress. Towards morning it was formed into three divisions,⁴ one of which was ordered to go to the west of the village and show itself. This having been done, the villagers advanced towards it, in the pride of their recent success. The royal troops, as ordered beforehand, turned their backs and fled, the Mundāhirs pursuing them some two miles. Meantime Tarsam Bahādur had attacked and fired the village, killing many of its inhabitants. The pursuers on the west saw the flames of their burning homes, ran back and were intercepted on their way. About 1000 men, women and children were made prisoner; there

¹ Cf. G. of I. xvi, 55; Ibbetson's *Report on Karnāl*.

² It is noticeable that no one of the three royal officers named as sent against Mohan *Mundāhir*, is recognizable as mentioned in the *Bābur-nāma*. They may all have had local commands, and not have served further east. Perhaps this, their first appearance, points to the origin of the information as independent of Bābur, but he might have been found to name them, if his diary were complete for 936AH.

³ The E. and D. translation writes twice as though the inability to "pull" the bows were due to feebleness in the men, but an appropriate reading would refer the difficulty to the hardening of sinews in the composite Turkish bows, which prevented the archers from bending the bows for stringing.

⁴ One infers that fires were burned all night in the bivouac.

was also great slaughter, and a pillar of heads was raised. Mohan was captured and later on was buried to the waist and shot to death with arrows.¹ News of the affair was sent to the Pādshāh.²

As after being in Sihrind, Bābur is said to have spent two months hunting near Dihlī, it may be that he followed up the punitive expedition sent into the Kaithal *pargana* of the Karnāl District, by hunting in Nardak, a favourite ground of the Tīmūrīds, which lies in that district.

Thus the gap of 936 AH. with also perhaps a month of 937 AH. is filled by the "year's" travel west of Dihlī. The record is a mere outline and in it are periods of months without mention of where Bābur was or what affairs of government were brought before him. At some time, on his return journey presumably, he will have despatched to Kashmīr the expedition referred to in the opening section of this appendix. Something further may yet be gleaned from local chronicles, from unwritten tradition, or from the witness of place-names commemorating his visit.

e. Bābur's self-surrender to save Humāyūn.

The few months, perhaps 4 to 5, between Bābur's return to Āgra from his expedition towards the North-west, and the time of his death are filled by Gul-badan and Abū'l-faẓl with matters concerning family interests only.

The first such matter these authors mention is an illness of Humāyūn during which Bābur devoted his own life to save his son's.³ Of this the particulars are, briefly :—That Humāyūn, while still in Saṃbhal, had had a violent attack of fever; that he was brought by water to Āgra, his mother meeting him in

¹ At this point the A.S.B. copy (No. 137) of the *Tārīkh-i-salāṭīn-i-afāghana* has a remark which may have been a marginal note originally, and which cannot be supposed made by Aḥmad-i-yādgār himself because this would allot him too long a spell of life. It may show however that the interpolations about the two Tīmūrīds were not inserted in his book by him. Its purport is that the Mundāhīr village destroyed by Bābur's troops in 936 AH.—1530 AD. was still in ruins at the time it was written 160 (lunar) years later (*i.e.* in 1096 AH.—1684–85 AD.). The better Codex (No. 3887) of the Imperial Library of Calcutta has the same passage.—Both that remark and its context show acquaintance with Samāna and Kaithal.—The writings now grouped under the title *Tārīkh-i-salāṭīn-i-afāghana* present difficulties both as to date and contents (cf. Rieu's *Persian Catalogue s.n.*).

² Presumably in Tihirind.

³ Cf. G. B.'s H. N. trs. and the *Akbar-nāma* Bib. Ind. ed. and trs., Index *s.nn.*; Hughes' *Dictionary of Islām s.n.* Intercession.

Muttra ; and that when the disease baffled medical skill, Bābur resolved to practise the rite believed then and now in the East to be valid, of intercession and devotion of a suppliant's most valued possession in exchange for a sick man's life. Rejecting counsel to offer the Koh-i-nūr for pious uses, he resolved to supplicate for the acceptance of his life. He made intercession through a saint his daughter names, and moved thrice round Humāyūn's bed, praying, in effect, "O God! if a life may be exchanged for a life, I, who am Bābur, give my life and my being for Humāyūn." During the rite fever surged over him, and, convinced that his prayer and offering had prevailed, he cried out, "I have borne it away! I have borne it away!"¹ Gul-badan says that he himself fell ill on that very day, while Humāyūn poured water on his head, came out and gave audience; and that they carried her Father within on account of his illness, where he kept his bed for 2 or 3 months.

There can be no doubt as to Bābur's faith in the rite he had practised, or as to his belief that his offering of life was accepted; moreover actual facts would sustain his faith and belief. On-lookers also must have believed his prayer and offering to have prevailed, since Humāyūn went back to Saṃbhal,² while Bābur fell ill at once and died in a few weeks.³

f. A plan to set Bābur's sons aside from the succession.

Reading the *Akbar-nāma* alone, there would seem to be no question about whether Bābur ever intended to give Hindūstān, at any rate, to Humāyūn, but, by piecing together various contributory matters, an opposite opinion is reached, *viz.* that not Khalifa only whom Abū'l-faḡl names perhaps on Nizāmu'd-dīn Aḥmad's warrant, but Bābur also, with some considerable number of chiefs, wished another ruler for Hindūstān. The starting-point of this opinion is a story in the *Ṭabaqāt-i-akbarī* and,

¹ A closer translation would be, "I have taken up the burden." The verb is *bardāsh-tan* (cf. f. 349, p. 626 n. 1).

² See Erskine's *History of India* ii, 9.

³ At this point attention is asked to the value of the Aḥmad-i-yādgār interpolation which allows Bābur a year of active life before Humāyūn's illness and his own which followed. With no chronicle known of 936 AH. Bābur had been supposed ill all through the year, a supposition which destroys the worth of his self-sacrifice. Moreover several inferences have been drawn from the supposed year of illness which are disproved by the activities recorded in that interpolation.



BĀBUR IN PRAYER, DEVOTING HIMSELF FOR HIS SON.

with less detail, in the *Akbar-nāma*, of which the gist is that Khalifa planned to supersede Humāyūn and his three brothers in their Father's succession.¹

The story, in brief, is as follows :—At the time of Bābur's death Nizāmu'd-dīn Aḥmad's father Khwāja Muḥammad Muqīm *Harāwī* was in the service of the Office of Works.² Amīr Nizāmu'd-dīn 'Alī Khalifa, the Chief of the Administration, had dread and suspicion about Humāyūn and did not favour his succession as Pādshāh. Nor did he favour that of Bābur's other sons. He promised "Bābur Pādshāh's son-in-law (*dāmād*)" Mahdī Khwāja who was a generous young man, very friendly to himself, that he would make him Pādshāh. This promise becoming known, others made their *salām* to the Khwāja who put on airs and accepted the position. One day when Khalifa, accompanied by Muqīm, went to see Mahdī Khwāja in his tent, no-one else being present, Bābur, in the pangs of his disease, sent for him³ when he had been seated a few minutes only. When Khalifa had gone out, Mahdī Khwāja remained standing in such a way that Muqīm could not follow but, the Khwāja unaware, waited respectfully behind him. The Khwāja, who was noted for the wildness of youth, said, stroking his beard, "Please God ! first, I will flay thee !" turned round and saw Muqīm, took him by the ear, repeated a proverb of menace, "The red tongue gives the green head to the wind," and let him go. Muqīm hurried to Khalifa, repeated the Khwāja's threat against him, and remonstrated about the plan to set all Bābur's sons aside in favour of a stranger-house.⁴ Here-upon Khalifa sent for Humāyūn,⁵ and despatched an officer with orders to the Khwāja to retire to his house, who found him about to dine and hurried him off without ceremony. Khalifa also issued a proclamation forbidding intercourse with him, excluded him from Court, and when Bābur died, supported Humāyūn.

¹ E. and D.'s *History of India* v, 187 ; G. B.'s *Humāyūn-nāma* trs. p. 28.

² *dar khidmat-i-dīwān-i-buyūtāt* ; perhaps he was a Barrack-officer. His appointment explains his attendance on Khalifa.

³ Khalifa prescribed for the sick Bābur.

⁴ *khānwāda-i-bīgānah*, perhaps, foreign dynasty.

⁵ From Sambhal ; Gul-badan, by an anachronism made some 60 years later, writes Kālanjar, to which place Humāyūn moved 5 months after his accession.

As Nizāmu'd-dīn Aḥmad was not born till 20 years after Bābur died, the story will have been old before he could appreciate it, and it was some 60 years old when it found way into the *Ṭabaqāt-i-akbarī* and, with less detail, into the *Akbar-nāma*.

Taken as it stands, it is incredible, because it represents Khalifa, and him alone, planning to subject the four sons of Bābur to the suzerainty of Maḥdī Khwāja who was not a Tīmūrid, who, so far as well-known sources show, was not of a ruling dynasty or personally illustrious,¹ and who had been associated, so lately as the autumn of 1529 AD., with his nephew Raḥīm-dād in seditious action which had so angered Bābur that, whatever the punishment actually ordered, rumour had it both men were to die.² In two particulars the only Maḥdī Khwāja then of Bābur's following, does not suit the story; he was not a young man in 1530 AD.,³ and was not a *dāmād* of Bābur, if that word be taken in its usual sense of son-in-law, but he was a *yazna*, husband of a Pādshāh's sister, in his case, of Khān-zāda Begīm.⁴ Some writers style him Sayyid Maḥdī Khwāja, a double title which may indicate descent on both sides from religious houses; one is suggested to be that of Tirmīz by the circumstance that in his and Khān-zāda Begīm's mausoleum was buried a Tirmīz sayyid

¹ I am indebted to my husband's perusal of Sayyid Aḥmad Khān's *Aṣṣār-i-ṣanādīd* (Dihli ed. 1854 p. 37, and Lakhnau ed. 1895 pp. 40, 41) for information that, perhaps in 935 AH., Maḥdī Khwāja set up a tall slab of white marble near Amīr Khusrāu's tomb in Dihli, which bears an inscription in praise of the poet, composed by that Shihābu'd-dīn the Enigmatist who reached Āgra with Khwānd-amīr in Muḥarram 935 AH. (f. 339b). The inscription gives two chronograms of Khusrāu's death (725 AH.), mentions that Maḥdī Khwāja was the creator of the memorial, and gives its date in the words, "The beautiful effort of Maḥdī Khwāja."—The Dihli ed. of the *Aṣṣār-i-ṣanādīd* depicts the slab with its inscription; the Lakhnau ed. depicts the tomb, may show the slab *in situ*, and contains interesting matter by Sayyid Aḥmad Khān. The slab is mentioned without particulars in Murray's *Hand-book to Bengal*, p. 329.

² Lee's *Ibn Batuta* p. 133 and Hirāman's *Tārīkh-i-gūālīārī*. Cf. G. B.'s *Humāyūn-nāma* trs. (1902 AD.), Appendix B.—*Maḥdī Khwāja*.

³ In an anonymous *Life of Shāh Ismā'il Ṣafawī*, Maḥdī Khwāja [who may be a son of the Mūsa Khwāja mentioned by Bābur on f. 216] is described as being, in what will be 916–7 AH., Bābur's *Dīwān-begī* and as sent towards Bukhārā with 10,000 men. This was 29 years before the story calls him a young man. Even if the word *jawān* (young man) be read, as T. *yīgīt* is frequently to be read, in the sense of "efficient fighting man", Maḥdī was over-age. Other details of the story, besides the word *jawān*, bespeak a younger man.

⁴ G. B.'s H. N. trs. p. 126; *Ḥabībū's-siyar*, B. M. Add. 16,679 f. 370, l. 16, lith. ed. Sec. III. iii, 372 (where a clerical error makes Bābur give Maḥdī *two* of his full-sisters in marriage).—Another *yazna* of Bābur was Khalifā's brother Junaid *Barlās*, the husband of Shahr-bānū, a half-sister of Bābur.

of later date, Shāh Abū'l-ma'ālī. But though he were of Tirmiz, it is doubtful if that religious house would be described by the word *khānwāda* which so frequently denotes a ruling dynasty.

His name may have found its way into Nizāmu'd-dīn Aḥmad's story as a gloss mistakenly amplifying the word *dāmād*, taken in its less usual sense of brother-in-law. To Bābur's contemporaries the expression "Bābur Pādshāh's *dāmād*" (son-in-law) would be explicit, because for some 11 years before he lay on his death-bed, he had one son-in-law only, *viz.* Muḥammad-i-zamān Mīrzā Bāi-qarā,¹ the husband of Ma'ṣūma Sulṭān Begīm. If that Mīrzā's name were where Mahdī Khwāja's is entered, the story of an exclusion of Bābur's sons from rule might have a core of truth.

It is incredible however that Khālifa, with or without Bābur's concurrence, made the plan attributed to him of placing any man not a Tīmūrid in the position of Pādshāh over all Bābur's territory. I suggest that the plan concerned Hindūstān only and was one considered in connection with Bābur's intended return to Kābul, when he must have left that difficult country, hardly yet a possession, in charge of some man giving promise of power to hold it. Such a man Humāyūn was not. My suggestion rests on the following considerations :—

(1) Bābur's outlook was not that of those in Āgra in 1587 AD. who gave Abū'l-faẓl his Bāburiana material, because at that date Dihlī had become the pivot of Tīmūrid power, so that not to hold Hindūstān would imply not to be Pādshāh. Bābur's outlook on his smaller Hindūstān was different ; his position in it was precarious, Kābul, not Dihlī, was his chosen centre, and from Kābul his eyes looked northwards as well as to the East. If he had lost the Hindūstān which was approximately the modern United Provinces, he might still have held what lay west of it to the Indus, as well as Qandahār.

(2) For several years before his death he had wished to return to Kābul. Ample evidence of this wish is given by his diary, his letters, and some poems in his second *Dīwān* (that found in the Rāmpūr MS.). As he told his sons more than once, he kept Kābul

¹ Bābur, shortly before his death, married Gul-rang to Aīsān-tīmūr and Gul-chihra to Tūkhta-būghā Chaghatāi. Cf. *post*, Section *h*, *Bābur's wives and children* ; and G. B.'s H. N. trs. Biographical Appendix s. *nn.* Dil-dār Begīm and Salima Sulṭān Begīm *Mīrān-shāhi*.

for himself.¹ If, instead of dying in Āgra, he had returned to Kābul, had pushed his way on from Badakhshān, whether as far as Samarkand or less, had given Humāyūn a seat in those parts, —action foreshadowed by the records—a reasonable interpretation of the story that Humāyūn and his brothers were not to govern Hindūstān, is that he had considered with Khalīfa the apportionment of his territories according to the example of his ancestors Chīngīz Khān, Tīmūr and Abū-sa'īd; that by his plan of apportionment Humāyūn was not to have Hindūstān but something Tramontane; Kāmrān had already Qandahār; Sulaimān, if Humāyūn had moved beyond the out-post of Badakhshān, would have replaced him there; and Hindūstān would have gone to "Bābur Pādshāh's *dāmād*".

(3) Muḥammad-i-zamān had much to recommend him for Hindūstān:—Tīmūrid-born, grandson and heir of Sl. Ḥusain Mīrzā, husband of Ma'ṣūma who was a Tīmūrid by double descent,² protected by Bābur after the Bāi-qarā *débaclé* in Herāt, a landless man leading such other exiles as Muḥammad Sulṭān Mīrzā,³ Ādil Sulṭān, and Qāsim-i-ḥusain Sulṭān, half-Tīmūrīds all, who with their Khurāsānī following, had been Bābur's guests in Kābul, had pressed on its poor resources, and thus had helped in 932 AH. (1525 AD.) to drive him across the Indus. This Bāi-qarā group needed a location; Muḥammad-i-zamān's future had to be cared for and with his, Ma'ṣūma's.

(4) It is significant of intention to give Muḥammad-i-zamān ruling status that in April 1529 AD. (Sha'bān 935 AH.) Bābur bestowed on him royal insignia, including the umbrella-symbol of sovereignty.⁴ This was done after the Mīrzā had raised

¹ Cf. G. B.'s H. N. trs. p. 147.

² She is the only adult daughter of a Tīmūrid mother named as being such by Bābur or Gul-badan, but various considerations incline to the opinion that Dil-dār Begīm also was a Tīmūrid, hence her three daughters, all named from the Rose, were so too. Cf. references of penultimate note.

³ It attaches interest to the Mīrzā that he can be taken reasonably as once the owner of the Elphinstone Codex (cf. JRAS. 1907, pp. 136 and 137).

⁴ Death did not threaten when this gift was made; life in Kābul was planned for.—Here attention is asked again to the value of Aḥmad-i-yādgār's Bāburiana for removing the impression set on many writers by the blank year 936 AH. that it was one of illness, instead of being one of travel, hunting and sight-seeing. The details of the activities of that year have the further value that they enhance the worth of Bābur's sacrifice of life.—Ḥaidar Mīrzā also fixes the date of the beginning of illness as 937 AH.

objections, unspecified now in the *Bābur-nāma* against Bihār ; they were overcome, the insignia were given and, though for military reasons he was withheld from taking up that appointment, the recognition of his royal rank had been made. His next appointment was to Jūnpūr, the capital of the fallen Sharqī dynasty. No other chief is mentioned by Bābur as receiving the insignia of royalty.

(4) It appears to have been within a Pādshāh's competence to select his successor ; and it may be inferred that choice was made between Humāyūn and another from the wording of more than one writer that Khalifa "supported" Humāyūn, and from the word "selected" used in Aḥmad-i-yādgar's anecdote.¹ Much more would there be freedom of choice in a division of territory such as there is a good deal to suggest was the basis of Nizāmu'd-dīn Aḥmad's story. Whatever the extent of power proposed for the *dāmād*, whether, as it is difficult to believe, the Pādshāh's whole supremacy, or whether the limited sovereignty of Hindūstān, it must have been known to Bābur as well as to Khalifa. Whatever their earlier plan however, it was changed by the sequel of Humāyūn's illness which led to his becoming Pādshāh. The *dāmād* was dropped, on grounds it is safe to believe more impressive than his threat to flay Khalifa or than the remonstrance of that high official's subordinate Muqīm of Herāt.

Humāyūn's arrival and continued stay in Hindūstān modified earlier dispositions which included his remaining in Badakhshān. His actions may explain why Bābur, when in 936 AH. he went as far as Lāhor, did not go on to Kābul. Nothing in the sources excludes the surmise that Māhīm knew of the bestowal of royal insignia on the Bāi-qarā Mīrzā, that she summoned her son to Āgra and there kept him, that she would do this the more resolutely if the *dāmād* of the plan she must have heard of, were that Bāi-qarā, and that but for Humāyūn's presence in Āgra and its attendant difficulties, Bābur would have gone to Kābul, leaving his *dāmād* in charge of Hindūstān.

Bābur, however, turned back from Lāhor for Āgra, and there

¹ The author, or embroiderer, of that anonymous story did not know the *Bābur-nāma* well, or he would not have described Bābur as a wine-drinker after 933 AH. The anecdote is parallel with Nizāmu'd-dīn Aḥmad's, the one explaining why the Mīrzā was selected, the other why the *dāmād* was dropped.

he made the self-surrender which, resulting in Humāyūn's "selection" as Pādshāh, became a turning point in history.

Humāyūn's recovery and Bābur's immediate illness will have made the son's life seem Divinely preserved, the father's as a debt to be paid. Bābur's impressive personal experience will have dignified Humāyūn as one whom God willed should live. Such distinction would dictate the bestowal on him of all that fatherly generosity had yet to give. The imminence of death defeating all plans made for life, Humāyūn was nominated to supreme power as Pādshāh.

g. Bābur's death.

Amongst other family matters mentioned by Gul-badan as occurring shortly before her Father's death, was his arrangement of marriages for Gul-rang with Aīsān-tīmūr and for Gul-chihra with Tūkhta-būghā *Chaghatāi*. She also writes of his anxiety to see Hind-āl who had been sent for from Kābul but did not arrive till the day after the death.

When no remedies availed, Humāyūn was summoned from Saṃbhal. He reached Āgra four days before the death; on the morrow Bābur gathered his chiefs together for the last of many times, addressed them, nominated Humāyūn his successor and bespoke their allegiance for him. Abū'l-faẓl thus summarizes his words, "Lofty counsels and weighty mandates were imparted. Advice was given (to Humāyūn) to be munificent and just, to acquire God's favour, to cherish and protect subjects, to accept apologies from such as had failed in duty, and to pardon transgressors. And, he (Bābur) exclaimed, the cream of my testamentary dispositions is this, 'Do naught against your brothers, even though they may deserve it.' In truth," continues the historian, "it was through obedience to this mandate that his Majesty Jannat-ashiyānī suffered so many injuries from his brothers without avenging himself." Gul-badan's account of her Father's last address is simple:—"He spoke in this wise, 'For years it has been in my heart to make over the throne to Humāyūn and to retire to the Gold-scattering Garden. By the Divine grace I have obtained in health of body everything but the fulfilment of this wish. Now that illness has laid me low,

I charge you all to acknowledge Humāyūn in my stead. Fail not in loyalty towards him. Be of one heart and mind towards him. I hope to God that he, for his part, will bear himself well towards men. Moreover, Humāyūn, I commit you and your brothers and all my kinsfolk and your people and my people to God's keeping, and entrust them all to you.' ”

It was on Monday Jumāda I. 5th 937 AH. (Dec. 26th 1530AD.) that Bābur made answer to his summons with the *Adsum* of the Musalmān, “ Lord ! I am here for Thee.”

“ Black fell the day for children and kinsfolk and all,” writes his daughter ;

“ Alas ! that time and the changeful heaven should exist without thee ;
Alas ! and Alas ! that time should remain and thou shouldst be gone ; ”

mourns Khwāja Kalān in the funeral ode from which Badāyūnī quoted these lines.¹

The body was laid in the Garden-of-rest (*Ārām-bāgh*) which is opposite to where the Tāj-i-maḥāll now stands. Khwāja Muḥammad ‘Alī ‘*asas*’² was made the guardian of the tomb, and many well-voiced readers and reciters were appointed to conduct the five daily Prayers and to offer supplication for the soul of the dead. The revenues of Sīkrī and 5 *laks* from Bīāna were set aside for the endowment of the tomb, and Māhīm Begīm, during the two and a half years of her remaining life, sent twice daily from her own estate, an allowance of food towards the support of its attendants.

In accordance with the directions of his will, Bābur's body was to be conveyed to Kābul and there to be laid in the garden of his choice, in a grave open to the sky, with no building over it, no need of a door-keeper.

Precisely when it was removed from Āgra we have not found stated. It is known from Gul-badan that Kāmṛān visited his Father's tomb in Āgra in 1539AD. (946AH.) after the battle of Chausa ; and it is known from Jauhar that the body had been brought to Kābul before 1544AD. (952AH.), at which date Humāyūn, in Kābul, spoke with displeasure of Kāmṛān's incivility to “ Bega Begīm ”, the “ Bībī ” who had conveyed their

¹ *Bib. Ind.* i, 341 ; Ranking's trs. p. 448.

² The night-guard ; perhaps Māhīm Begīm's brother (G. B.'s H. N. trs. pp. 27-8).

Father's body to that place.¹ That the widow who performed this duty was the Afghān Lady, Bibī Mubārīka² is made probable by Gul-badan's details of the movements of the royal ladies. Bābur's family left Āgra under Hind-āl's escort, after the defeat at Chausa (June 7th, 1539 AD.); whoever took charge of the body on its journey to Kābul must have returned at some later date to fetch it. It would be in harmony with Sher Shāh's generous character if he safe-guarded her in her task.

The terraced garden Bābur chose for his burial-place lies on the slope of the hill Shāh-i-Kābul, the Sher-darwāza of European writers.³ It has been described as perhaps the most beautiful of the Kābul gardens, and as looking towards an unsurpassable view over the Chār-dih plain towards the snows of Paghmān and the barren, rocky hills which have been the hunting-grounds of rulers in Kābul. Several of Bābur's descendants coming to Kābul from Āgra have visited and embellished his burial-garden. Shāh-i-jahān built the beautiful mosque which stands near the grave; Jahāngīr seems to have been, if not the author, at least the prompter of the well-cut inscription adorning the upright slab of white marble of Māidān, which now stands at the grave-head. The tomb-stone itself is a low grave-covering, not less simple than those of relations and kin whose remains have been placed near Bābur's. In the thirties of the last century [the later Sir] Alexander Burnes visited and admirably described the garden and the tomb. With him was Munshī Mohan Lāl who added to his own account of the beauties of the spot, copies of the inscriptions on the monumental slab and on the portal of the Mosque.⁴ As is shown by the descriptions these two visitors give, and by Daniel's drawings of the garden and the tomb, there were in their time two upright slabs, one behind the other, near the head of the grave. Mr. H. H. Hayden who visited the garden in the first decade of the present century, shows in his photograph of the grave, one upright stone only, the place of

¹ G. B.'s H. N. trs. f. 34b, p. 138; Jauhar's *Memoirs of Humāyūn*, Stewart's trs. p. 82.

² Cf. G. B.'s H. N. trs. p. 216, Bio. App. s.n. Bega Begam.

³ f. 128, p. 200 n. 3. Cf. Appendix U.—*Bābur's Gardens in and near Kābul*.

⁴ Cf. H. H. Hayden's *Notes on some monuments in Afghānistān*, [*Memoirs of the Asiatic Society of Bengal* ii, 344]; and *Journal asiatique* 1888, M. J. Darmesteter's art. *Inscriptions de Caboul*.

one of the former two having been taken by a white-washed lamp holder (*chirāghdān*).

The purport of the verses inscribed on the standing-slab is as follows :—

A ruler from whose brow shone the Light of God was that ¹ Back-bone of the Faith (*ṣahīru'd-dīn*) Muḥammad Bābur Pādshāh. Together with majesty, dominion, fortune, rectitude, the open-hand and the firm Faith, he had share in prosperity, abundance and the triumph of victorious arms. He won the material world and became a moving light ; for his every conquest he looked, as for Light, towards the world of souls. When Paradise became his dwelling and Ruḏwān ² asked me the date, I gave him for answer, " Paradise is forever Bābur Pādshāh's abode."

*h. Bābur's wives and children.*³

Bābur himself mentions several of his wives by name, but Gul-badan is the authority for complete lists of them and their children.

1. 'Āyisha Sulṭān Begīm, daughter of Sl. Aḥmad Mirzā *Mīrān-shāhī* was betrothed, when Bābur was *cir.* 5 years old, in 894AH. (1488–89AD.), bore Fakhru'n-nisa' in 906AH. [who died in about one month], left Bābur before 909AH. (1503AD.).

2. Zainab Sl. Begīm, daughter of Sl. Maḥmūd Mirzā *Mīrān-shāhī*, was married in 910AH. (1504–5AD.), died childless two or three years later.

3. Māhīm Begīm, whose parentage is not found stated, was married in 912AH. (1506AD.), bore Bār-būd, Mihr-jān, Āīsān-daulat, Farūq [who all died in infancy], and Humāyūn.

4. Ma'sūma Sl. Begīm, daughter of Sl. Aḥmad Mirzā *Mīrān-shāhī*, was married in 913AH. (1507AD.), bore Ma'sūma and died at her birth, presumably early in the *lacuna* of 914–925AH. (1508–19AD.).

¹ *ān*, a demonstrative suggesting that it refers to an original inscription on the second, but now absent, upright slab, which presumably would bear Bābur's name.

² Ruḏwān is the door-keeper of Paradise.

³ Particulars of the women mentioned by Bābur, Ḥaidar, Gul-badan and other writers of their time, can be seen in my Biographical Appendix to the Begīm's *Humāyūn-nāma*. As the Appendix was published in 1902, variants from it occurring in this work are corrections superseding earlier and less-informed statements.

5. Gul-rukh Begīm, whose parentage is not found stated, was perhaps a Begchik Mughūl, was married between 914AH. and 925AH. (1508-19AD.), probably early in the period, bore Shāh-rukh, Aḥmad [who both died young], Gul'izār [who also may have died young], Kamrān and 'Askarī.

6. Dil-dār Begīm, whose parentage is not found stated, was married in the same period as Gul-rukh, bore Gul-rang, Gul-chihra, Hind-āl, Gul-badan and Alwar, [who died in childhood].

7. The Afghān Lady (Afghānī Āghācha), Bibī Mubārika Yūsuf-sāzī, was married in 925AH. (1519AD.), and died childless.

The two Circassian slaves Gul-nār Āghācha and Nār-gul Āghācha of whom Ṭahmāsp made gift to Bābur in 933AH. (f.305), became recognized ladies of the royal household. They are mentioned several times by Gul-badan as taking part in festivities and in family conferences under Humāyūn. Gul-nār is said by Abū'l-faẓl to have been one of Gul-badan's pilgrim band in 983AH. (1575AD.).

The above list contains the names of three wives whose parentage is not given or is vaguely given by the well-known sources,—namely, Māhīm, Gul-rukh and Dil-dār. What would sufficiently explain the absence of mention by Bābur of the parentage of Gul-rukh and Dil-dār is that his record of the years within which the two Begīms were married is not now with the *Bābur-nāma*. Presumably it has been lost, whether in diary or narrative form, in the *lacuna* of 914-25 AH. (1508-19 AD.). Gul-rukh appears to have belonged to the family of Begchik Mughūls described by Ḥaidar Mīrzā¹; her brothers are styled Mīrzā; she was of good but not royal birth. Dil-dār's case is less simple. Nothing in her daughter Gul-badan's book suggests that she and her children were other than of the highest rank; numerous details and shades of expression show their ease of equality with royal personages. It is consistent with Gul-badan's method of enumerating her father's wives that she should not state her own mother's descent; she states it of none of her "mothers". There is this interest in trying to trace Dil-dār's parentage, that she may have been the third daughter of Sl. Maḥmūd Mīrzā and Pasha Begīm, and a daughter of hers may have been the mother of

¹ *Tārīkh-i-rashīdī* trs. Ney Elias and Ross p. 308.

Salīma Sultān Begīm who was given in marriage by Humāyūn to Bairām Khān, later was married by Akbar, and was a woman of charm and literary accomplishments. Later historians, Abū'l-faḍl amongst their number, say that Salīma's mother was a daughter of Bābur's wife Sālḥa Sultān Begīm, and vary that daughter's name as Gul-rang-rukh-barg or -'izār (the last form being an equivalent of *chihra*, face). As there cannot have been a wife with her daughter growing up in Bābur's household, who does not appear in some way in Gul-badan's chronicle, and as Salīma's descent from Bābur need not be questioned, the knot is most readily loosened by surmising that "Sālḥa" is the real name of Gul-badan's "Dildār". Instances of double names are frequent, e.g. Māhīm, Māh-chīchām, Qarā-gūz, Āq, (My Moon, My Moon sister, Black-eyed, Fair). "Heart-holding" (Dil-dār) sounds like a home-name of affection. It is the *Ma'āsir-i-rahīmī* which gives Sālḥa as the name of Bābur's wife, Pasha's third daughter. Its author may be wrong, writing so late as he did (1025 AH.—1616 AD.), or may have been unaware that Sālḥa was (if she were) known as Dil-dār. It would not war against seeming facts to take Pasha's third daughter to be Bābur's wife Dil-dār, and Dil-dār's daughter Gul-chihra to be Salīma's mother. Gul-chihra was born in about 1516 AD., married to Tūkhta-būghā in 1530 AD., widowed in *cir.* 1533 AD., might have remarried with Nūru'd-dīn *Chaqānīānī* (Sayyid Amīr), and in 945 AH. might have borne him Salīma; she was married in 1547 AD. (954 AH.) to 'Abbās Sultān *Aūzbeḡ*.¹ Two matters, neither having much weight, make against taking Dil-dār to be a *Mīrān-shāhī*; the first being that the anonymous annotator who added to the archetype of Kehr's Codex what is entered in Appendix L.—*On Māhīm's adoption of Hind-āl*, styles her Dil-dār *Āghācha*; he, however, may have known no more than others knew of her descent; the second, that Māhīm forcibly took Dil-dār's child Hind-āl to rear; she was the older wife and the mother of the heir, but could she have taken the upper hand over a *Mīrān-shāhī*? A circumstance complicating the question of Salīma's maternal descent is, that historians searching the *Bābur-nāma* or its Persian translation the *Wāqi'āt-i-bāburī* for information about the three daughters of Maḥmūd *Mīrān-shāhī*

¹ Bio. App. s.n. Gul-chihra.

and Pasha *Bahārlū Turkmān*, would find an incomplete record, one in which the husbands of the first and second daughters are mentioned and nothing is said about the third who was Bābur's wife and the grandmother of Salīma. Bābur himself appears to have left the record as it is, meaning to fill it in later; presumably he waited for the names of the elder two sisters to complete his details of the three. In the Ḥaidarabad Codex, which there is good ground for supposing a copy of his original manuscript, about three lines are left blank (f. 27) as if awaiting information; in most manuscripts, however, this indication of intention is destroyed by running the defective passage on to join the next sentence. Some chance remark of a less well-known writer, may clear up the obscurity and show that Sālḥa was Dil-dār.

Māhīm's case seems one having a different cause for silence about her parentage. When she was married in Herāt, shortly after the death of Sl. Ḥusain Mīrzā, Bābur had neither wife nor child. What Abū'l-faḥl tells about her is vague; her father's name is not told; she is said to have belonged to a noble Khurāsān family, to have been related (*nisbat-i-khwesh*) to Sl. Ḥusain Mīrzā and to have traced her descent to Shaikh Aḥmad of Jām. If her birth had been high, even though not royal, it is strange that it is not stated by Bābur when he records the birth of her son Humāyūn, incidentally by Gul-badan, or more precisely by Abū'l-faḥl. Her brothers belonged to Khost, and to judge from a considerable number of small records, seem to have been quiet, unwarlike Khwājas. Her marriage took place in a year of which a full record survives; it is one in the composed narrative, not in the diary. In the following year, this also being one included in the composed narrative, Bābur writes of his meeting with Ma'sūma *Mīrān-shāhī* in Herāt, of their mutual attraction, and of their marriage. If the marriage with Humāyūn's mother had been an equal alliance, it would agree with Bābur's custom to mention its occurrence, and to give particulars about Māhīm's descent.¹

¹ The story of the later uprisings against Māhīm's son Humāyūn by his brothers, by Muhammad-i-zamān *Bāi-qarā* and others of the same royal blood, and this in spite of Humāyūn's being his father's nominated successor, stirs surmise as to whether the rebels were not tempted by more than his defects of character to disregard his claim to supremacy; perhaps pride of higher maternal descent, this particularly amongst the Bāi-qarā group, may have deepened a disregard created by antagonisms of temperament.

i. Mr. William Erskine's estimate of Bābur.

“Zahīru'd-dīn Muḥammad Bābur was undoubtedly one of the most illustrious men of his age, and one of the most eminent and accomplished princes that ever adorned an Asiatic throne. He is represented as having been above the middle size, of great vigour of body, fond of all field and warlike sports, an excellent swordsman, and a skilful archer. As a proof of his bodily strength, it is mentioned, that he used to leap from one pinnacle to another of the pinnacled ramparts used in the East, in his double-soled boots; and that he even frequently took a man under each arm and went leaping along the rampart from one of the pointed pinnacles to another. Having been early trained to the conduct of business, and tutored in the school of adversity, the powers of his mind received full development. He ascended the throne at the age of twelve, and before he had attained his twentieth year, had shared every variety of fortune; he had not only been the ruler of subject provinces but had been in thralldom to his own ambitious nobles, and obliged to conceal every sentiment of his heart; he had been alternately hailed and obeyed as a conqueror and deliverer by rich and extensive kingdoms, and forced to lurk in the deserts and mountains of Farghāna as a houseless wanderer. Down to the last dregs of life, we perceive in him strong feelings of affection for his early friends and early enjoyments. * * * He had been taught betimes, by the voice of events that cannot lie, that he was a man dependent on the kindness and fidelity of other men; and, in his dangers and escapes with his followers, had learned that he was only one of an association. * * * The native benevolence and gaiety of his disposition seems ever to overflow on all around him; * * * of his companions in arms he speaks with the frank gaiety of a soldier. * * * Ambitious he was and fond of conquest and glory in all its shapes; the enterprise in which he was for a season engaged, seems to have absorbed his whole soul, and all his faculties were exerted to bring it to a fortunate issue. His elastic mind was not broken by discomfiture, and few who have achieved such glorious conquests, have suffered more numerous or more decisive defeats. His personal courage was conspicuous during his whole life. Upon the whole, if we review with impartiality the history

of Asia, we find few princes entitled to rank higher than Bābur in genius and accomplishments. * * * In activity of mind, in the gay equanimity and unbroken spirit with which he bore the extremes of good and bad fortune, in the possession of the manly and social virtues, in his love of letters and his success in the cultivation of them, we shall probably find no other Asiatic prince who can justly be placed beside him."

THE END.

APPENDICES.

A.—THE SITE AND DISAPPEARANCE OF OLD AKHSI.

SOME modern writers, amongst whom are Dr. Schuyler, General Nalivkine and Mr. Pumpelly, have inferred from the Bābur-nāma account of Akhsī, (in its translations?) that the landslip through which Bābur's father died and the disappearance of old Akhsī were brought about by erosion. Seen by the light of modern information, this erosion theory does not seem to cover the whole ground and some other cause seems necessary in explanation of both events.

For convenience of reference, the Bābur-nāma passages required, are quoted here, with their translations.

Hai. MS. f. 4b. *Saiḥūn daryā-sī qūrghānī astīdīn āqār. Qūrghānī baland jar austīdā wāqī' būlūb tūr. Khandaqī-nīng aūrunigha 'umīq jārlār dūr. 'Umar Shaikh M. kīm mūnī pāy-takht qīldī, bīr īkī martaba tāshraq-dīn yana jarlār sālđī.*

Of this the translations are as follows :—

(a) Pers. trans. (I.O. 217, f. 3b) : *Daryā-i Saiḥūn az pāyhā qila'-i o mirezād u qila'-i o bar jar balandī wāqī' shuda ba jāy khandaq jarhā-i 'umīq uftāda. ' U. Sh. M. kah ānrā pāy-takht sākhta, yak du martaba az bīrūn ham bāz jarhā andākht.*

(b) Erskine (p. 5, translating from the Persian) : ' The river Saiḥūn flows under the walls of the castle. The castle is situated on a high precipice, and the steep ravines around serve instead of a moat. When U. Sh. M. made it his capital he, in one or two instances, scarpd the ravines outside the fort.'

(c) De Courteille (i, 8, translating from Ilminsky's imprint, p. 6) : ' Le Seihoun coule au pied de la forteresse qui se dresse sur le sommet d'un ravin, dont les profondeurs lui tiennent lieu d'un fossé. 'U. Sh. M. à l'époque où il en avait fait son capitale, avait augmenté à une ou deux reprises, les escarpements qui la ceignent naturellement.'

Concerning 'Umar Shaikh's death, the words needed are (f. 6b) ;—

Mazkūr būlūb aīdī kīm Akhsī qūrghānī buland jar austīdā wāqī' būlūb tūr. 'Imāratlār jar yāqāsīdā aīrdī. . . . Mirzā jardīn kabūtār u

kaḅūtar-khāna bila aūchūb shunqār būldī;—‘It has been mentioned that the walled-town of Akhsī is situated above ravine(s). The royal dwellings are along a ravine. The Mīrzā, having flown with his pigeons and their house from the ravine, became a falcon (*i.e.* died).’

A few particulars about Akhsī will shew that, in the translations just quoted, certain small changes of wording are dictated by what, amongst other writers, Kostenko and von Schwarz have written about the oases of Turkistān.

The name Akhsī, as used by Ibn Haukal, Yāqūt and Bābur, describes an oasis township, *i.e.* a walled-town with its adjacent cultivated lands. In Yāqūt’s time Akhsī had a second circumvallation, presumably less for defence than for the protection of crops against wild animals. The oasis was created by the Kāsān-water,¹ upon the riverain loess of the right and higher bank of the Saiḥūn (Sīr), on level ground west of the junction of the Nārīn and the Qarā-daryā, west too of spurs from the northern hills which now abut upon the river. Yāqūt locates it in the 12th century, at one *farsākh* (*circa* 4 m.) north of the river.² Depending as it did solely on the Kāsān-water, nothing dictated its location close to the Sīr, along which there is now, and there seems to have been in the 12th century, a strip of waste land. Bābur says of Akhsī what Kostenko says (i, 321) of modern Tāshkīnt, that it stood above ravines (*jarlār*). These were natural or artificial channels of the Kāsān-water.³

To turn now to the translations;—Mr. Erskine imaged Akhsī as a castle, high on a precipice in process of erosion by the Sīr. But Bābur’s word, *qūrghān* means the walled-town; his for a castle is *ark*, citadel; and his *jar*, a cleft, is not rendered by ‘precipice.’ Again;—it is no more necessary to understand that

¹ Until the Yāngī-āriq was taken off the Sīr, late in the last century, for Namangān, the oasis land of Farghāna was fertilized, not from the river but by its intercepted tributaries.

² Ujfalvy’s translation of Yāqūt (ii, 179) reads one *farsākh* from the mountains instead of ‘north of the river.’

³ Kostenko describes a division of Tāshkīnt, one in which is Ravine-lane (*jar-kucha*), as divided by a deep ravine; of another he says that it is cut by deep ravines (Bābur’s ‘*umīq jarlār*’).

the Sīr flowed close to the walls than it is to understand, when one says the Thames flows past below Richmond, that it washes the houses on the hill.

The key to the difficulties in the Turkī passage is provided by a special use of the word *jar* for not only natural ravines but artificial water-cuts for irrigation. This use of it makes clear that what 'Umar Shaikh did at Akhsī was not to make escarpments but to cut new water-channels. Presumably he joined those 'further out' on the deltaic fan, on the east and west of the town, so as to secure a continuous defensive cleft round the town¹ or it may be, in order to bring it more water.

Concerning the historic pigeon-house (f. 6b), it can be said safely that it did not fall into the Sīr; it fell from a *jar*, and in this part of its course, the river flows in a broad bed, with a low left bank. Moreover the Mīrzā's residence was in the walled-town (f. 110b) and there his son stayed 9 years after the accident. The slip did not affect the safety of the residence therefore; it may have been local to the birds' house. It will have been due to some ordinary circumstance since no cause for it is mentioned by Bābur, Ḥaidar or Abū'l-faẓl. If it had marked the crisis of the Sīr's approach, Akhsī could hardly have been described, 25 years later, as a strong fort.

Something is known of Akhsī, in the 10th, the 12th, the 15th and the 19th centuries, which testifies to sæcular decadence. Ibn Haukal and Yāqūt give the township an extent of 3 *farsākh* (12 miles), which may mean from one side to an opposite one. Yāqūt's description of it mentions four gates, each opening into well-watered lands extending a whole *farsākh*, in other words it had a ring of garden-suburb four miles wide.

Two meanings have been given to Bābur's words indicating the status of the oasis in the 15th century. They are,

¹ Bābur writes as though Akhsī had one Gate only (f. 112b). It is unlikely that the town had come down to having a single exit; the Gate by which he got out of Akhsī was the one of military importance because served by a draw-bridge, presumably over the ravine-moat, and perhaps not close to that bridge.

maḥallātī qūrghān-dīn bīr shar'ī yurāqrāq tūshūb tūr. They have been understood as saying that the suburbs were two miles from their *urbs*. This may be right but I hesitate to accept it without pointing out that the words may mean, 'Its suburbs extend two miles farther than the walled-town.' Whichever verbal reading is correct, reveals a decayed oasis.

In the 19th century, Nalivkine and Ujfalvy describe the place then bearing the name Akhsī, as a small village, a mere winter-station, at some distance from the river's bank, that bank then protected from denudation by a sand-bank.

Three distinctly-marked stages of decadence in the oasis township are thus indicated by Yāqūt, Bābur and the two modern travellers.

It is necessary to say something further about the position of the suburbs in the 15th century. Bābur quotes as especially suitable to Akhsī, the proverbial questions, 'Where is the village?'¹ (qy. Akhsī-kīnt.) 'Where are the trees?' and these might be asked by some-one in the suburbs unable to see Akhsī or *vice versā*. But granting that there were no suburbs within two miles of the town, why had the whole inner circle, two miles of Yāqūt's four, gone out of cultivation? Erosion would have affected only land between the river and the town.

Again;—if the Sīr only were working in the 15th century to destroy a town standing on the Kāsān-water, how is it that this stream does not yet reach the Sīr?

Various ingatherings of information create the impression that failure of Kāsān-water has been the dominant factor in the loss of the Akhsī township. Such failure might be due to the general desiccation of Central Asia and also to increase of cultivation in the Kāsān-valley itself. There may have been erosion, and social and military change may have had its part, but for the loss of the oasis lands and for, as a sequel, the decay of the town, desiccation seems a sufficient cause.

¹ For mention of upper villages see f. 110 and note 1.

The Kāsān-water still supports an oasis on its riverain slope, the large Aūzbek town of Tūpa-qūrghān (Town-of-the-hill), from the modern castle of which a superb view is had up the Kāsān-valley, now thickly studded with villages.¹

B.—THE BIRDS, QĪL QŪYIRŪGH AND BAGHRĪ QARĀ.

DESCRIBING a small bird (*qūsh-qīna*), abundant in the Qarshī district (f. 49b), Bābur names it the *qīl-qūyirūgh*, horse-tail, and says it resembles the *bāghrī qarā*.

Later on he writes (f. 280) that the *bāghrī qarā* of India is smaller and more slender than 'those' *i.e.* of Transoxiana (f. 49b, n. 1), the blackness of its breast less deep, and its cry less piercing.

We have had difficulty in identifying the birds but at length conclude that the *bāghrī qarā* of Transoxiana is *Pterocles arenarius*, Pallas's black-bellied sand-grouse and that the Indian one is a smaller sand-grouse, perhaps a *Syrrhaptēs*. As the *qīl qūyirūgh* resembles the other two, it may be a yet smaller *Syrrhaptēs*.

Muḥ. Šālīḥ, writing of sport Shaibāq Khān had in Qarshī (*Shaibānī-nāma*, Vambéry, p. 192) mentions the 'Little bird (*murghak*) of Qarshī,' as on all sides making lament. The Sang-lākh² gives its Persian name as *khar-pala*, ass-hair, says it

¹ Cf. f. 114 for distances which would be useful in locating Akhsī if Bābur's *yīghāch* were not variable; Ritter, vii, 3 and 733; Réclus, vi, index *s.n.* Farghāna; Ujfalvy ii, 168, his quotation from Yāqūt and his authorities; Nalivkine's *Histoire du Khanat de Kokand*, p. 14 and p. 53; Schuyler, i, 324; Kostenko, Tables of Contents for cognate general information and i, 320, for Tāshkint; von Schwarz, index under related names, and especially p. 345 and plates; Pumpelly, p. 18 and p. 115.

² This Turkī-Persian Dictionary was compiled by Mīrzā Mahdī Khān, Nādir Shāh's secretary and historian, whose life of his master Sir William Jones translated into French (Rieu's Turkī Cat. p. 264b).

flies in large flocks and resembles the *bāghrī qarā*. Of the latter he writes as abundant in the open country and as making noise (*bāghīr*).

The Sang-lākh (f. 119) gives the earliest and most informing account we have found of the *bāghrī qarā*. It says the bird is larger than a pigeon, marked with various colours, yellow especially, black-breasted and a dweller in the stony and waterless desert. These details are followed by a quotation from 'Alī-sher *Nawā'i*, in which he likens his own heart to that of the bird of the desert, presumably referring to the gloom of the bird's plumage. Three synonyms are then given; Ar. *qiṭā*, one due to its cry (Meninsky); Pers. *sang-shikan*, stone-eating, (Steingass, *sang-khwāra*, stone-eating); and Turkī *bāghīr-tīlāq* which refers, I think, to its cry.

Morier (Hājī Bābā) in his *Second journey through Persia* (Lond. 1818, p. 181), mentions that a bird he calls the black-breasted partridge, (i.e. *Francolinus vulgaris*) is known in Turkish as *bokara kara* and in Persian as *siyāh-sīna*, both names, (he says), meaning black-breast; that it has a horse-shoe of black feathers round the forepart of the trunk, more strongly marked in the female than in the male; that they fly in flocks of which he saw immense numbers near Tabriz (p. 283), have a soft note, inhabit the plains, and, once settled, do not run. Cock and hen alike have a small spur,—a characteristic, it may be said, identifying rather with *Francolinus vulgaris* than with *Pterocles arenarius*. Against this identification, however, is Mr. Blandford's statement that *siyāh-sīna* (Morier's *bokara kara*) is *Pterocles arenarius* (Report of the Persian Boundary Commission, ii, 271).

In Afghānistān and Bikanir, the sand-grouse is called *tūtūrak* and *boora kurra* (Jerdon, ii, 498). Scully explains *baghitāq* as *Pterocles arenarius*.

Perhaps I may mention something making me doubt whether it is correct to translate *baghrī qarā* by *black-liver* and *gorge-noir* or other names in which the same meaning is expressed. To translate thus, is to understand a Turkī noun and adjective in

Persian construction, and to make exception to the rule, amply exemplified in lists of birds, that Turkī names of birds are commonly in Turkī construction, e.g. *qarā bāsh* (black-head), *āq-bāsh* (white-head), *sārīgh-sūndūk* (yellow-headed wagtail). *Bāghir* may refer to the cry of the bird. We learn from Mr. Ogilvie Grant that the Mongol name for the sand-grouse *njūpterjūn*, is derived from its cry in flight, *truck, truck*, and its Arabic name *qiṭā* is said by Meninsky to be derived from its cry *kaetha, kaetha*. Though the dissimilarity of the two cries is against taking the *njūpterjūn* and the *qiṭā* to be of one class of sand-grouse, the significance of the derivation of the names remains, and shows that there are examples in support of thinking that when a sand-grouse is known as *bāghrī qarā*, it may be so known because of its cry (*bāghir*).

The word *qarā* finds suggestive interpretation in a B. N. phrase (f. 72b) *Tam̄bal-nīng qarā-sī*, Tam̄bal's blackness, i.e. the dark mass of his moving men, seen at a distance. It is used also for an indefinite number, e.g. 'family, servants, retainers, followers, *qarā*,' and I think it may imply a massed flock.

Bābur's words (f. 280) *bāghrī-nīng qarā-sī ham kam dūr*, [its belly (lit. liver) also is less black], do not necessarily contradict the view that the word *bāghrī* in the bird's name means crying. The root *bāgh* has many and pliable derivatives; I suspect both Bābur (here) and Muḥ. Ṣāliḥ (l. c.) of ringing changes on words.

We are indebted for kind reply to our questions to Mr. Douglas Carruthers, Mr. Ogilvie Grant and to our friend, Mr. R. S. Whiteway.

C.—ON THE *GOSHA-GĪR*.

I AM indebted to my husband's examination of two Persian MSS. on archery for an explanation of the word *gosha-gĭr*, in its technical sense in archery. The works consulted are the Cyclopædia of Archery (*Kulliyatu'r-rāmī* I. O. 2771) and the Archer's Guide (*Hidāyatu'r-rāmī* I. O. 2768).

It should be premised that in archery, the word *gosha* describes, in the arrow, the notch by which it grips and can be carried on the string, and, in the bow, both the tip (horn) and the notch near the tip in which the string catches. It is explained by Vullers as *cornu et crena arcūs cui immititur nervus*.

Two passages in the Cyclopædia of Archery (f. 9 and f. 36b) shew *gosha* as the bow-tip. One says that to bend the bow, two men must grasp the two *gosha*; the other reports a tradition that the Archangel Gabriel brought a bow having its two *gosha* (tips) made of ruby. The same book directs that the *gosha* be made of seasoned ivory, the Archer's Guide prescribing seasoned mulberry wood.

The C. of A. (f. 125b) says that a bowman should never be without two things, his arrows and his *gosha-gĭr*. The *gosha-gĭr* may be called an item of the repairing kit; it is an implement (f. 53) for making good a warped bow-tip and for holding the string into a displaced notch. It is known also as the *chaprās*, brooch or buckle, and the *kardāng*; and is said to bear these names because it fastens in the string. Its shape is that of the upper part of the Ar. letter *jīm*, two converging lines of which the lower curves slightly outward. It serves to make good a warped bow, without the use of fire and it should be kept upon the bow-tip till this has reverted to its original state. Until the warp has been straightened by the *gosha-gĭr*, the bow must be kept from the action of fire because it, (composite of sinew and glutinous substance,) is of the nature of wax.

The same implement can be used to straighten the middle of the bow, the *kamān khāna*. It is then called *kar-dāng*. It can

be used there on condition that there are not two *daur* (curves) in the bow. If there are two the bow cannot be repaired without fire. The *halāl daur* is said to be characteristic of the Turkish bow. There are three *daur*. I am indebted to Mr. Inigo Simon for the suggestions that *daur* in this connection means *warp* and that the three twists (*daur*) may be those of one horn (*gosha*), of the whole bow warped in one curve, and of the two horns warped in opposite directions.

Of repair to the *kamān-khāna* it is said further that if no *kar-dāng* be available, its work can be done by means of a stick and string, and if the damage be slight only, the bow and the string can be tightly tied together till the bow comes straight. 'And the cure is with God!'

Both manuscripts named contain much technical information. Some parts of this are included in my husband's article, *Oriental Crossbows* (A.Q.R. 1911, p. 1). Sir Ralph Payne-Gallwey's interesting book on the Cross-bow allows insight into the fine handicraft of Turkish bow-making.

D.—ON THE RESCUE PASSAGE.

I HAVE omitted from my translation an account of Bābur's rescue from expected death, although it is with the Haidarābād Codex, because closer acquaintance with its details has led both my husband and myself to judge it spurious. We had welcomed it because, being with the true Bābur-nāma text, it accredited the same account found in the Kehr-Ilminsky text, and also because, however inefficiently, it did something towards filling the gap found elsewhere within 908 AH.

It is in the Haidarābād MS. (f. 118b), in Kehr's MS. (p. 385), in Ilminsky's imprint (p. 144), in *Les Mémoires de Bābour* (i, 255) and with the St. P. University Codex, which is a copy of Kehr's.

On the other hand, it is not with the Elphinstone Codex (f. 89*b*); that it was not with the archetype of that codex the scribe's note shews (f. 90); it is with neither of the *Wāqī'āt-i-bāburī* (Pers. translations) nor with Leyden and Erskine's *Memoirs* (p. 122).¹

Before giving our grounds for rejecting what has been offered to fill the gap of 908 AH. a few words must be said about the lacuna itself. Nothing indicates that Bābur left it and, since both in the Elphinstone Codex and its archetype, the sentence preceding it lacks the terminal verb, it seems due merely to loss of pages. That the loss, if any, was of early date is clear,—the Elph. MS. itself being copied not later than 1567 AD. (J.RAS. 1907, p. 137).

Two known circumstances, both of earlier date than that of the Elphinstone Codex, might have led to the loss,—the first is the storm which in 935 AH. scattered Bābur's papers (f. 376*b*), the second, the vicissitudes to which Humāyūn's library was exposed in his exile.² Of the two the first seems the more probable cause.

The rupture of a story at a point so critical as that of Bābur's danger in Karnān would tempt to its completion; so too would wish to make good the composed part of the Bābur-nāma. Humāyūn annotated the archetype of the Elphinstone Codex a good deal but he cannot have written the Rescue passage if only because he was in a position to avoid some of its inaccuracies.

CONTEXT AND TRANSLATION OF THE RESCUE PASSAGE.

To facilitate reference, I quote the last words preceding the gap purported to be filled by the Rescue passage, from several texts;—

¹ The *Pādshāh-nāma* whose author, 'Abdu'l-ḥamīd, the biographer of Shāh-jahān, died in 1065 AH. (1655 AD.) mentions the existence of lacunæ in a copy of the Bābur-nāma, in the Imperial Library and allowed by his wording to be Bābur's autograph MS. (i, 42 and ii, 703).

² *Akbar-nāma*, Bib. Ind. ed. i, 305; H.B. i, 571.

(a) Elphinstone MS. f. 89b,—*Qūptūm. Bāgh gosha-sī-gha bārdīm. Aūzūm bīla andesha qīldīm. Dīdīm kīm kishī agar yūz u agar mīng yāshāsā, ākhīr hech . . .*

(b) The Hai. MS. (f. 118b) varies from the Elphinstone by omitting the word *hech* and adding *aūlmāk kīrāk*, he must die.

(c) Pāyanda-ḥasan's *Wāqī'āt-i-bāburī* (I. O. 215, f. 96b),—*Barkhwāstam u dar gosha-i-bāgh raftam. Ba khūd andesha kardā, guftam kah agar kase šad sāl yā hazār sāl 'umr dāshta bāshad, ākhīr hech ast.* (It will be seen that this text has the *hech* of the Elph. MS.)

(d) 'Abdu'r-raḥīm's *Wāqī'āt-i-bāburī* (I. O. 217, f. 79),—*Barkhwāstam u ba gosha-i-bāgh raftam. Ba khūd andeshīdam u guftam kah agar kase šad sāl u agar hazār sāl 'umr bayābad ākhīr . . .*

(e) Muḥ. *Shīrāzī's* lith. ed. (p. 75) finishes the sentence with *ākhīr khūd bāyad murd*, at last one must die,—varying as it frequently does, from both of the *Wāqī'āt*.

(f) Kehr's MS. (p. 383-454), Ilminsky, p. 144.—*Qūpūb bāgh-nīng bīr būrjī-ghā bārīb, khāṭīrīm-ghā kiltūrdīm kīm agar adam yūz yīl u agar mīng yīl tīrīk būsā, ākhīr aūlmāk dīn aūzkā chāra yūq tūr.* (I rose. Having gone to a tower of the garden, I brought it to my mind that if a person be alive 100 years or a thousand years, at last he has no help other than to die.)

The Rescue passage is introduced by a Persian couplet, identified by my husband as from Nizāmī's *Khusrau u Shirīn*, which is as follows;—

If you stay a hundred years, and if one year,
Forth you must go from this heart-delighting palace.

I steadied myself for death (*qarār bīrdīm*). In that garden a stream came flowing;¹ I made ablution; I recited the prayer of two inclinations (*va'kat*); having raised my head for silent prayer, I was making earnest petition when my eyes closed in sleep.² I am seeing³ that Khwāja Yaq'ūb, the son of

¹ Hai. MS. f. 118b; *aūshāl bāghdā sū āqīb kilā dūr aīdī. Bābur-nāma, sū āqīb*, water flowed and *aūshal* is rare, but in the R.P. occurs 7 times.

² *gūzūm āwīqī-ghā bārīb tūr.* B.N. f. 117b, *gūzūm āwīqū-ghā bārīdī.*

³ *kūrā dūr mīn*, B.N. f. 83, *tūsh kūrūm* and *tūsh kūrār mīn*.

Khwāja Yaḥyā and grandson of His Highness Khwāja ‘Ubaidu’l-lāh, came facing me, mounted on a piebald horse, with a large company of piebald horse-men (*sic*).¹ He said : ‘ Lay sorrow aside ! Khwāja Aḥyār (*i.e.* ‘Ubaidu’l-lāh) has sent me to you ; he said, “ We, having asked help for him (*i.e.* Bābur), will seat him on the royal throne ;² wherever difficulty befalls him, let him look towards us (lit. bring us to sight) and call us to mind ; there will we be present.” Now, in this hour, victory and success are on your side ; lift up your head ! awake !’

At that time I awoke happy, when Yūsuf and those with him³ were giving one another advice. ‘ We will make a pretext to deceive ; to seize and bind⁴ is necessary.’ Hearing these words, I said, ‘ Your words are of this sort, but I will see which of you will come to my presence to take me.’ I was saying this when outside the garden wall⁵ came the noise of approaching horsemen. Yūsuf *darogha* said, ‘ If we had taken you to Tam̄bal our affairs would have gone forward. Now he has sent again many persons to seize you.’ He was certain that this noise might be the footfall of the horses of those sent by Tam̄bal. On hearing those words anxiety grew upon me ; what to do I did not know. At this time those horsemen, not happening to find the garden gate, broke down the wall where it was old (and) came in. I saw (*kūrsām*, lit. might see) that Qutluq Muh. *Barlās* and Bābā-i *Parghārī*, my life-devoted servants, having arrived [with], it may be, ten, fifteen, twenty persons, were approaching. Having flung themselves from their horses,⁶ bent the knee from afar and showed respect, they fell at my feet. In that state (*ḥāl*) such ecstasy (*ḥāl*) came over me that you might say (*goyā*) God gave me life from a new source (*bāsh*). I said, ‘ Seize and bind that Yūsuf *darogha* and these here (*tūrghān*) hireling mannikins.’ These same mannikins had taken to flight. They (*i.e.* the rescuers), having taken them, one by one, here and there, brought them bound. I said, ‘ Where do you come from ? How did you get news ?’ Qutluq Muh. *Barlās* said : ‘ When, having fled from Akhsī, we were separated from you in the flight, we went to Andijān when the Khāns also came to Andijān. I saw a vision that Khwāja ‘Ubaidu’l-lāh said, “ Bābur *pādshāh* is in a village called Karnān ; go and bring him, since the royal seat (*masnad*) has become his possession (*ta’alūq*).” I having seen this vision and become happy, represented (the matter) to the Elder Khān (and) the Younger Khān. I said to the Khāns, “ I have five or six younger brothers (and) sons ; do you add a few soldiers. I will go through the Karnān side and bring news.” The Khāns said, “ It occurs to our minds also that (he) may have gone that same road (?)” They appointed ten persons ; they said, “ Having gone in that direction (*sārī*) and made very sure, bring news. Would to God you might get true news !” We were saying this when Bābā-i *Parghārī* said, “ I too will go and seek.” He also having agreed with two young men, (his) younger brothers, we rode out. It is three days

¹ *ablaq suwār bilān* ; P. *suwār* for T. *ātlīq* or *ātlīq kishī* ; *bilān* for B.N. *bila*, and an odd use of piebald (*ablaq*).

² *masnad*, B.N. *takht*, throne. *Masnad* betrays Hindūstān.

³ *Hamrā’ilārī* (*sic*) *bir bir gā* (*sic*) *maṣlaḥat qilā dūrlār*. *Maṣlaḥat* for B.N. *kīngāsh* or *kīngāish* ; *hamrāh*, companion, for *minīng bīla bār*, etc.

⁴ *bāghlāmāq* and f. 119b *bāghlāghānlār* ; B.N. *ālmāk* or *tūtāmāq* to seize or take prisoner.

⁵ *diwār* for *tām*.

⁶ f. 119, *āt-tīn aūzlār-nī tāshlāb* ; B.N. *tūshmāk*, dismount. *Tāshlāmāq* is not used in the sense of dismount by B.

⁷ *pādshāh* so used is an anachronism (f. 215) ; Bābur *Mirzā* would be correct.

to-day that we are on the road. Thank God ! we have found you.' They said (*dīdīlār*, for *dīb*). They spoke (*aiīlār*), 'Make a move ! Ride off ! Take these bound ones with you ! To stay here is not well ; Tāmbal has had news of your coming here ; go, in whatever way, and join yourself to the Khāns !' At that time we having ridden out, moved towards Andijān. It was two days that we had eaten no food ; the evening prayer had come when we found a sheep, went on, dismounted, killed, and roasted. Of that same roast we ate as much as a feast. After that we rode on, hurried forward, made a five days' journey in a day and two nights, came and entered Andijān. I saluted my uncle the Elder Khān (and) my uncle the Younger Khān, and made recital of past days. With the Khāns I spent four months. My servants, who had gone looking in every place, gathered themselves together ; there were more than 300 persons. It came to my mind (*kīm*), 'How long must I wander, a vagabond (*sar-gardān*),¹ in this Farghāna country ? I will make search (*talab*) on every side (*dīb*).' Having said, I rode out in the month of Muḥarram to seek Khurāsān, and I went out from the country of Farghāna.²

REASONS AGAINST THE REJECTION OF THE RESCUE PASSAGE.

Two circumstances have weight against rejecting the passage, its presence with the Haidarābād Codex and its acceptance by Dr. Ilminsky and M. de Courteille.

That it is with the Codex is a matter needing consideration and this the more that it is the only extra matter there found. Not being with the Persian translations, it cannot be of early date. It seems likely to owe its place of honour to distinguished authorship and may well be one of the four portions (*juzwe*) mentioned by Jahāngīr in the Tuzūk-i-jahāngīrī,³ as added by himself to his ancestor's book. If so, it may be mentioned, it will have been with Bābur's autograph MS. [now not to be found], from which the Haidarābād Codex shews signs of being a direct copy.⁴

[The incongruity of the Rescue passage with the true text has

¹ *zāhīrān*; B.N. *yāqīn*.

² Ilminsky's imprint stops at *dīb* ; he may have taken *kīm-dīb* for signs of quotation merely. (This I did earlier, JRAS 1902, p. 749.)

³ Aligarh ed. p. 52 ; Rogers' trs. i, 109.

⁴ Cf. f. 63b, n. 3.

been indicated by foot-notes to the translation of it already given. What condemns it on historic and other grounds will follow.]

On linguistic grounds it is a strong argument in its favour that Dr. Ilminsky and M. de Courteille should have accepted it but the argument loses weight when some of the circumstances of their work are taken into account.

In the first place, it is not strictly accurate to regard Dr. Ilminsky as accepting it unquestioned, because it is covered by his depreciatory remarks, made in his preface, on Kehr's text. He, like M. de Courteille, worked with a single Turkī MS. and neither of the two ever saw a complete true text. When their source (the Kehr-Ilminsky) was able to be collated with the Elph. and Hai. MSS. much and singular divergence was discovered.

I venture to suggest what appears to me to explain M. de Courteille's acceptance of the Rescue passage. Down to its insertion, the Kehr-Ilminsky text is so continuously and so curiously corrupt that it seems necessary to regard it as being a re-translation into Turkī from one of the Persian translations of the *Bābur-nāma*. There being these textual defects in it, it would create on the mind of a reader initiated through it, only, in the book, an incorrect impression of Bābur's style and vocabulary, and such a reader would feel no transition when passing on from it to the Rescue passage.

In opposition to this explanation, it might be said that a wrong standard set up by the corrupt text, would or could be changed by the excellence of later parts of the Kehr-Ilminsky one. In words, this is sound, no doubt, and such reflex criticism is now easy, but more than the one defective MS. was wanted even to suggest the need of such reflex criticism. The *Bābur-nāma* is lengthy, ponderous to poise and grasp, and

work on it is still tentative, even with the literary gains since the Seventies.

Few of the grounds which weigh with us for the rejection of the Rescue passage were known to Dr. Ilminsky or M. de Courteille;—the two good Codices bring each its own and varied help; Teufel's critique on the 'Fragments,' though made without acquaintance with those adjuncts as they stand in Kehr's own volume, is of much collateral value; several useful oriental histories seem not to have been available for M. de Courteille's use. I may add, for my own part, that I have the great advantage of my husband's companionship and the guidance of his wide acquaintance with related oriental books. In truth, looking at the drawbacks now removed, an earlier acceptance of the passage appears as natural as does today's rejection.

GROUND S FOR REJECTING THE RESCUE PASSAGE.

The grounds for rejecting the passage need here little more than recapitulation from my husband's article in the JASB. 1910, p. 221, and are as follows;—

- i. The passage is in neither of the *Wāqī'āt-i-bāburī*.
- ii. The dreams detailed are too à propos and marvellous for credence.
- iii. Khwāja Yaḥyā is not known to have had a son, named Ya'qūb.
- iv. The *Bābur-nāma* does not contain the names assigned to the rescuers.
- v. The Khāns were not in Andijān and Bābur did not go there.
- vi. He did not set out for Khurāsān after spending 4 months with The Khāns but after Aḥmad's death (end of 909 AH.), while Maḥmud was still in Eastern Turkistān and after about a year's stay in Sūkh.

vii. The followers who gathered to him were not 'more than 300' but between 2 and 300.

viii. The '3 days,' and the 'day and two nights,' and the '5 days' journey was one of some 70 miles, and one recorded as made in far less time.

ix. The passage is singularly inadequate to fill a gap of 14 to 16 months, during which events of the first importance occurred to Bābur and to the Chaghatāi dynasty.

x. Khwāja Aḥrārī's promises did nothing to fulfil Bābur's wishes for 908 AH. while those of Ya'qūb for immediate victory were closely followed by defeat and exile. Bābur knew the facts; the passage cannot be his. It looks as though the writer saw Bābur in Karnān across Tīmūrid success in Hindūstān.

xi. The style and wording of the passage are not in harmony with those of the true text.

Other reasons for rejection are marked change in choice of the details chosen for commemoration, *e.g.* when Bābur mentions prayer, he does so simply; when he tells a dream, it seems a real one. The passage leaves the impression that the writer did not think in Turkī, composed in it with difficulty, and looked at life from another view-point than Bābur's.

On these various grounds, we have come to the conclusion that it is no part of the *Bābur-nāma*.

[APPENDICES TO THE KĀBUL SECTION.]

E.—NAGARAHĀR AND NĪNG-NAHĀR.

THOSE who consult books and maps about the riverain tract between the Safed-koh (Spīn-ghur) and (Anglicé) the Kābul-river find its name in several forms, the most common being Nangrahār and Nangnahār (with variant vowels). It would be useful to establish a European book-name for the district. As European opinion differs about the origin and meaning of the names now in use, and as a good deal of interesting circumstance gathers round the small problem of a correct form (there may be two), I offer about the matter what has come into the restricted field of my own work, premising that I do this merely as one who drops a casual pebble on the cairn of observation already long rising for scholarly examination.

a. The origin and meaning of the names.

I have met with three opinions about the origin and meaning of the names found now and earlier. To each one of them obvious objection can be made. They are :—

1. That all forms now in use are corruptions of the Sanscrit word Nagarahāra, the name of the Town-of-towns which in the *dū-āb* of the Bārān-sū and Sūrkh-rūd left the ruins Masson describes in Wilson's *Ariana Antiqua*. But if this is so, why is the Town-of-towns multiplied into the nine of Na-nagrahār (Nangrahār) ? ¹

2. That the names found represent Sanscrit *nawā vihāra*, nine monasteries, an opinion the Gazetteer of India of 1907 has

¹ Another but less obvious objection will be mentioned later.

adopted from Bellew. But why precisely nine monasteries? Nine appears an understatement.

3. That Nang (Ning or Nung) -nahār verbally means nine streams, (Bābur's *Tūqūz-rūd*), an interpretation of long standing (Section *b infra*). But whence *nang*, *ning*, *nung*, for nine? Such forms are not in Persian, Turkī or Pushtu dictionaries, and, as Sir G. A. Grierson assures me, do not come into the Linguistic Survey.

b. On nang, ning, nung for nine.

Spite of their absence from the natural homes of words, however, the above sounds have been heard and recorded as symbols of the number nine by careful men through a long space of time.

The following instances of the use of "Nangnahār" show this, and also show that behind the variant forms there may be not a single word but two of distinct origin and sense.

1. In Chinese annals two names appear as those of the district and town (I am not able to allocate their application with certainty). The first is Na-kie-lo-ho-lo, the second Nang-g-lo-ho-lo and these, I understand to represent Nagarahāra and Nang-nahār, due allowance being made for Chinese idiosyncrasy.¹

2. Some 900 years later (1527-30 AD.) Bābur also gives two names, Nagarahār (as the book-name of his *tūmān*) and Ning-nahār.² He says the first is found in several histories (B.N. f. 131*b*); the second will have been what he heard and also presumably what appeared in revenue accounts; of it he says, "it is nine torrents" (*tūqūz-rūd*).

3. Some 300 years after Bābur, Elphinstone gives two

¹ Julien notes (*Voyages des pèlerins Bouddhistes*, ii, 96), "Dans les annales des Song on trouve Nang-go-lo-ho, qui répond exactement à l'orthographe indienne Nagarahāra, que fournit l'inscription découvert par le capitaine Kittoe" (JASB. 1848). The reference is to the Ghoswāra inscription, of which Professor Kielhorn has also written (*Indian Antiquary*, 1888), but with departure from Nagarahāra to Nagarahāra.

² The scribe of the Haidarābād Codex appears to have been somewhat uncertain as to the spelling of the name. What is found in histories is plain, N:g:r:hār. The other name varies; on first appearance (fol. 131*b*) and also on fols. 144 and 154*b*, there is a vagrant dot below the word, which if it were above would make Ning-nahār. In all other cases the word reads N:g:nahār. Nahār is a constant component, as is also the letter *g* (or *k*).

names for the district, neither of them being Bābur's book-name, "Nangrahaur¹ or Nungnahaur, from the nine streams which issue from the Safed-koh, *nung* in Pushtoo signifying *nine*, and *nahaura*, a stream" (*Caubul*, i, 160).

4. In 1881 Colonel H. S. Tanner had heard, in Nūr-valley on the north side of the Kābul-water, that the name of the opposite district was Nīng-nahār and its meaning Nine-streams. He did not get a list of the nine and all he heard named do not flow from Safed-koh.

5. In 1884 Colonel H. G. McGregor gives two names with their explanation, "Ningrahar and Nungnihar; the former is a corruption of the latter word² which in the Afghān language signifies nine rivers or rivulets." He names nine, but of them six only issue from Safed-koh.

6. I have come across the following instances in which the number nine is represented by other words than *na* (*ni* or *nu*); viz. the *nenhan* of the Chitrālī Kāfir and the *noun* of the Panj-ābi, recorded by Leech,—the *nyon* of the Khowārī and the *huncha* of the Boorishki, recorded by Colonel Biddulph.

The above instances allow opinion that in the region concerned and through a long period of time, nine has been expressed by *nang* (*ning* or *nung*) and other nasal or high palatal sounds, side by side with *na* (*ni* or *nu*). The whole matter may be one of nasal utterance,³ but since a large number of tribesmen express nine by a word containing a nasal sound, should that word not find place in lists of recognized symbols of sounds?

c. Are there two names of distinct origin?

1. Certainly it makes a well-connected story of decay in the Sanscrit word Nagarahāra to suppose that tribesmen, prone by their organism to nasal utterance, pronounced that word

¹ Some writers express the view that the medial *r* in this word indicates descent from Nagarahāra, and that the medial *n* of Elphinstone's second form is a corruption of it. Though this might be, it is true also that in local speech *r* and *n* often interchange, e.g. Chighār- and Chighān-sarāī, Sūhār and Sūhān (in Nūr-valley).

² This asserts *n* to be the correct consonant, and connects with the interchange of *n* and *r* already noted.

³ Since writing the above I have seen Laidlaw's almost identical suggestion of a nasal interpolated in Nagarahāra (JASB. 1848, art. on Kittoe). The change is of course found elsewhere; is not Tānk for Tāq an instance?

Nangrahār, and by force of their numbers made this corruption current,—that this was recognized as the name of the town while the Town-of-towns was great or in men's memory, and that when through the decay of the town its name became a meaningless husk, the wrong meaning of the Nine-streams should enter into possession.

But as another and better one can be put together, this fair-seeming story may be baseless. Its substitute has the advantage of explaining the double sequence of names shown in Section *b*.

The second story makes all the variant names represent one or other of two distinct originals. It leaves Nagrahār to represent Nagrahāra, the dead town ; it makes the nine torrents of Safed-koh the primeval sponsors of Nīng-nahār, the name of the riverain tract. Both names, it makes contemporary in the relatively brief interlude of the life of the town. For the fertilizing streams will have been the dominant factors of settlement and of revenue from the earliest times of population and government. They arrest the eye where they and their ribbons of cultivation space the riverain waste ; they are obvious units for grouping into a sub-government. Their name has a counterpart in adjacent Panj-āb ; the two may have been given by one dominant power, how long ago, in what tongue matters not. The riverain tract, by virtue of its place on a highway of transit, must have been inhabited long before the town Nagrahāra was built, and must have been known by a name. What better one than Nine-streams can be thought of?

2. Bellew is quoted by the Gazetteer of India (ed. 1907) as saying, in his argument in favour of *nawā vihāra*, that no nine streams are found to stand sponsor, but modern maps shew nine outflows from Safed-koh to the Kābul-river between the Sūrkh-rūd and Daka, while if affluents to the former stream be reckoned, more than nine issue from the range.¹

Against Bellew's view that there are not nine streams, is the long persistence of the number nine in the popular name (Sect. *b*).

¹ These affluents I omit from main consideration as sponsors because they are less obvious units of taxable land than the direct affluents of the Kābul-river, but they remain a reserve force of argument and may or may not have counted in Bābur's nine.

It is also against his view that he supposes there were nine monasteries, because each of the nine must have had its fertilizing water.

Bābur says there were nine ; there must have been nine of significance; he knew his *tūmān* not only by frequent transit but by his revenue accounts. A supporting point in those accounts is likely to have been that the individual names of the villages on the nine streams would appear, with each its payment of revenue.

3. In this also is some weight of circumstance against taking Nagarahāra to be the parent of Nīng-nahār :—An earlier name of the town is said to be Udyānapūra, Garden town.¹ Of this Bābur's Adīnapūr is held to be a corruption ; the same meaning of garden has survived on approximately the same ground in Bālā-bāgh and Roṣābād.

Nagarahāra is seen, therefore, to be a parenthetical name between others which are all derived from gardens. It may shew the promotion of a "Garden-town" to a "Chief-town". If it did this, there was relapse of name when the Chief-town lost status. Was it ever applied beyond the delta? If it were, would it, when dead in the delta, persist along the riverain tract? If it were not, *cadit quæstio*; the suggestion of two names distinct in origin, is upheld.

Certainly the riverain tract would fall naturally under the government of any town flourishing in the delta, the richest and most populous part of the region. But for this very reason it must have had a name older than parenthetical Nagarahāra. That inevitable name would be appropriately Nīng-nahār (or Na-nahār) Nine-streams ; and for a period Nagarahāra would be the Chief-town of the district of Na-nahār (Nine-streams).²

d. Bābur's statements about the name.

What the cautious Bābur says of his *tūmān* of Nīng-nahār has weight :—

1. That some histories write it Nagarahār (Ḥaidarābād Codex, f. 131 b) ;

¹ Cunningham, i, 42. My topic does not reach across the Kābul-river to the greater Udyānapūra of Beal's *Buddhist Records* (p. 119) nor raise the question of the extent of that place.

² The strong form Nīng-nahār is due to euphonic impulse.

2. That Nīng-nahār is nine torrents, *i.e.* mountain streams, *tūqūz-rūd* ;

3. That (the) nine torrents issue from Safed-koh (f. 132 *b*).

Of his first statement can be said, that he will have seen the book-name in histories he read, but will have heard Nīng-nahār, probably also have seen it in current letters and accounts.

Of his second,—that it bears and may be meant to bear two senses, (*a*) that the *tūmān* consisted of nine torrents,—their lands implied ; just as he says “Asfara is four *būlūks*” (subdivisions f. 3*b*)—(*b*) that *tūqūz rūd* translates *nīng-nahār*.

Of his third,—that in English its sense varies as it is read with or without the definite article Turkī rarely writes, but that either sense helps out his first and second, to mean that verbally and by its constituent units Nīng-nahār is nine-torrents ; as verbally and by its constituents Panj-āb is five-waters.

e. Last words.

Detailed work on the Kābul section of the *Bābur-nāma* has stamped two impressions so deeply on me, that they claim mention, not as novel or as special to myself, but as set by the work.

The first is of extreme risk in swift decision on any problem of words arising in North Afghānistān, because of its local concourse of tongues, the varied utterance of its unlettered tribes resident or nomad, and the frequent translation of proper names in obedience to their verbal meanings. Names lie there too in *strata*, relics of successive occupation—Greek, Turkī, Hindī, Pushtū and tribes *galore*.

The second is that the region is an exceptionally fruitful field for first-hand observation of speech, the movent ocean of the uttered word, free of the desiccated symbolism of alphabets and books.

The following books, amongst others, have prompted the above note :—

Ghoswāra Inscription, Kittoe, JASB., 1848, and Kielhorn, *Indian Antiquary*, 1888, p. 311.

- H. Sastri's *Rāmacārīta*, Introduction, p. 7 (ASB. Memoirs).
 Cunningham's *Ancient India*, vol. i.
 Beal's *Buddhist Records*, i, xxxiv, and cii, 91.
 Leech's Vocabularies, JASB., 1838.
 The writings of Masson (*Travels and Ariana Antiqua*), Wood, Vigne, etc.
 Raverty's *Ṭabaqāt-i-nāsirī*.
 Jarrett's *Āyīn-i-akbarī*.
 P.R.G.S. for maps, 1879; Macnair on the Kafirs, 1884; Tanner's *On the Chugānī and neighbouring tribes of Kāfiristān*, 1881.
 Simpson's *Nagarahāra*, JASB., xiii.
 Biddulph's *Dialects of the Hindū-kush*, JRAS.
 Gazette of India, 1907, art. Jalalābād.
 Bellew's *Races of Afghānistān*.

F.—ON THE NAME DARA-I-NŪR.

SOME European writers have understood the name Dara-i-nūr to mean Valley of light, but natural features and also the artificial one mentioned by Colonel H. G. Tanner (*infra*), make it better to read the component *nūr*, not as Persian *nūr*, light, but as Pushtū *nūr*, rock. Hence it translates as Valley of Rocks, or Rock-valley. The region in which the valley lies is rocky and boulder-strewn; its own waters flow to the Kābul-river east of the water of Chitrāl. It shews other names composed with *nūr*, in which *nūr* suits if it means rock, but is inexplicable if it means light, e.g. Nūr-lām (Nūr-fort), the master-fort in the mouth of Nūr-valley, standing high on a rock between two streams, as Bābur and Tanner have both described it from eye-witness,—Nūr-gal (village), a little to the north-west of the valley,—Aūlūgh-nūr (great rock), at a crossing mentioned by Bābur, higher up the Bārān-water,—and Koh-i-nūr (Rocky-mountains),

which there is ground for taking as the correct form of the familiar "Kunar" of some European writers (Raverty's *Notes*, p. 106). The dominant feature in these places dictates reading *nūr* as rock ; so too the work done in Nūr-valley with boulders, of which Colonel H. G. Tanner's interesting account is subjoined (P.R.G.S. 1881, p. 284).

"Some 10 miles from the source of the main stream of the Nur-valley the Dameneh stream enters, but the waters of the two never meet ; they flow side by side about three-quarters of a mile apart for about 12 miles and empty themselves into the Kunar river by different mouths, each torrent hugging closely the foot of the hills at its own side of the valley. Now, except in countries where terracing has been practised continuously for thousands of years, such unnatural topography as exists in the valley of Nur is next to impossible. The forces which were sufficient to scoop out the valley in the first instance, would have kept a water-way at the lowest part, into which would have poured the drainage of the surrounding mountains ; but in the Nur-valley long-continued terracing has gradually raised the centre of the valley high above the edges. The population has increased to its maximum limit and every available inch of ground is required for cultivation ; the people, by means of terrace-walls built of ponderous boulders in the bed of the original single stream, have little by little pushed the waters out of their true course, until they run, where now found, in deep rocky cuttings at the foot of the hills on either side" (p. 280).

"I should like to go on and say a good deal more about boulders ; and while I am about it I may as well mention one that lies back from a hamlet in Shulut, which is so big that a house is built in a fault or crack running across its face. Another pebble lies athwart the village and covers the whole of the houses from that side."

G.—ON THE NAMES OF TWO DARĀ-I-NŪR WINES.

FROM the two names, Arat-tāshī and Sūhān (Suhār) -tāshī, which Bābur gives as those of two wines of the Darā-i-nūr, it can be inferred that he read *nūr* to mean rock. For if in them Turkī *tāsh*, rock, be replaced by Pushtū *nūr*, rock, two place-names emerge, Arat (-nūrī) and Sūhān (-nūrī), known in the Nūr-valley.

These may be villages where the wines were grown, but it would be quite exceptional for Bābur to say that wines are called from their villages, or indeed by any name. He says here not where they grow but what they are called.

I surmise that he is repeating a joke, perhaps his own, perhaps a standing local one, made on the quality of the wines. For whether with *tāsh* or with *nūr* (rock), the names can be translated as Rock-saw and Rock-file, and may refer to the rough and acid quality of the wines, rasping and setting the teeth on edge as does iron on stone.

The villages themselves may owe their names to a serrated edge or splintered pinnacle of weathered granite, in which local people, known as good craftsmen, have seen resemblance to tools of their trade.

H.—ON THE COUNTERMARK BIH BŪD ON COINS.

AS coins of Śl. Ḥusain Mīrzā *Bāi-qarā* and other rulers do actually bear the words *Bih būd*, Bābur's statement that the

name of Bihbūd Beg was on the Mīrzā's coins acquires a numismatic interest which may make serviceable the following particulars concerning the passage and the beg.¹

a. *The Turkī passage* (Elph. MS. f. 135*b* ; Ḥaidarābād Codex f. 173*b* ; Ilmsky p. 217).

For ease of reference the Turkī, Persian and English version are subjoined :—

(1) *Yana Bihbūd Beg aīdī. Būrūnlār chuhra-jirga-sī-dā khidmat qīlūr aīdī. Mīrzā-nīng qāzāqlīqlārīdā khidmatī bāqīb Bihbūd Beg-kā bū 'ināyatnī qīlīb aīdī kīm tamghā u sikka-dā ānīng ātī aīdī.*

(2) The Persian translation of 'Abdu'r-raḥīm (Muḥ. Shīrāzī's lith. ed. p. 110) :—

Dīgar Bihbūd Beg būd. Auwalhā dar jirga-i-chuhrahā khidmat mikard. Chūn dar qāzāqīhā Mīrzārā khidmat karda būd u ānrā mulāḥaẓa namūda, aīnrā 'ināyat karda būd kah dar tamghānāt sikka² nām-i-au būd.

(3) A literal English translation of the Turkī :—

Another was Bihbūd Beg. He served formerly in the *chuhra-jirga-sī* (corps of braves). Looking to his service in the Mīrzā's guerilla-times, the favour had been done to Bihbūd Beg that his name was on the stamp and coin.³

b. *Of Bihbūd Beg.*

We have found little so far to add to what Bābur tells of Bihbūd Beg and what he tells we have not found elsewhere. The likely sources of his information are Daulat Shāh and Khwānd-amīr who have written at length of Ḥusain Bāi-qarā. Considerable search in the books of both men has failed to discover mention of signal service or public honour connected with the beg. Bābur may have heard what he tells in Harāt in 912 AH. (1506 AD.) when he would see Ḥusain's coins

¹ Some discussion about these coins has already appeared in JRAS. 1913 and 1914 from Dr. Codrington, Mr. M. Longworth Dames and my husband.

² This variant from the Turkī may be significant. Should *tamghānāt(-i)-sikka* be read and does this describe countermarking?

³ It will be observed that Bābur does not explicitly say that Ḥusain put the beg's name on the coin.

presumably ; but later opportunity to see them must have been frequent during his campaigns and visits north of Hindū-kush, notably in Balkh.

The sole mention we have found of Bihbūd Beg in the *Habībū's-siyar* is that he was one of Ḥusain's commanders at the battle of Chikmān-sarāi which was fought with Sl. Maḥmūd Mīrzā *Mīrānshāhī* in Muḥarram 876 AH. (June-July 1471 AD.).¹ His place in the list shews him to have had importance. "Amīr Nizāmu'd-dīn 'Alī-sher's brother Darwesh-i-'alī the librarian (*q.v.* Hai. Codex Index), and Amīr Bihbūd, and Muḥ. 'Alī *ātāka*, and Bakhshīka, and Shāh Walī *Qīpchāq*, and Dost-i-muḥammad *chuhra*, and Amīr Qul-i-'alī, and" (another).

The total of our information about the man is therefore :—

(1) That when Ḥusain² from 861 to 873 AH. (1457 to 1469 AD.) was fighting his way up to the throne of Harāt, Bihbūd served him well in the corps of braves, (as many others will have done).

(2) That he was a beg and one of Ḥusain's commanders in 876 AH. (1471 AD.).

(3) That Bābur includes him amongst Ḥusain's begs and says of him what has been quoted, doing this *circa* 934 AH. (1528 AD.), some 56 years after Khwānd-amīr's mention of him *s.a.* 876 AH. (1471 AD.).

c. Of the term chuhra-jirga-sī used by Bābur.

Of this term Bābur supplies an explicit explanation which I have not found in European writings. His own book amply exemplifies his explanation, as do also Khwānd-amīr's and Ḥaidar's.

He gives the explanation (f. 15*b*) when describing a retainer of his father's who afterwards became one of his own begs. It is as follows :—

"'Alī-darwesh of Khurāsān served in the Khurāsān *chuhra-jirga-sī*, one of two special corps (*khāṣa tābīn*) of serviceable braves (*yārār yīgītlār*) formed by Sl. Abū-sa'īd Mīrzā when

¹ *Habībū's-siyar* lith. ed. iii, 228 ; *Ḥaidarābād* Codex text and trs. f. 26*b* and f. 169 ; Browne's *Daulat Shāh* p. 533.

² Ḥusain born 842 AH. (1438 AD.) ; d. 911 AH. (1506 AD.).

he first began to arrange the government of Khurāsān and Samarkand and, presumably, called by him the Khurāsān corps and the Samarkand corps."

This shews the circle to have consisted of fighting-men, such serviceable braves as are frequently mentioned by Bābur; and his words "*yārār yīgīt*" make it safe to say that if instead of using a Persian phrase, he had used a Turkī one, *yīgīt*, brave would have replaced *chuhra*, "young soldier" (Erskine). A considerable number of men on active service are styled *chuhra*, one at least is styled *yīgīt*, in the same way as others are styled *beg*.¹

Three military circles are mentioned in the *Bābur-nāma*, consisting respectively of braves, household begs (under Bābur's own command), and great begs. Some men are mentioned who never rose from the rank of brave (*yīgīt*), some who became household-begs, some who went through the three grades.

Of the corps of braves Bābur conveys the information that Abū-sa'īd founded it at a date which will have lain between 1451 and 1457 AD.; that 'Umar Shaikh's man 'Alī-darwesh belonged to it; and that Ḥusain's man Biḥbūd did so also. Both men, 'Alī-darwesh and Biḥbūd, when in its circle, would appropriately be styled *chuhra* as men of the beg-circle were styled *beg*; the Dost-i-muḥammad *chuhra* who was a commander, (he will have had a brave's command,) at Chikmān-sarāi (see list *supra*) will also have been of this circle. Instances of the use by Bābur of the name *khaṣa-tābīn* and its equivalent *bū-tīkīnī* are shewn on f. 209 and f. 210b. A considerable number of Bābur's fighting men, the braves he so frequently mentions as sent on service, are styled *chuhra* and inferentially belong to the same circle.²

¹ Cf. f. 7b note to braves (*yīgīllār*). There may be instances, in the earlier Farghāna section where I have translated *chuhra* wrongly by *page*. My attention had not then been fixed on the passage about the coins, nor had I the same familiarity with the Kābul section. For a household page to be clearly recognizable as such from the context, is rare—other uses of the word are translated as their context dictates.

² They can be traced through my Index and in some cases their careers followed. Since I translated *chuhra-jirga-sī* on f. 15b by cadet-corps, I have found in the Kābul section instances of long service in the corps which make the word cadet, as it is used in English, too young a name.

d. Of Bih būd on Ḥusain Bāi-qarā's coins.

So far it does not seem safe to accept Bābur's statement literally. He may tell a half-truth and obscure the rest by his brevity.

Nothing in the sources shows ground for signal and public honour to Bihbūd Beg, but a good deal would allow surmise that jesting allusion to his name might decide for *Bih būd* as a coin mark when choice had to be made of one, in the flush of success, in an assembly of the begs, and, amongst those begs, lovers of word-play and enigma.

The personal name is found written Bihbūd, as one word and with medial *h*; the mark is *Bih būd* with the terminal *h* in the *Bih*. There have been discussions moreover as to whether to read on the coins *Bih būd*, it was good, or *Bih buvad*, let it be, or become, good (valid for currency?).

The question presents itself; would the beg's name have appeared on the coins, if it had not coincided in form with a suitable coin-mark?

Against literal acceptance of Bābur's statement there is also doubt of a thing at once so *ben trovato* and so unsupported by evidence.

Another doubt arises from finding *Bih būd* on coins of other rulers, one of Iskandar Khān's being of a later date,¹ others, of Timūr, Shāhrukh and Abū-sa'īd, with nothing to shew who counterstruck it on them.

On some of Ḥusain's coins the sentence *Bih būd* appears as part of the legend and not as a counterstrike. This is a good basis for finding a half-truth in Bābur's statement. It does not allow of a whole-truth in his statement because, as it is written, it is a coin-mark, not a name.

An interesting matter as bearing on Ḥusain's use of *Bih būd* is that in 865 AH. (1461 AD.) he had an incomparable horse named Bihbūd, one he gave in return for a falcon on making peace with Mustapha Khān.²

¹ This Mr. M. Longworth Dames pointed out in JRAS. 1913.

² *Ḥabībū's-siyar* lith. ed. iii, 219; Ferte' trs. p. 28. For the information about Ḥusain's coins given in this appendix I am indebted to Dr. Codrington and Mr. M. Longworth Dames.

c. Of Bābur's vassal-coinage.

The following historical details narrow the field of numismatic observation on coins believed struck by Bābur as a vassal of Ismā'il Ṣafawī. They are offered because not readily accessible.

The length of Bābur's second term of rule in Transoxiana was not the three solar years of the B.M. Coin Catalogues but did not exceed eight months. He entered Samarkand in the middle of Rajab 917 AH. (c. Oct. 1st, 1511 AD.). He returned to it defeated and fled at once, after the battle of Kūl-i-malik which was fought in Ṣafar 918 AH. (mid-April to mid-May 1512 AD.). Previous to the entry he was in the field, without a fixed base; after his flight he was landless till at the end both of 920 AH. and of 1514 AD. he had returned to Kābul.

He would not find a full Treasury in Samarkand because the Aūzbegs evacuated the fort at their own time; eight months would not give him large tribute in kind. He failed in Transoxiana because he was the ally of a Shī'a; would coins bearing the Shī'a legend have passed current from a Samarkand mint? These various circumstances suggest that he could not have struck many coins of any kind in Samarkand.

The coins classed in the B.M. Catalogues as of Bābur's vassalage, offer a point of difficulty to readers of his own writings, inasmuch as neither the "Sultān Muḥammad" of No. 652 (gold), nor the "Sultān Bābur Bahādur" of the silver coins enables confident acceptance of them as names he himself would use.

I.—ON THE WEEPING-WILLOWS OF f. 190*b*.

THE passage omitted from f. 190*b*, which seems to describe something decorative done with weeping willows, (*bed-i-mawallah*) has been difficult to all translators. This may be due to inaccurate pointing in Bābur's original MS. or may be what a traveller seeing other willows at another feast could explain.

The first Persian translation omits the passage (I.O. 215 f. 154b); the second varies from the Turkī, notably by changing *sāch* and *sāj* to *shākh* throughout (I.O. 217 f. 150b). The English and French translations differ much (*Memoirs* p. 206, *Mémoires* i, 414), the latter taking the *marwallah* to be *mūla*, a hut, against which much is clear in the various MSS.

Three Turkī sources¹ agree in reading as follows :—

Marwallahlār-nī (or *muwallah* Hai. MS.) *kiltürdīlār*. *Bilmān sāchlārī-nīng yā 'amlī sāchlārī-nīng ārālārīgha k : msān-nī* (Ilminsky, *kamān*) *shākh-nīng* (Hai. MS. *ṣākh*) *aūzūnlūghī bila aīnjīga aīnjīga kīsīb, qūūb tūrlār*.

The English and French translations differ from the Turkī and from one another :—

(*Memoirs*, p. 206) They brought in branching willow-trees. I do not know if they were in the natural state of the tree, or if the branches were formed artificially, but they had small twigs cut the length of the ears of a bow and inserted between them.

(*Mémoires* i, 434) On façonna des huttes (*mouleh*). Ils les établissent en taillant des baguettes minces, de la longueur du bout recourbé de l'arc, qu'on place entre des branches naturelles ou façonnées artificiellement, je l'ignore.

The construction of the sentence appears to be thus :—*Mawal-lahlār-nī kiltürdīlār*, they brought weeping-willows; *k : msān-nī qūūbtūrlār*, they had put *k : msān-nī*; *aīnjīga aīnjīga kīsīb*, cut very fine (or slender); *shākh* (or *ṣākh*)-*nīng aūzūnlūghī*, of the length of a *shākh*, bow, or *ṣākh* . . .; *bilmān sāchlārī-nīng yā 'amlī sāchlārī-nīng ārālārīgha*, to (or at) the spaces of the *sāchlār* whether their (*i.e.* the willows') own or artificial *sāchlār*.

These translations clearly indicate felt difficulty. Mr. Erskine does not seem to have understood that the trees were *Salix babylonica*. The crux of the passage is the word *k : msān-nī*, which tells what was placed in the spaces. It has been read as *kamān*, bow, by all but the scribes of the two good Turkī MSS. and as in a phrase *horn of a bow*. This however is not allowed by the Turkī, for the reason that *k : msān-nī* is not in the genitive but in the accusative case. (I may say that Bābur does not use *nī* for *nīng*; he keeps strictly to the prime uses of each enclitic,

¹ Elphinstone MS. f. 150b; Haidarābād MS. f. 190b; Ilminsky, imprint p. 241.

nī accusative, *nīng* genitive.) Moreover, if *k : msān-nī* be taken as a genitive, the verbs *qūūb-tūrlār* and *kīsīb* have no object, no other accusative appearing in the sentence than *k : msān-nī*.

A weighty reason against changing *sāch* into *shākh* is that Dr. Ilminsky has not done so. He must have attached meaning to *sāch* since he uses it throughout the passage. He was nearer the region wherein the original willows were seen at a feast. Unfortunately nothing shows how he interpreted the word.

Sāchmāq is a tassel ; is it also a catkin and were there decorations, *kimsān-nī* (things *kimsa*, or flowers Ar. *kim*, or something shining, *kimcha*, gold brocade) hung in between the catkins ?

Ilminsky writes *mu'lah* (with *hamza*) and this de Courteille translates by hut. The Hai. MS. writes *muwallah* (marking the *zamma*).

In favour of reading *marwallah* (*mulah*) as a tree and that tree *Salix babylonica* the weeping-willow, there are annotations in the Second Persian translation and, perhaps following it, in the Elphinstone MS. of *nām-i-dirakht*, name of a tree, *dīdān-i-bed*, sight of the willow, *bed-i-marwallah*, mournful-willow. Standing alone *marwallah* means weeping-willow, in this use answering to *majnūn* the name Panj-ābīs give the tree, from Leila's lover the distracted *i.e.* Majnūn (Brandis).

The whole question may be solved by a chance remark from a traveller witnessing similar festive decoration at another feast in that conservative region.

J.—ON BĀBUR'S EXCAVATED CHAMBER AT QANDAHĀR (f. 208b).

SINCE making my note (f. 208b) on the wording of the passage in which Bābur mentions excavation done by him at Qandahār, I have learned that he must be speaking of the vaulted chamber

containing the celebrated inscriptions about which much has been written.¹

The primary inscription, the one commemorating Bābur's final possession of Qandahār, gives the chamber the character of a Temple of Victory and speaks of it as *Rawāq-i-jahān namāi*, World-shewing-portal,² doubtless because of its conspicuous position and its extensive view, probably also in allusion to its declaration of victory. Mīr Ma'sūm writes of it as a Pesh-ṭāq, frontal arch, which, coupled with Mohan Lall's word arch (*ṭāq*) suggests that the chamber was entered through an arch pierced in a parallelogram smoothed on the rock and having resemblance to the *pesh-i-āq* of buildings, a suggestion seeming the more probable that some inscriptions are on the "wings" of the arch. But by neither of the above-mentioned names do Mohan Lall and later travellers call the chamber or write of the place; all describe it by its approach of forty steps, Chihil-zīna.³

The excavation has been chipped out of the white-veined limestone of the bare ridge on and below which stood Old Qandahār.³ It does not appear from the descriptions to have been on the summit of the ridge; Bellew says that the forty steps start half-way up the height. I have found no estimate of the height of the ridge, or statement that the steps end at the chamber. The ridge however seems to have been of noticeably dominating height. It rises steeply to the north and there ends in the naze of which Bābur writes. The foot of the steps is guarded by two towers. Mohan Lall, unaccustomed to mountains, found their ascent steep and dizzy. The excavated chamber of the inscriptions, which Bellew describes as "bow-shaped and dome-roofed", he estimated as 12 feet at the highest point,

¹ Muh. Ma'sūm *Bhakkārī's Tārīkh-i-sind* 1600, Malet's Trs. 1855, p. 89; Mohan Lall's *Journal* 1834, p. 279 and *Travels* 1846, p. 311; Bellew's *Political Mission to Afghanistan* 1857, p. 232; *Journal Asiatique* 1890, Darmesteter's *La grande inscription de Qandahār*; JRAS. 1898, Beames' *Geography of the Qandahār inscription*. Murray's *Hand-book of the Panjab etc.* 1883 has an account which as to the Inscriptions shares in the inaccuracies of its sources (Bellew & Lumsden).

² The plan of Qandahār given in the official account of the Second Afghan War, makes Chihil-zīna appear on the wrong side of the ridge, n.w. instead of n.e.

³ destroyed in 1714 AD. It lay 3 m. west of the present Qandahār (not its immediate successor). It must be observed that Darmesteter's insufficient help in plans and maps led him to identify Chihil-zīna with Chihil-dukhtarān (Forty-daughters).

12 feet deep and 8 feet wide. Two sculptured beasts guard the entrance; Bellew calls them leopards but tigers would better symbolize the watch and ward of the Tiger Bābur. In truth the whole work, weary steps of approach, tiger guardians, commemorative chamber, laboriously incised words, are admirably symbolic of his long-sustained resolve and action, taken always with Hindūstān as the goal.

There are several inscriptions of varying date, within and without the chamber. Mohan Lall saw and copied them; Darmesteter worked on a copy; the two English observers Lumsden and Bellew made no attempt at correct interpretation. In the versions all give there are inaccuracies, arising from obvious causes, especially from want of historical *data*. The last word has not been said; revision awaits photography and the leisured expert. A part of the needed revision has been done by Beames, who deals with the geography of what Mīr Ma'sūm himself added under Akbar after he had gone as Governor to Qandahār in 1007 AH. (1598 AD.). This commemorates not Bābur's but Akbar's century of cities.

It is the primary inscription only which concerns this Appendix. This is one in relief in the dome of the chamber, recording in florid Persian that Abū'l-ghāzī Bābur took possession of Qandahār on Shawwāl 13th 928 AH. (Sep. 1st 1522 AD.), that in the same year he commanded the construction of this *Rawāq-i-jahān-namāi*, and that the work had been completed by his son Kāmrān at the time he made over charge of Qandahār to his brother 'Askarī in 9 . . (mutilated). After this the gravure changes in character.

In the above, Bābur's title Abū'l-ghāzī fixes the date of the inscription as later than the battle of Kanwāha (f. 324b), because it was assumed in consequence of this victory over a Hindū, in March 1527 (Jumāda II 933 AH.).

The mutilated date 9 . . is given by Mohan Lall as 952 AH. but this does not suit several circumstances, *e.g.* it puts completion too far beyond the time mentioned as consumed by the work, nine years,—and it was not that at which Kāmrān made over charge to 'Askarī, but followed the expulsion of both full-brothers from Qandahār by their half-brother Humāyūn.

The mutilated date 9 . . is given by Darmesteter as 933 AH. but this again does not fit the historical circumstance that Kāmrān was in Qandahār after that date and till 937 AH. This date (937 AH.) we suggest as fitting to replace the lost figures, (1) because in that year and after his father's death, Kāmrān gave the town to 'Askarī and went himself to Hindūstān, and (2) because work begun in 928 AH. and recorded as occupying 70–80 men for nine years would be complete in 937 AH.¹ The inscription would be one of the last items of the work.

The following matters are added here because indirectly connected with what has been said and because not readily accessible.

a. Birth of Kāmrān.

Kāmrān's birth falling in a year of one of the *Bābur-nāma* gaps, is nowhere mentioned. It can be closely inferred as 914 or 915 AH. from the circumstances that he was younger than Humāyūn born late in 913 AH., that it is not mentioned in the fragment of the annals of 914 AH., and that he was one of the children enumerated by Gul-badan as going with her father to Samarkand in 916 AH. (Probably the children did not start with their father in the depth of winter across the mountains.) Possibly the joyful name Kāmrān is linked to the happy issue of the Mughūl rebellion of 914 AH. Kāmrān would thus be about 18 when left in charge of Kābul and Qandahār by Bābur in 932 AH. before the start for the fifth expedition to Hindūstān.

A letter from Bābur to Kāmrān in Qandahār is with Kehr's Latin version of the *Bābur-nāma*, in Latin and entered on the lining of the cover. It is shewn by its main topic *viz.* the despatch of Ibrāhīm Lūdī's son to Kāmrān's charge, to date somewhere close to Jan. 3rd 1527 (Rabī'u'l-awwal 29th 933 AH.) because on that day Bābur writes of the despatch (Ḥai. Codex f. 306b foot).

Presumably the letter was with Kāmrān's own copy of the *Bābur-nāma*. That copy may have reached Humāyūn's hands

¹ *Tārīkh-i-rashidī* trs. p. 387; *Akbar-nāma* trs. i, 290.

(JRAS 1908 p. 828 *et seq.*). The next known indication of the letter is given in St. Petersburg by Dr. Kehr. He will have seen it or a copy of it with the B.N. Codex he copied (one of unequal correctness), and he, no doubt, copied it in its place on the fly-leaf or board of his own transcript, but if so, it has disappeared.

Fuller particulars of it and of other items accompanying it are given in JRAS 1908 p. 828 *et seq.*

K.—AN AFGHĀN LEGEND.

MY husband's article in the Asiatic Quarterly Review of April 1901 begins with an account of the two MSS. from which it is drawn, *viz.* I.O. 581 in Pushtū, I.O. 582 in Persian. Both are mainly occupied with an account of the Yūsuf-zāi. The second opens by telling of the power of the tribe in Afghānistān and of the kindness of Malik Shāh Sulaimān, one of their chiefs, to Aūlugh Beg Mīrzā *Kābulī*, (Bābur's paternal uncle,) when he was young and in trouble, presumably as a boy ruler.

It relates that one day a wise man of the tribe, Shaikh 'Uṣmān saw Sulaimān sitting with the young Mīrzā on his knee and warned him that the boy had the eyes of Yazīd and would destroy him and his family as Yazīd had destroyed that of the Prophet. Sulaimān paid him no attention and gave the Mīrzā his daughter in marriage. Subsequently the Mīrzā having invited the Yūsuf-zāi to Kābul, treacherously killed Sulaimān and 700 of his followers. They were killed at the place called Siyāh-sang near Kābul; it is still known, writes the chronicler in about 1770 AD. (1184 AH.), as the Grave of the Martyrs. Their tombs are revered and that of Shaikh 'Uṣmān in particular.

Shāh Sulaimān was the eldest of the seven sons of Malik Tāju'd-dīn; the second was Sulṭān Shāh, the father of Malik Aḥmad. Before Sulaimān was killed he made three requests

of Aūlūgh Beg ; one of them was that his nephew Aḥmad's life might be spared. This was granted.

Aūlūgh Beg died (after ruling from 865 to 907 AH.), and Bābur defeated his son-in-law and successor M. Muqīm (*Arghūn*, 910 AH.). Meantime the Yūsuf-zāi had migrated to Pashāwar but later on took Sawād from Sl. Wais (Hai. Codex ff. 219, 220b, 221).

When Bābur came to rule in Kābul, he at first professed friendship for the Yūsuf-zāi but became prejudiced against them through their enemies the Dilazāk¹ who gave force to their charges by a promised subsidy of 70,000 *shāhrukhī*. Bābur therefore determined, says the Yūsuf-zāi chronicler, to kill Malik² Aḥmad and so wrote him a friendly invitation to Kābul. Aḥmad agreed to go, and set out with four brothers who were famous musicians. Meanwhile the Dilazāk had persuaded Bābur to put Aḥmad to death at once, for they said Aḥmad was so clever and eloquent that if allowed to speak, he would induce the Pādshāh to pardon him.

On Aḥmad's arrival in Kābul, he is said to have learned that Bābur's real object was his death. His companions wanted to tie their turbans together and let him down over the wall of the fort, but he rejected their proposal as too dangerous for him and them, and resolved to await his fate. He told his companions however, except one of the musicians, to go into hiding in the town.

Next morning there was a great assembly and Bābur sat on the dais-throne. Aḥmad made his reverence on entering but Bābur's only acknowledgment was to make bow and arrow ready to shoot him. When Aḥmad saw that Bābur's intention was to shoot him down without allowing him to speak, he unbuttoned his jerkin and stood still before the Pādshāh. Bābur, astonished, relaxed the tension of his bow and asked Aḥmad what he meant. Aḥmad's only reply was to tell the Pādshāh not to question him but to do what he intended. Bābur again asked his meaning and again got the same reply.

¹ Hai. Codex, Index *smn*.

² It is needless to say that a good deal in this story may be merely fear and supposition accepted as occurrence.

Bābur put the same question a third time, adding that he could not dispose of the matter without knowing more. Then Aḥmad opened the mouth of praise, expatiated on Bābur's excellencies and said that in this great assemblage many of his subjects were looking on to see the shooting ; that his jerkin being very thick, the arrow might not pierce it ; the shot might fail and the spectators blame the Pādshāh for missing his mark ; for these reasons he had thought it best to bare his breast. Bābur was so pleased by this reply that he resolved to pardon Aḥmad at once, and laid down his bow.

Said he to Aḥmad, "What sort of man is Buhlūl *Lūdī* ?" "A giver of horses," said Aḥmad.

"And of what sort his son Sikandar ?" "A giver of robes."

"And of what sort is Bābur ?" "He," said Aḥmad, "is a giver of heads."

"Then," rejoined Bābur, "I give you yours."

The Pādshāh now became quite friendly with Aḥmad, came down from his throne, took him by the hand and led him into another room where they drank together. Three times did Bābur have his cup filled, and after drinking a portion, give the rest to Aḥmad. At length the wine mounted to Bābur's head ; he grew merry and began to dance. Meantime Aḥmad's musician played and Aḥmad who knew Persian well, poured out an eloquent harangue. When Bābur had danced for some time, he held out his hands to Aḥmad for a reward (*bakhshish*), saying, "I am your performer." Three times did he open his hands, and thrice did Aḥmad, with a profound reverence, drop a gold coin into them. Bābur took the coins, each time placing his hand on his head. He then took off his robe and gave it to Aḥmad ; Aḥmad took off his own coat, gave it to Adu the musician, and put on what the Pādshāh had given.

Aḥmad returned safe to his tribe. He declined a second invitation to Kābul, and sent in his stead his brother Shāh Maṇṣūr. Maṇṣūr received speedy dismissal as Bābur was displeased at Aḥmad's not coming. On his return to his tribe Maṇṣūr advised them to retire to the mountains and make a strong *sangur*. This they did ; as foretold, Bābur came into their country with a large army. He devastated their lands

but could make no impression on their fort. In order the better to judge of its character, he, as was his wont, disguised himself as a Qalandar, and went with friends one dark night to the Mahūra hill where the stronghold was, a day's journey from the Pādshāh's camp at Dīārūn.

It was the 'Īd-i-qurbān and there was a great assembly and feasting at Shāh Maṣṣūr's house, at the back of the Mahūra-mountain, still known as Shāh Maṣṣūr's throne. Bābur went in his disguise to the back of the house and stood among the crowd in the courtyard. He asked servants as they went to and fro about Shāh Maṣṣūr's family and whether he had a daughter. They gave him straightforward answers.

At the time Musammat Bibī Mubāraka, Shāh Maṣṣūr's daughter was sitting with other women in a tent. Her eye fell on the qalandars and she sent a servant to Bābur with some cooked meat folded between two loaves. Bābur asked who had sent it; the servant said it was Shāh Maṣṣūr's daughter Bibī Mubāraka. "Where is she?" "That is she, sitting in front of you in the tent." Bābur Pādshāh became entranced with her beauty and asked the woman-servant, what was her disposition and her age and whether she was betrothed. The servant replied by extolling her mistress, saying that her virtue equalled her beauty, that she was pious and brimful of rectitude and placidity; also that she was not betrothed. Bābur then left with his friends, and behind the house hid between two stones the food that had been sent to him.

He returned to camp in perplexity as to what to do; he saw he could not take the fort; he was ashamed to return to Kābul with nothing effected; moreover he was in the fetters of love. He therefore wrote in friendly fashion to Malik Aḥmad and asked for the daughter of Shāh Maṣṣūr, son of Shāh Sulaimān. Great objection was made and earlier misfortunes accruing to Yūsuf-zāi chiefs who had given daughters to Aūlūgh Beg and Sī. Wais (Khān Mīrzā?) were quoted. They even said they had no daughter to give. Bābur replied with a "beautiful" royal letter, told of his visit disguised to Shāh Maṣṣūr's house, of his seeing Bibī Mubāraka and as token of the truth of his story, asked them to search for the food he had hidden. They

searched and found. Aḥmad and Maṣṣūr were still averse, but the tribesmen urged that as before they had always made sacrifice for the tribe so should they do now, for by giving the daughter in marriage, they would save the tribe from Bābur's anger. The Maliks then said that it should be done "for the good of the tribe".

When their consent was made known to Bābur, the drums of joy were beaten and preparations were made for the marriage ; presents were sent to the bride, a sword of his also, and the two Maliks started out to escort her. They are said to have come from Thana by M'amūra (?), crossed the river at Chakdara, taken a narrow road between two hills and past Talāsh-village to the back of Tīrī (?) where the Pādshāh's escort met them. The Maliks returned, spent one night at Chakdara and next morning reached their homes at the Mahūra *sangur*.

Meanwhile Runa the nurse who had control of Malik Maṣṣūr's household, with two other nurses and many male and female servants, went on with Bibī Mubāraka to the royal camp. The bride was set down with all honour at a large tent in the middle of the camp.

That night and on the following day the wives of the officers came to visit her but she paid them no attention. So, they said to one another as they were returning to their tents, "Her beauty is beyond question, but she has shewn us no kindness, and has not spoken to us ; we do not know what mystery there is about her."

Now Bibī Mubāraka had charged her servants to let her know when the Pādshāh was approaching in order that she might receive him according to Malik Aḥmad's instructions. They said to her, "That was the pomp just now of the Pādshāh's going to prayers at the general mosque." That same day after the Mid-day Prayer, the Pādshāh went towards her tent. Her servants informed her, she immediately left her divan and advancing, lighted up the carpet by her presence, and stood respectfully with folded hands. When the Pādshāh entered, she bowed herself before him. But her face remained entirely covered. At length the Pādshāh seated himself on the divan and said to her, "Come Afghāniya, be seated." Again she

bowed before him, and stood as before. A second time he said, "Afghāniya, be seated." Again she prostrated herself before him and came a little nearer, but still stood. Then the Pādshāh pulled the veil from her face and beheld incomparable beauty. He was entranced, he said again, "O, Afghāniya, sit down." Then she bowed herself again, and said, "I have a petition to make. If an order be given, I will make it." The Pādshāh said kindly, "Speak." Whereupon she with both hands took up her dress and said, "Think that the whole Yūsuf-zāi tribe is enfolded in my skirt, and pardon their offences for my sake." Said the Pādshāh, "I forgive the Yūsuf-zāi all their offences in thy presence, and cast them all into thy skirt. Hereafter I shall have no ill-feeling to the Yūsuf-zāi." Again she bowed before him; the Pādshāh took her hand and led her to the divan.

When the Afternoon Prayer time came and the Pādshāh rose from the divan to go to prayers, Bibī Mubāraka jumped up and fetched him his shoes.¹ He put them on and said very pleasantly, "I am extremely pleased with you and your tribe and I have pardoned them all for your sake." Then he said with a smile, "We know it was Malik Aḥmad taught you all these ways." He then went to prayers and the Bibī remained to say hers in the tent.

After some days the camp moved from Dīārūn and proceeded by Bajaur and Tankī to Kābul.² . . .

Bibī Mubāraka, the Blessed Lady, is often mentioned by Gul-badan; she had no children; and lived an honoured life, as her chronicler says, until the beginning of Akbar's reign, when she died. Her brother Mīr Jamāl rose to honour under Bābur, Humāyūn and Akbar.

¹ Always left beyond the carpet on which a reception is held.

² This is not in agreement with Bābur's movements.

L.—ON MĀHĪM'S ADOPTION OF HIND-ĀL.

THE passage quoted below about Māhīm's adoption of the unborn Hind-āl we have found so far only in Kehr's transcript of the *Bābur-nāma* (i.e. the St. Petersburg Foreign Office Codex). Ilminsky reproduced it (Kāsān imprint p. 281) and de Courteille translated it (ii, 45), both with endeavour at emendation. It is interpolated in Kehr's MS. at the wrong place, thus indicating that it was once marginal or apart from the text.

I incline to suppose the whole a note made by Humāyūn, although part of it might be an explanation made by Bābur, at a later date, of an over-brief passage in his diary. Of such passages there are several instances. What is strongly against its being Bābur's where otherwise it might be his, is that Māhīm, as he always calls her simply, is there written of as Ḥaẓrat Wālida, Royal Mother and with the honorific plural. That plural Bābur uses for his own mother (dead 14 years before 925 AH.) and never for Māhīm. The note is as follows :—

"The explanation is this :—As up to that time those of one birth (*tūqqān*, womb) with him (Humāyūn), that is to say a son Bār-būl, who was younger than he but older than the rest, and three daughters, Mihr-jān and two others, died in childhood, he had a great wish for one of the same birth with him.¹ I had said 'What it would have been if there had been one of the same birth with him!' (Humāyūn). Said the Royal Mother, 'If Dil-dār Āghācha bear a son, how is it if I take him and rear him?' 'It is very good' said I."

So far doubtfully *might* be Bābur's but it may be Humāyūn's written as a note for Bābur. What follows appears to be by some-one who knew the details of Māhīm's household talk and was in Kābul when Dil-dār's child was taken from her.

"Seemingly women have the custom of taking omens in the following way :—When they have said, 'Is it to be a boy? is it

¹ i.e. Humāyūn wished for a full-brother or sister, another child in the house with him. The above names of his brother and sister are given elsewhere only by Gul-badan (f. 66).

to be a girl?' they write 'Alī or Ḥasan on one of two pieces of paper and Fāṭima on the other, put each paper into a ball of clay and throw both into a bowl of water. Whichever opens first is taken as an omen; if the man's, they say a man-child will be born; if the woman's, a girl will be born. They took the omen; it came out a man."

"On this glad tidings we at once sent letters off.¹ A few days later God's mercy bestowed a son. Three days before the news² and three days after the birth, they³ took the child from its mother, (she) willy-nilly, brought it to our house⁴ and took it in their charge. When we sent the news of the birth, Bhīra was being taken. They named him Hind-āl for a good omen and benediction."⁵

The whole may be Humāyūn's, and prompted by a wish to remove an obscurity his father had left and by sentiment stirred through reminiscence of a cherished childhood.

Whether Humāyūn wrote the whole or not, how is it that the passage appears only in the Russian group of Bāburiana?

An apparent answer to this lies in the following little mosaic of circumstances:—The St. Petersburg group of Bāburiana⁶ is linked to Kāmrān's own copy of the *Bābur-nāma* by having with it a letter of Bābur to Kāmrān and also what *may be* a note indicating its passage into Humāyūn's hands (JRAS 1908 p. 830). If it did so pass, a note by Humāyūn may have become associated with it, in one of several obvious ways. This would be at a date earlier than that of the Elphinstone MS. and would explain why it is found in Russia and not in Indian MSS.⁷

¹ The "we" might be Māhīm and Humāyūn, to Bābur in camp.

² Perhaps before announcing the birth anywhere.

³ Presumably this plural is honorific for the Honoured Mother Māhīm.

⁴ Māhīm's and Humāyūn's quarters.

⁵ Gul-badan's *Humāyūn-nāma*, f. 8.

⁶ JRAS. A. S. Beveridge's Notes on *Bābur-nāma* MSS. 1900, [1902,] 1905, 1906, [1907,] 1908 (Kehr's transcript, p. 76, and Latin translation with new letter of Bābur p. 828).

⁷ In all such matters of the *Bābur-nāma* Codices, it has to be remembered that their number has been small.

[APPENDICES TO THE HINDŪSTĀN SECTION.]

M.—ON THE TERM *BAHRĪ QŪTĀS*.

THAT the term *bahrī qūtās* is interpreted by Meninski, Erskine, and de Courteille in senses so widely differing as *equus maritimus*, mountain-cow, and *bœuf vert de mer* is due, no doubt, to their writing when the *qūtās*, the *yāk*, was less well known than it now is.

The word *qūtās* represents both the *yāk* itself and its neck-tassel and tail. Hence Meninski explains it by *nodus fimbriatus ex cauda seu crinibus equi maritimi*. His “sea-horse” appears to render *bahrī qūtās*, and is explicable by the circumstance that the same purposes are served by horse-tails and by *yāk*-tails and tassels, namely, with both, standards are fashioned, horse-equipage is ornamented or perhaps furnished with fly-flappers, and the ordinary hand-fly-flappers are made, *i.e.* the *chowries* of Anglo-India.

Erskine’s “mountain-cow” (*Memoirs* p. 317) may well be due to his *munshī*’s giving the *yāk* an alternative name, *viz.* *Kōsh-gau* (Vigne) or *Khāsh-gau* (Ney Elias), which appears to mean mountain-cow (cattle, oxen).¹

De Courteille’s *Dictionary* p. 422, explains *qūtās* (*qūtās*) as *bœuf marin* (*bahrī qūtās*) and his *Mémoires* ii, 191, renders Bābur’s *bahrī qūtās* by *bœuf vert de mer* (f. 276, p. 490 and n. 8).

The term *bahrī qūtās* could be interpreted with more confidence if one knew where the seemingly Arabic-Turkī compound originated.² Bābur uses it in Hindūstān where the neck-tassel

¹ Vigne’s *Travels in Kāshmīr* ii, 277–8; *Tārīkh-i-rashīdī* trs., p. 302 and n. and p. 466 and note.

² It is not likely to be one heard current in Hindūstān, any more than is Bābur’s Ar. *bū-galamūn* as a name of a bird (Index *s.n.*); both seem to be “book-words” and may be traced or known as he uses them in some ancient dictionary or book of travels originating outside Hindūstān.

and the tail of the domestic yāk are articles of commerce, and where, as also probably in Kābul, he will have known of the same class of yāk as a saddle-animal and as a beast of burden into Kashmīr and other border-lands of sufficient altitude to allow its survival. A part of its wide Central Asian habitat abutting on Kashmīr is Little Tibet, through which flows the upper Indus and in which tame yāk are largely bred, Skardo being a place specially mentioned by travellers as having them plentifully. This suggests that the term *bahrī qūṭās* is due to the great river (*bahr*) and that those of which Bābur wrote in Hindūstān were from Little Tibet and its great river. But *bahrī* may apply to another region where also the domestic yāk abounds, that of the great lakes, inland seas such as Pangong, whence the yāk comes and goes between *e.g.* Yārkand and the Hindūstān border.

The second suggestion, *viz.* that "*bahrī qūṭās*" refers to the habitat of the domestic yāk in lake and marsh lands of high altitude (the wild yāk also but, as Tibetan, it is less likely to be concerned here) has support in Dozy's account of the *bahrī* falcon, a bird mentioned also by Abū'l-faḡl amongst sporting birds (*Āyīn-i-akbarī*, Blochmann's trs. p.295) :—" *Bahrī, espèce de faucon le meilleur pour les oiseaux de marais. Ce renseignement explique peut-être l'origine du mot. Marguerite en donne la même etymologie que Tashmend et le Père Guagix. Selon lui ce faucon aurait été appelé ainsi parce qu'il vient de l'autre côté de la mer, mais peut-être dérivait-il de bahrī dans le sens de marais, flaque, étang.*"

Dr. E. Denison Ross' *Polyglot List of Birds* (*Memoirs of the Asiatic Society of Bengal* ii, 289) gives to the *Qarā Qīrghāwal* (Black pheasant) the synonym "Sea-pheasant", this being the literal translation of its Chinese name, and quotes from the Manchū-Chinese "Mirror" the remark that this is a black pheasant but called "sea-pheasant" to distinguish it from other black ones.

It may be observed that Bābur writes of the yāk once only and then of the *bahrī qūṭās* so that there is no warrant from him for taking the term to apply to the wild yāk. His cousin and

contemporary Ḥaidar Mīrzā, however, mentions the wild yāk twice and simply as the wild *qūṭās*.

The following are random gleanings about “*baḥrī*” and the yāk :—

(1) An instance of the use of the Persian equivalent *daryā’ī* of *baḥrī*, sea-borne or over-sea, is found in the *Akbar-nāma* (Bib. Ind. ed. ii, 216) where the African elephant is described as *fil-i-daryā’ī*.

(2) In Egypt the word *baḥrī* has acquired the sense of northern, presumably referring to what lies or is borne across its northern sea, the Mediterranean.

(3) Vigne (*Travels in Kashmīr* ii, 277–8) warns against confounding the *qūch-qār* i.e. the gigantic *moufflon*, Pallas’ *Ovis ammon*, with the *Kosh-gau*, the cow of the Kaucanus, i.e. the yāk. He says, “Kaucanus (*hodie* Hindū-kush) was originally from Kosh, and Kosh is applied occasionally as a prefix, e.g. *Kosh-gau*, the yāk or ox of the mountain or Kaucanus.” He wrote from Skardo in Little Tibet and on the upper Indus. He gives the name of the female yāk as *yāk-mo* and of the half-breeds with common cows as *bsch*, which class he says is common and of “all colours”.

(4) Mr. Ney Elias’ notes (*Tārīkh-i-rashīdī* trs. pp. 302 and 466) on the *qūṭās* are of great interest. He gives the following synonymous names for the wild yāk, *Bos Poëphagus*, *Khāsh-gau*, the Tibetan yāk or Dong.

(5) Hume and Henderson (*Lāhor to Yārkanḍ* p. 59) write of the numerous black yāk-hair tents seen round the Pangong Lake, of fine saddle yāks, and of the tame ones as being some white or brown but mostly black.

(6) Olufsen’s *Through the Unknown Pamirs* (p. 118) speaks of the large numbers of *Bos grunniens* (yāk) domesticated by the Kirghiz in the Pamirs.

(7) Cf. Gazetteer of India s.n. yāk.

(8) Shaikh Zain applies the word *baḥrī* to the porpoise, when paraphrasing the *Bābur-nāma* f. 281b.

N.—NOTES ON A FEW BIRDS.

IN attempting to identify some of the birds of Bābur's lists difficulty arises from the variety of names provided by the different tongues of the region concerned, and also in some cases by the application of one name to differing birds. The following random gleanings enlarge and, in part, revise some earlier notes and translations of Mr. Erskine's and my own. They are offered as material for the use of those better acquainted with bird-lore and with Himālayan dialects.

a. Concerning the lūkha, lūja, lūcha, kūja (f. 135 and f. 278b).

The nearest word I have found to *lūkha* and its similars is *likkh*, a florican (Jerdon, ii, 615), but the florican has not the chameleon colours of the *lūkha* (var.). As Bābur when writing in Hindūstān, uses such "book-words" as Ar. *bahrī* (*qūṭās*) and Ar. *bū-qalamūn* (chameleon), it would not be strange if his name for the "*lūkha*" bird represented Ar. *awja*, very beautiful, or connected with Ar. *loḥ*, shining splendour.

The form *kūja* is found in Ilminsky's imprint p. 361 (*Mémoires* ii, 198, *koudjeh*).

What is confusing to translators is that (as it now seems to me) Bābur appears to use the name *kabg-i-darī* in both passages (f. 135 and f. 278b) to represent two birds; (1) he compares the *lūkha* as to size with the *kabg-i-darī* of the Kābul region, and (2) for size and colour with that of Hindūstān. But the bird of the Western Himālayas known by the name *kabg-i-darī* is the Himālayan snow-cock, *Tetraogallus himālayensis*, Turkī, *aūlār* and in the Kābul region, *chīūrtika* (f. 249, Jerdon, ii, 549–50); while the *kabg-i-darī* (syn. *chikor*) of Hindūstān, whether of hill or plain, is one or more of much smaller birds.

The snow-cock being 28 inches in length, the *lūkha* bird must be of this size. Such birds as to size and plumage of changing colour are the *Lophophori* and *Trapagons*, varieties of which are found in places suiting Bābur's account of the *lūkha*.

It may be noted that the Himālayan snow-cock is still called *kabg-i-darī* in Afghānistān (Jerdon, ii, 550) and in Kashmīr (Vigne's *Travels in Kashmīr* ii, 18). As its range is up to 18,000 feet, its Persian name describes it correctly whether read as "of the mountains" (*darī*), or as "royal" (*darī*) through its splendour.

I add here the following notes of Mr. Erskine's, which I have not quoted already where they occur (cf. f. 135 and f. 278b) :—

On f. 135, "*lokheh*" is said to mean *hill-chikor*.

On f. 278b, to "*lūjeh*", "The Persian has *lūkheh*."

„ to "*kepkī durrī*", "The *kepkī deri*, or *durri* is much larger than the common *kepk* of Persia and is peculiar to Khorāsān. It is said to be a beautiful bird. The common *kepk* of Persia and Khorāsān is the *hill-chikor* of India."

„ to "higher up", "The *lujeh* may be the *chikor* of the plains which Hunter calls bartavelle or Greek partridge."

The following corrections are needed about my own notes:—

(1) on f. 135 (p. 213) n. 7 is wrongly referred; it belongs to the first word, *viz. kabg-i-darī*, of p. 214; (2) on f. 279 (p. 496) n. 2 should refer to the second *kabg-i-darī*.

b. *Birds called mūnāl (var. monāl and moonaul).*

Yule writing in *Hobson Jobson* (p. 580) of the "*moonaul*" which he identifies as *Lophophorus Impeyanus*, queries whether, on grounds he gives, the word *moonaul* is connected etymologically with Sanscrit *muni*, an "hermit". In continuation of his topic, I give here the names of other birds called *mūnāl*, which I have noticed in various ornithological works while turning their pages for other information.

Besides *L. Impeyanus* and *Trapagon Ceriornis satyra* which Yule mentions as called "*moonaul*", there are *L. refulgens*, *mūnāl* and *Ghūr* (mountain)-*mūnāl*; *Trapagon Ceriornis satyra*, called *mūnāl* in Nipāl; *T. C. melanocephalus*, called *sing*

(horned)-*mūnāl* in the N.W. Himālayas; *T. himālayensis*, the *jer-* or *cher-mūnāl* of the same region, known also as *chikor*; and *Lerwa nevicola*, the snow-partridge known in Garhwal as *Quoir-* or *Qūr-mūnāl*. Do all these birds behave in such a way as to suggest that *mūnāl* may imply the individual isolation related by Jerdon of *L. Impeyanus*, "In the autumnal and winter months numbers are generally collected in the same quarter of the forest, though often so widely scattered that each bird appears to be alone?" My own search amongst vocabularies of hill-dialects for the meaning of the word has been unsuccessful, spite of the long range *mūnāls* in the Himālayas.

c. Concerning the word chīūrtika, chourtkā.

Jerdon's entry (ii, 549, 554) of the name *chourtkā* as a synonym of *Tetraogallus himālayensis* enables me to fill a gap I have left on f.249 (p.491 and n.6),¹ with the name Himālayan snow-cock, and to allow Bābur's statement to be that he, in January 1520 AD. when coming down from the *Bād-i-pīch* pass, saw many snow-cocks. The *Memoirs* (p.282) has "*chikors*", which in India is a synonym for *kabg-i-darī*; the *Mémoires* (ii, 122) has *sauterelles*, but this meaning of *chīūrtika* does not suit wintry January. That month would suit for the descent from higher altitudes of snow-cocks. Griffith, a botanist who travelled in Afghānistān *cir.* 1838 AD., saw myriads of *cicadæ* between Qilat-i-ghilzai and Ghazni, but the month was July.

d. On the qūtān (f.142, p.224; *Memoirs*, p.153; *Mémoires* ii, 313).

Mr. Erskine for *qūtān* enters *khawāṣil* [gold-finch] which he will have seen interlined in the Elphinstone Codex (f.109b) in explanation of *qūtān*.

Shaikh Effendi (Kunos' ed., p.139) explains *qūtān* to be the gold-finch, *Steiglitz*.

Ilminsky's *qūtān* (p.175) is translated by M. de Courteille as *pélicane* and certainly some copies of the 2nd Persian translation [Muḥ. *Shīrāzi*'s p.90] have *ḥawāṣil*, pelican.

The pelican would class better than the small finch with the

¹ My note 6 on p.421 shows my earlier difficulties, due to not knowing (when writing it) that *kabg-i-darī* represents the snow-cock in the Western Himālayas.

herons and egrets of Bābur's trio ; it also would appear a more likely bird to be caught " with the cord ".

That Bābur's *qūṭān* (*hawāṣil*) migrated in great numbers is however against supposing it to be *Pelicanus onocrotatus* which is seen in India during the winter, because it appears there in moderate numbers only, and Blanford with other ornithologists states that no western pelican migrates largely into India.

Perhaps the *qūṭān* was Linnæus' *Pelicanus carbo* of which one synonym is *Carbo comoranus*, the cormorant, a bird seen in India in large numbers of both the large and small varieties. As cormorants are not known to breed in that country, they will have migrated in the masses Bābur mentions.

A translation matter falls to mention here :—After saying that the *aūqār* (grey heron), *qarqara* (egret), and *qūṭān* (cormorant) are taken with the cord, Bābur says that this method of bird-catching is unique (*bū nūḥ qūsh tūtmāq ghair muqarrar dūr*) and describes it. The Persian text omits to translate the *tūtmāq* (by *P. giriftan*) ; hence Erskine (*Mems.* p.153) writes, "The last mentioned fowl" (*i.e.* the *qūṭān*) "is rare," notwithstanding Bābur's statement that all three of the birds he names are caught in masses. De Courteille (p.313) writes, as though only of the *qūṭān*, "*ces derniers toutefois ne se prennent qu'accidentellement*," perhaps led to do so by knowledge of the circumstance that *Pelicanus onocrotatus* is rare in India.

O.—NOTES BY HUMĀYŪN ON SOME HINDŪSTĀN FRUITS.

THE following notes, which may be accepted as made by Humāyūn and in the margin of the archetype of the Elphinstone Codex, are composed in Turkī which differs in diction from his father's but is far closer to that classic model than is that of the producer [Jahāngīr?] of the "Fragments" (*Index s.n.*). Various circumstances make the notes difficult to decipher *verbatim* and, unfortunately, when writing in Jan. 1917, I am unable to collate

with its original in the Advocates Library, the copy I made of them in 1910.

- a. *On the kadhil, jack-fruit, Artocarpus integrifolia* (f. 283b, p. 506; Elphinstone MS. f. 235b).¹

The contents of the note are that the strange-looking pumpkin (*qar'*, which is also Ibn Batuta's word for the fruit), yields excellent white juice, that the best fruit grows from the roots of the tree,² that many such grow in Bengal, and that in Bengal and Dihli there grows a *kadhil*-tree covered with hairs (*Artocarpus hirsuta*?).

- b. *On the amrit-phal, mandarin-orange, Citrus aurantium* (f. 287, p. 512; Elphinstone Codex, f. 238b, l. 12).

The interest of this note lies in its reference to Bābur.

A Persian version of it is entered, without indication of what it is or of who was its translator, in one of the volumes of Mr. Erskine's manuscript remains, now in the British Museum (Add. 26,605, p. 88). Presumably it was made by his Turkish *munshi* for his note in the Memoirs (p. 329).

Various difficulties oppose the translation of the Turkī note; it is written into the text of the Elphinstone Codex in two instalments, neither of them in place, the first being interpolated in the account of the *amil-bīd* fruit, the second in that of the *jāsūn* flower; and there are verbal difficulties also. The Persian translation is not literal and in some particulars Mr. Erskine's rendering of this differs from what the Turkī appears to state.

The note is, tentatively, as follows:³—"His honoured Majesty Firdaus-makān⁴—may God make his proof clear!—did not

¹ By over-sight mention of this note was omitted from my article on the Elphinstone Codex (JRAS. 1907, p. 131).

² Speede's *Indian Hand-book* (i, 212) published in 1841 A.D. thus writes, "It is a curious circumstance that the finest and most esteemed fruit are produced from the roots below the surface of the ground, and are betrayed by the cracking of the earth above them, and the effluvia issuing from the fissure; a high price is given by rich natives for fruit so produced."

³ In the margin of the Elphinstone Codex opposite the beginning of the note are the words, "This is a marginal note of Humāyūn Pādshāh's."

⁴ Every Emperor of Hindūstān has an epithet given him after his death to distinguish him, and prevent the necessity of repeating his name too familiarly. Thus *Firdaus-makān* (dweller-in-paradise) is Bābur's; Humāyūn's is *Jannat-ashiyāmī*, he whose nest is in Heaven; Muḥammad Shāh's *Firdaus-āramgāh*, he whose place of rest is Paradise; etc. (Erskine).

favour the *amrit-phal*;¹ as he considered it insipid,² he likened it to the mild-flavoured³ orange and did not make choice of it. So much was the mild-flavoured orange despised that if any person had disgusted (him) by insipid flattery (?) he used to say, 'He is like orange-juice.'"⁴

"The *amrit-phal* is one of the very good fruits. Though its juice is not relishing (? *chūchūq*), it is extremely pleasant-drinking. Later on, in my own time, its real merit became known. Its tartness may be that of the orange (*nāranj*) and *lemu*."⁵

The above passage is followed, in the text of the Elphinstone Codex, by Bābur's account of the *jāsūn* flower, and into this a further instalment of Humāyūn's notes is interpolated, having opposite its first line the marginal remark, "This extra note, seemingly made by Humāyūn Pādshāh, the scribe has mistakenly written into the text." Whether its first sentence refer to the *amrit-phal* or to the *amil-bīd* must be left for decision to those well acquainted with the orange-tribe. It is obscure in my copy and abbreviated in its Persian translation; summarized it may state that when the fruit is unripe, its acidity is harmful to the digestion, but that it is very good when ripe.—The note then continues as below :—

*c. The kāmila, H. kauṇlā, the orange.*⁶

"There are in Bengal two other fruits of the acid kind. Though the *amrit-phal* be not agreeable, they have resemblance to it (?)."

¹ Here Mr. Erskine notes, "Literally, *nectar-fruit*, probably the mandarin orange, by the natives called *nāringī*. The name *anral*, or pear, in India is applied to the guava or *Psidium pyrifera*—(*Spondias mangifera*, Hort. Ben.—D. Wallich)." . . . Mr. E. notes also that the note on the *amrit-phal* "is not found in either of the Persian translations".

² *chūchūmān*, Pers. trs. *shīrīni bī maza*, perhaps flat, sweet without relish. Bābur does not use the word, nor have I traced it in a dictionary.

³ *chūchūk*, savoury, nice-tasting, not acid (Shaw).

⁴ *chūchūk nāranj āndāq* (?) *maṭ'ūn aīdī kīm har kīm-nī shīrīn-kārīghī bī maza qīlkāndī, nāranj-sū'ī dīk tūr dīrlār aīdī*.

⁵ The *lemu* may be *Citrus limona*, which has abundant juice of a mild acid flavour.

⁶ The *kāmila* and *saṃṭāra* are the real oranges (*kauṇlā* and *saṅtāra*), which are now (cir. 1816 AD.) common all over India. Dr. Hunter conjectures that the *saṅtāra* may take its name from Cintra, in Portugal. This early mention of it by Bābur and Humāyūn may be considered as subversive of that supposition. (This description of the *saṃṭāra*, vague as it is, applies closer to the *Citrus decumana* or *pampelmus*, than to any other.—D. Wallich.)—Erskine.

"One is the *kāmila* which may be as large as an orange (*nāraṅj*); some took it to be a large *nāraṅgī* (orange) but it is much pleasanter eating than the *nāraṅgī* and is understood not to have the skin of that (fruit)."

*d. The samṭara.*¹

The other is the *saṃṭara* which is larger than the orange (*nāraṅj*) but is not tart; unlike the *amrit-phal* it is not of poor flavour (*kam maza*) or little relish (*chūchūk*). In short a better fruit is not seen. It is good to see, good to eat, good to digest. One does not forget it. If it be there, no other fruit is chosen. Its peel may be taken off by the hand. However much of the fruit be eaten, the heart craves for it again. Its juice does not soil the hand at all. Its skin separates easily from its flesh. It may be taken during and after food. In Bengal the *saṃṭara* is rare (*ghārib*) (or excellent, '*azīz*'). It is understood to grow in one village Sanārgām (Sonargaon) and even there in a special quarter. There seems to be no fruit so entirely good as the *saṃṭara* amongst fruits of its class or, rather, amongst fruits of all kinds."

Corrigendum :—In my note on the *turunj bajāurī* (p. 511, n. 3) for *bijaurā* read *bījaurā*; and on p. 510, l. 2, for *palm* read *fingers*.

Addendum :—p. 510, l. 5. After *yūsūnlūk* add :—"The natives of Hindūstān when not wearing their ear-rings, put into the large ear-ring holes, slips of the palm-leaf bought in the bāzārs, ready for the purpose. The trunk of this tree is handsomer and more stately than that of the date."

P.—REMARKS ON BĀBUR'S REVENUE LIST (fol. 292).

a. Concerning the date of the List.

The Revenue List is the last item of Bābur's account of Hindūstān and, with that account, is found *s.a.* 932 AH., manifestly

¹ Humāyūn writes of this fruit as though it were not the *sang-tara* described by his father on f. 287 (p. 511 and note).

too early, (1) because it includes districts and their revenues which did not come under Bābur's authority until subdued in his Eastern campaigns of 934 and 935 AH., (2) because Bābur's statement is that the "countries" of the List "are *now* in my possession" (*in loco* p.520).

The List appears to be one of revenues realized in 936 or 937 AH. and not one of assessment or estimated revenue, (1) because Bābur's wording states as a fact that the revenue was 52 *krūrs*; (2) because the Persian heading of the (Persian) List is translatable as "Revenue (*jama'*)¹ of Hindūstān from what has so far come under the victorious standards".

b. The entry of the List into European Literature.

Readers of the L. and E. *Memoirs of Bābur* are aware that it does not contain the Revenue List (p.334). The omission is due to the absence of the List from the Elphinstone Codex and from the 'Abdu'r-raḥīm Persian translation. Since the *Memoirs of Bābur* was published in 1826 AD., the List has come from the *Bābur-nāma* into European literature by three channels.

Of the three the one used earliest is Shaikh Zain's *Ṭabaqāt-i-bāburī* which is a Persian paraphrase of part of Bābur's Hindūstān section. This work provided Mr. Erskine with what he placed in his *History of India* (London 1854, i, 540, Appendix D), but his manuscript, now B.M. Add. 26,202, is not the best copy of Shaikh Zain's book, being of far less importance than B.M. Or. 1999, [as to which more will be said.]²

The second channel is Dr. Ilminsky's imprint of the Turkī text (Kāsān 1857, p.379), which is translated by the *Mémoires de Bāber* (Paris 1871, ii, 230).

The third channel is the Ḥaidarābād Codex, in the English translation of which [*in loco*] the List is on p.521.

Shaikh Zain may have used Bābur's autograph manuscript for his paraphrase and with it the Revenue List. His own autograph manuscript was copied in 998 AH. (1589-90 AD.) by

¹ M. de Courteille translated *jama'* in a general sense by *totalité* instead of in its Indian technical one of revenue (as here) or of assessment. Hence Professor Dowson's "totality" (iv, 262 n.).

² The B.M. has a third copy, Or. 5879, which my husband estimates as of little importance.

Khwānd-amīr's grandson 'Abdu'l-lāh who may be the scribe "Mīr 'Abdu'l-lāh" of the *Āyīn-i-akbarī* (Blochmann's trs. p. 109). 'Abdu'l-lāh's transcript (from which a portion is now absent,) after having been in Sir Henry Elliot's possession, has become B.M. Or. 1999. It is noticed briefly by Professor Dowson (*l.c.* iv, 288), but he cannot have observed that the "old, worm-eaten" little volume contains Bābur's Revenue List, since he does not refer to it.

c. Agreement and variation in copies of the List.

The figures in the two copies (Or. 1999 and Add. 26,202) of the *Ṭabaqāt-i-bāburī* are in close agreement. They differ, however, from those in the Ḥaidarābād Codex, not only in a negligible unit and a ten of *tankas* but in having 20,000 more *tankas* from Oudh and Baraich and 30 *laks* of *tankas* more from Trans-sutlej.

The figures in the two copies of the *Bābur-nāma*, *viz.* the Ḥaidarābād Codex and the Kehr-Ilminsky imprint are not in agreement throughout, but are identical in opposition to the variants (20,000 *t.* and 30 *l.*) mentioned above. As the two are independent, being collateral descendants of Bābur's original papers, the authority of the Ḥaidarābād Codex in the matter of the List is still further enhanced.

d. Varia.

(1) The place-names of the List are all traceable, whatever their varied forms. About the entry L:knū [or L:knūr] and B:ks:r [or M:ks:r] a difficulty has been created by its variation in manuscripts, not only in the List but where the first name occurs *s.a.* 934 and 935AH. In the Ḥaidarābād List and in that of Or. 1999 L:knūr is clearly written and may represent (approximately) modern Shahābād in Rāmpūr. Erskine and de Courteille, however, have taken it to be Lakhnau in Oudh. [The distinction of Lakhnaur from Lakhnau in the historical narrative is discussed in Appendix T.]

(2) It may be noted, as of interest, that the name Sarwār is an abbreviation of Sarjūpār which means "other side of Sarjū" (Sarū, Goghrā; E. and D.'s H. of I. i, 56, n.4).

(3) Rūp-narāin (Deo or Dev) is mentioned in Ajodhya Prasad's short history of Tirhut and Darbhanga, the *Gulzār-i-Bihār* (Calcutta 1869, Cap. v, 88) as the 9th of the Brahman rulers of Tirhut and as having reigned for 25 years, from 917 to 942 *Faslī* (?). If the years were Hijrī, 917-42 A.H. would be 1511-1535.¹

(4) Concerning the *tanka* the following modern description is quoted from Mr. R. Shaw's *High Tartary* (London 1871, p.464) "The *tanga*" (or *tanka*) "is a nominal coin, being composed of 25 little copper cash, with holes pierced in them and called *dahcheen*. These are strung together and the quantity of them required to make up the value of one of these silver ingots" ("kooroos or *yamboo*, value nearly £17") "weighs a considerable amount. I once sent to get change for a *kooroos*, and my servants were obliged to charter a donkey to bring it home."

(5) The following interesting feature of Shaikh Zain's *Tabaqāt-i-bāburī* has been mentioned to me by my husband :— Its author occasionally reproduces Bābur's Turkī words instead of paraphrasing them in Persian, and does this for the noticeable passage in which Bābur records his dissatisfied view of Hindūstān (f.290b, *in loco* p.518), prefacing his quotation with the remark that it is best and will be nearest to accuracy not to attempt translation but to reproduce the Pādshāh's own words. The main interest of the matter lies in the motive for reproducing the *ipsissima verba*. Was that motive deferential? Did the revelation of feeling and opinion made in the quoted passage clothe it with privacy so that Shaikh Zain reserved its perusal from the larger public of Hindūstān who might read Persian but not Turkī? Some such motive would explain the insertion untranslated of Bābur's letters to Humāyūn and to Khwāja Kalān which are left in Turkī by 'Abdu'r-raḥīm Mirzā.²

¹ Sir G. A. Grierson, writing in the *Indian Antiquary* (July 1885, p. 187), makes certain changes in Ajodhya Prasad's list of the Brahman rulers of Tirhut, on grounds he states.

² Index *s.n.* Bābur's letters. The passage Shaikh Zain quotes is found in Or. 1999, f. 65b, Add. 26,202, f. 66b, Or. 5879, f. 79b.

Q.—CONCERNING THE “RĀMPŪR DĪWĀN”.

PENDING the wide research work necessary to interpret Bābur's Hindūstān poems which the Rāmpūr manuscript preserves, the following comments, some tentative and open to correction, may carry further in making the poems publicly known, what Dr. E. Denison Ross has effected by publishing his Facsimile of the manuscript.¹ It is legitimate to associate comment on the poems with the *Bābur-nāma* because many of them are in it with their context of narrative ; most, if not all, connect with it ; some without it, would be dull and vapid.

a. *An authorized English title.*

The contents of the Rāmpūr MS. are precisely what Bābur describes sending to four persons some three weeks after the date attached to the manuscript,² viz. “the Translation and what-not of poems made on coming to Hindūstān” ;³ and a similar description may be meant in the curiously phrased first clause of the colophon, but without mention of the Translation (of the *Wālidīyyah-risāla*).⁴ Hence, if the poems, including the Translation, became known as the *Hindūstān Poems* or *Poems made in Hindūstān*, such title would be justified by their author's words. Bābur does not call the Hindūstān poems a *dīwān* even when, as in the above quotation, he speaks of them apart from his versified translation of the Tract. In what has come down to us of his autobiography, he applies the name *Dīwān* to poems of his own once only, this in 925 AH. (f. 237b) when he records sending “my *dīwān*” to Pūlād Sl. *Aūzbeḡ*.

¹ Cf. Index *in loco* for references to Bābur's metrical work, and for the Facsimile, JASB. 1910, Extra Number.

² Monday, Rabi' II. 15th 935 AH.—Dec. 27th 1528 AD. At this date Bābur had just returned from Dhūlpūr to Agra (f. 354, p. 635, where in note I for Thursday read Monday).

³ Owing to a scribe's “skip” from one *yībārīldī* (was sent) to another at the end of the next sentence, the passage is not in the Hai. MS. It is not well given in my translation (f. 357b, p. 642) ; what stands above is a closer rendering of the full Turkī, *Humāyūngha tarjuma [u ?] nī-kīm Hindūstāngha kīlkānī aīlqān ash'ārnī yībārīldī* (Ilminsky p. 462, l. 4 fr. ft., where however there appears a slight clerical error).

⁴ Hesitation about accepting the colophon as unquestionably applying to the whole contents of the manuscript is due to its position of close association with one section only of the three in the manuscript (cf. *post* p. lx).

b. The contents of the Rāmpūr MS.

There are three separate items of composition in the manuscript, marked as distinct from one another by having each its ornamented frontispiece, each its scribe's sign (*mīm*) of Finis, each its division from its neighbour by a space without entry. The first and second sections bear also the official sign [*ṣaḥḥ*] that the copy has been inspected and found correct.

(1) The first section consists of Bābur's metrical translation of Khwāja 'Ubaidu'l-lāh *Aḥrārī's Parental Tract* (*Wālidīyyah-risāla*), his prologue in which are his reasons for versifying the Tract and his epilogue which gives thanks for accomplishing the task. It ends with the date 935 (Ḥai. MS. f. 346). Below this are *mīm* and *ṣaḥḥ*, the latter twice; they are in the scribe's hand-writing, and thus make against supposing that Bābur wrote down this copy of the Tract or its archetype from which the official *ṣaḥḥ* will have been copied. Moreover, spite of bearing two vouchers of being a correct copy, the Translation is emended, in a larger script which may be that of the writer of the marginal quatrain on the last page of the [Rāmpūr] MS. and there attested by Shāh-i-jahān as Bābur's autograph entry. His also may have been the now expunged writing on the half-page left empty of text at the end of the Tract. Expunged though it be, fragments of words are visible.¹

(2) The second section has in its frontispiece an inscription illegible (to me) in the Facsimile. It opens with a *masnawī* of 41 couplets which is followed by a *ghazel* and numerous poems in several measures, down to a triad of rhymed couplets (*matla'?*), the whole answering to descriptions of a *Dīwān* without formal arrangement. After the last couplet are *mīm* and *ṣaḥḥ* in the scribe's hand-writing, and a blank quarter-page. Mistakes in this section have been left uncorrected, which supports the view that its *ṣaḥḥ* avouches the accuracy of its archetype and not its own.²

¹ Plate XI, and p. 15 (mid-page) of the Facsimile booklet.—The Facsimile does not show the whole of the marginal quatrain, obviously because for the last page of the manuscript a larger photographic plate was needed than for the rest. With Dr. Ross' concurrence a photograph in which the defect is made good, accompanies this Appendix.

² The second section ends on Plate XVII, and p. 21 of the Facsimile booklet.

(3) The third section shows no inscription on its frontispiece. It opens with the *masnawī* of eight couplets, found also in the *Bābur-nāma* (f. 312), one of earlier date than many of the poems in the second section. It is followed by three *rubāʿī* which complete the collection of poems made in Hindūstān. A prose passage comes next, describing the composition and transposition-in-metre of a couplet of 16 feet, with examples in three measures, the last of which ends in 1.4 of the photograph.—While fixing the date of this metrical game, Bābur incidentally allows that of his *Treatise on Prosody* to be inferred from the following allusive words:—"When going to Saṃbhal (f. 330b) in the year (933 AH.) after the conquest of Hindūstān (932 AH.), two years after writing the '*Arūz*, I composed a couplet of 16 feet."—From this the date of the *Treatise* is seen to be 931 AH., some two years later than that of the *Mubīn*. The above metrical exercise was done about the same time as another concerning which a *Treatise* was written, *viz.* that mentioned on f. 330b, when a couplet was transposed into 504 measures (Section f, p. lxxv).—The Facsimile, it will be noticed, shows something unusual in the last line of the prose passage on Plate XVIII B, where the scattering of the words suggests that the scribe was trying to copy page *per* page.

The colophon (which begins on l. 5 of the photograph) is curiously worded, as though the frequent fate of last pages had befallen its archetype, that of being mutilated and difficult for a scribe to make good; it suggests too that the archetype was verse.¹ Its first clause, even if read as *Hind-stān jānibī* '*azīmat qīlghānī* (i.e. not *qīlghālī*, as it can be read), has an indirectness unlike Bābur's corresponding "after coming to Hindūstān" (f. 357b), and is not definite; (2) *bū aīrdī* (these were) is not the complement suiting *aūl dūrūr* (those are); (3) Bābur does not use the form *dūrūr* in prose; (4) the undue space after *dūrūr* suggests connection with verse; (5) there is no final verb such as prose needs. The meaning, however, may be as follows:—The poems made after resolving on (the)

¹ Needless to say that whatever the history of the manuscript, its value as preserving poems of which no other copy is known publicly, is untouched. This value would be great without the marginal entries on the last page; it finds confirmation in the identity of many of the shorter poems with counterparts in the *Bābur-nāma*.

مجبور به نور - یحکم جو و جاسر به عذاب الایمانک
 ای و جاجی رانار ستمکار سکا سین - قتلورام
 قوللوق و جدمت حکارام جو و جاکر سیکیز
 یرورام یروفا واد ستمکامین فولاتن ۱۰ مالد
 ستم ساز جانر عومت قتلعلی املعان اشعار
 نوایردی کم تحمید قتلدم و کیمکان و قایع اول
 دورور کم افریز قتللب لورین شوک کیم
 نو اوراق مسعود وید و اول احزاده مذکور

خزانة نایب و مستندة اوسع الاثر

سنه ۹۲۵

در دست نایب مستند
 در دست نایب مستند

در دست نایب مستند

این کتابی است که در دست نایب مستند
 در دست نایب مستند

Hindūstān parts (*jānibī?*) were these I have written down (*taḥrīr qildīm*), and past events are those I have narrated (*taqrīr*) in the way that (*nī-chūk kīm*) (has been) written in these folios (*aurāq*) and recorded in those sections (*ajzā*).—From this it would appear that sections of the *Bābur-nāma* (f. 376b, p. 678) accompanied the Hindūstān poems to the recipient of the message conveyed by the colophon.

Close under the colophon stands *Harara-hu Bābur* and the date Monday, Rabī' II. 15th 935 (Monday, December 27th 1528 AD.), the whole presumably brought over from the archetype. To the question whether a signature in the above form would be copied by a scribe, the Elphinstone Codex gives an affirmative answer by providing several examples of notes, made by Humāyūn in its archetype, so-signed and brought over either into its margin or interpolated in its text. Some others of Humāyūn's notes are not so-signed, the scribe merely saying they are Humāyūn Pādshāh's.—It makes against taking the above entry of Bābur's name to be an autograph signature, (1) that it is enclosed in an ornamented border, as indeed is the case wherever it occurs throughout the manuscript; (2) that it is followed by the scribe's *mīm*. [See end of following section.]

c. The marginal entries shown in the photograph.

The marginal note written length-wise by the side of the text is signed by Shāh-i-jahān and attests that the *rubā'ī* and the signature to which it makes reference are in Bābur's autograph hand-writing. His note translates as follows:—This quatrain and blessed name are in the actual hand-writing of that Majesty (*ān ḥazrat*) *Firdaus-makānī* Bābur Pādshāh *Ghāzī*—May God make his proof clear!—Signed (*Hararā-hu*), Shāh-i-jahān son of Jahāngīr Pādshāh son of Akbar Pādshāh son of Humāyūn Pādshāh son of Bābur Pādshāh.¹

¹ Another autograph of Shāh-i-jahān's is included in the translation volume (p. xiii) of Gul-badan Begam's *Humāyūn-nāma*. It surprises one who works habitually on historical writings more nearly contemporary with Bābur, in which he is spoken of as *Firdaus-makānī* or as *Gilī-sitānī Firdaus-makānī* and not by the name used during his life, to find Shāh-i-jahān giving him the two styles (cf. *Jahāngīr's Memoirs* trs. ii, 5). Those familiar with the writings of Shāh-i-jahān's biographers will know whether this is usual at that date. There would seem no doubt as to the identity of *ān Ḥazrat*.—The words *ān ḥazrat* by which Shāh-i-jahān refers to Bābur are used also in the epitaph placed by Jahāngīr at Bābur's tomb (Trs. Note p. 710-711).

The second marginal entry is the curiously placed *rubā'ī*, which is now the only one on the page, and now has no signature attaching to it. It has the character of a personal message to the recipient of one of more books having identical contents. That these two entries are there while the text seems so clearly to be written by a scribe, is open to the explanation that when (as said about the colophon, p. lx) the rectangle of text was made good from a mutilated archetype, the original margin was placed round the *rifacimento*? This superposition would explain the entries and seal-like circles, discernible against a strong light, on the reverse of the margin only, through the *rifacimento* page. The upper edge of the rectangle shows sign that the margin has been adjusted to it [so far as one can judge from a photograph]. Nothing on the face of the margin hints that the text itself is autograph; the words of the colophon, *tahrīr qildīm* (i.e. I have written down) cannot hold good against the cumulative testimony that a scribe copied the whole manuscript.—The position of the last syllable [*nī*] of the *rubā'ī* shows that the signature below the colophon was on the margin before the diagonal couplet of the *rubā'ī* was written,—therefore when the margin was fitted, as it looks to have been fitted, to the *rifacimento*. If this be the order of the two entries [i.e. the small-hand signature and the diagonal couplet], Shāh-i-jahān's "blessed name" may represent the small-hand signature which certainly shows minute differences from the writing of the text of the MS. in the name Bābur (q.v. *passim* in the Rāmpūr MS.).

d. *The Bāburī-khatt* (Bābūr's script).

So early as 910AH. the year of his conquest of Kābul, Bābur devised what was probably a variety of *nakhsh*, and called it the *Bāburī-khatt* (f. 144b), a name used later by Ḥaidar Mirzā, Niẓāmu'd-dīn Aḥmad and 'Abdu'l-qādir *Badāyūnī*. He writes of it again (f. 179) s.a. 911AH. when describing an interview had in 912 AH. with one of the Harāt Qāzīs, at which the script was discussed, its specialities (*mufradāt*) exhibited to, and read by the Qāzī who there and then wrote in it.¹ In what remains to us

¹ The Qāzī's rapid acquirement of the *mufradāt* of the script allows the inference that few letters only and those of a well-known script were varied.—*Mufradāt* was translated by Erskine, de Courteille and myself (f. 357b) as alphabet but reconsideration

of the *Bābur-nāma* it is not mentioned again till 935 AH. (fol. 357b) but at some intermediate date Bābur made in it a copy of the Qorān which he sent to Makka.¹ In 935 AH. (f. 357b) it is mentioned in significant association with the despatch to each of four persons of a copy of the Translation (of the *Wālidīyyah-risāla*) and the Hindūstān poems, the significance of the association being that the simultaneous despatch with these copies of specimens of the *Bāburī-khatt* points to its use in the manuscripts, and at least in Hind-āl's case, to help given for reading novel forms in their text. The above are the only instances now found in the *Bābur-nāma* of mention of the script.

The little we have met with—we have made no search—about the character of the script comes from the *Abūshqā*, s.n. *sighnāq*, in the following entry :—

*Sighnāq ber nū'ah khatt der Chaghatāida khatt Bāburī u ghairī
kibī ki Bābur Mirzā ash'ār'nda kīlūr bait*

Khūblār khattī naṣīb'ng būlmāsā Bābur nī tāng ?

Bāburī khattī aīmās dūr khatt sighnāqī mū dūr ?²

The old Osmanli-Turkish prose part of this appears to mean :—
“*Sighnāq* is a sort of hand-writing, in Chaghatāi the *Bāburī-khatt* and others resembling it, as appears in Bābur Mirzā's poems. Couplet” :—

Without knowing the context of the couplet I make no attempt to translate it because its words *khatt* or *khat* and

by the light of more recent information about the *Bāburī-khatt* leads me to think this is wrong because “alphabet” includes every letter.—On f. 357b three items of the *Bāburī-khatt* are specified as despatched with the Hindūstān poems, viz. *mufradāt*, *qita'lār* and *sar-i-khatt*. Of these the first went to Hind-āl, the third to Kāmran, and no recipient is named for the second ; all translators have sent the *qita'lār* to Hind-āl but I now think this wrong and that a name has been omitted, probably Humāyūn's.

¹ f. 144b, p. 228, n. 3. Another interesting matter missing from the *Bābur-nāma* by the gap between 914 and 925 AH. is the despatch of an embassy to Czar Vassili III. in Moscow, mentioned in Schuyler's *Turkistan* ii, 394, Appendix IV, Grigorieff's *Russian Policy in Central Asia*. The mission went after “Sulṭān Bābur” had established himself in Kābul ; as Bābur does not write of it before his narrative breaks off abruptly in 914 AH. it will have gone after that date.

² I quote from the Véliaminof-Zernov edition (p. 287) from which de Courteille's plan of work involved extract only ; he translates the couplet, giving to *khatt* the double-meanings of script and down of youth (*Dictionnaire Turque* s.n. *sighnāqī*). The *Sanglākh* (p. 252) s.n. *sighnāq* has the following as Bābur's :—

Chū balai khattī naṣīb'ng būlmāsā Bābur nī tāng ?

Bare khatt almanṣūr khatt sighnāqī mū dūr ?

sighnāq lend themselves to the kind of pun (*ihām*) "which consists in the employment of a word or phrase having more than one appropriate meaning, whereby the reader is often left in doubt as to the real significance of the passage."¹ The rest of the *rubā'ī* may be given [together with the six other quotations of Bābur's verse now known only through the *Abūshqā*], in early *Tazkirātu 'sh-shu'āra* of date earlier than 967 AH.

The root of the word *sighnāq* will be *sīq*, pressed together, crowded, included, *etc.*; taking with this notion of compression, the explanations *feine Schrift* of Shaikh Effendi (Kunos) and Vambéry's *pétite écriture*, the *Sighnāqī* and *Bāburī* Scripts are allowed to have been what that of the *Rāmpūr* MS. is, a small, compact, elegant hand-writing.—A town in the Caucasus named *Sighnākh*, "*située à peu près à 800 mètres d'altitude, commença par être une forteresse et un lieu de refuge, car telle est la signification de son nom tartare.*"² *Sighnāqī* is given by de Courteille (*Dict.* p. 368) as meaning a place of refuge or shelter.

The *Bāburī-khatt* will be only one of the several hands Bābur is reputed to have practised; its description matches it with other niceties he took pleasure in, fine distinctions of eye and ear in measure and music.

e. Is the Rāmpūr MS. an example of the Bāburī-khatt?

Though only those well-acquainted with Oriental manuscripts dating before 910 AH. (1504 AD.) can judge whether novelties appear in the script of the *Rāmpūr* MS. and this particularly in its head-lines, there are certain grounds for thinking that though the manuscript be not Bābur's autograph, it may be in his script and the work of a specially trained scribe.

I set these grounds down because although the signs of a scribe's work on the manuscript seem clear, it is "locally" held to be Bābur's autograph. Has a tradition of its being in the *Bāburī-khatt* glided into its being in the *khatt-i-Bābur*? Several circumstances suggest that it may be written in the *Bāburī-khatt*:—(1) the script is specially associated with the four transcripts

¹ Gibb's *History of Ottoman Poetry* i, 113 and ii, 137.

² Réclus' *L'Asie Russe* p. 238.

of the Hindūstān poems (f. 357*b*), for though many letters must have gone to his sons, some indeed are mentioned in the *Bābur-nāma*, it is only with the poems that specimens of it are recorded as sent ; (2) another matter shows his personal interest in the arrangement of manuscripts, namely, that as he himself about a month after the four books had gone off, made a new ruler, particularly on account of the head-lines of the Translation, it may be inferred that he had made or had adopted the one he superseded, and that his plan of arranging the poems was the model for copyists; the Rāmpūr MS. bearing, in the Translation section, corrections which may be his own, bears also a date earlier than that at which the four gifts started ; it has its head-lines ill-arranged and has throughout 13 lines to the page ; his new ruler had 11 ; (3) perhaps the words *tahrīr qildīm* used in the colophon of the Rāmpūr MS. should be read with their full connotation of careful and elegant writing, or, put modestly, as saying, “ I wrote down in my best manner,” which for poems is likely to be in the *Bāburī-khatt*.¹

Perhaps an example of Bābur’s script exists in the colophon, if not in the whole of the *Mubīn* manuscript once owned by Berézine, by him used for his *Chrétomathie Turque*, and described by him as “unique”. If this be the actual manuscript Bābur sent into Mā warā’u’n-nahr (presumably to Khwāja Aḥrārī’s family), its colophon which is a personal message addressed to the recipients, is likely to be autograph.

f. Metrical amusements.

(1) Of two instances of metrical amusements belonging to the end of 933 AH. and seeming to have been the distractions of illness, one is a simple transposition “in the fashion of the circles” (*dawā’ir*) into three measures (Rāmpūr MS. Facsimile, Plate XVIII and p. 22) ; the other is difficult because of the high number of 504 into which Bābur says (f. 330*b*) he cut up the following couplet :—

Gūz u qāsh u soz u tīlīnī mū dī ?

Qad u khadd u saj u bilīnī mū dī ?

¹ On this same *tahrīr qildīm* may perhaps rest the opinion that the Rāmpūr MS. is autograph.

All manuscripts agree in having 504, and Bābur wrote a tract (*risāla*) upon the transpositions.¹ None of the modern treatises on Oriental Prosody allow a number so high to be practicable, but Maulānā Saifi of Bukhārā, of Bābur's own time (f. 180b) makes 504 seem even moderate, since after giving much detail about *rubā'i* measures, he observes, "Some say there are 10,000" (*Arūz-i-Saifi*, Ranking's trs. p. 122). Presumably similar possibilities were open for the couplet in question. It looks like one made for the game, asks two foolish questions and gives no reply, lends itself to poetic license, and, if permutation of words have part in such a game, allows much without change of sense. Was Bābur's cessation of effort at 504 capricious or enforced by the exhaustion of possible changes? Is the arithmetical statement $9 \times 8 \times 7 = 504$ the formula of the practicable permutations?

(2) To improvise verse having a given rhyme and topic must have demanded quick wits and much practice. Bābur gives at least one example of it (f. 252b) but Jahāngīr gives a fuller and more interesting one, not only because a *rubā'i* of Bābur's was the model but from the circumstances of the game:²—It was in 1024 AH. (1615 AD.) that a letter reached him from Mā warā'u'n-nahr written by Khwāja Hāshim *Naqsh-bandī* [who by the story is shown to have been of Aḥrārī's line], and recounting the long devotion of his family to Jahāngīr's ancestors. He sent gifts and enclosed in his letter a copy of one of Bābur's quatrains which he said Ḥaẓrat Firdaus-makānī had written for Ḥaẓrat Khwājagī (Aḥrārī's eldest son; f. 36b, p. 62 n. 2). Jahāngīr quotes a final hemistich only, "*Khwājagīra mānda'im, Khwājagīrā banda'im*," and thereafter made an impromptu verse upon the one sent to him.

A curious thing is that the line he quotes is not part of the quatrain he answered, but belongs to another not appropriate for a message between *darvesh* and *pādshāh*, though likely to have been sent by Bābur to Khwājagī. I will quote both because

¹ I have found no further mention of the tract; it may be noted however that whereas Bābur calls his *Treatise on Prosody* (written in 931 AH.) the '*Arūz*, Abū'l-faẓl writes of a *Mufaṣṣal*, a suitable name for 504 details of transposition.

² *Tūzūk-i-jahāngīr* lith.ed. p. 149; and *Memoirs of Jahāngīr* trs. i, 304. [In both books the passage requires amending.]

the matter will come up again for who works on the Hindūstān poems.¹

(1) The quatrain from the *Hindūstān Poems* is :—

Dar hawā'ī nafs gumrah 'umr zāī karda'im [kanda'im ?] ;
Pesh ahl-i-allāh az af'āl-i-khūd sharmanda'im ;
Yak nazr bā mukhlaṣān-i-khasta-dil farmā ki mā
Khwājagīrā mānda'im u Khwājagīrā banda'im.

(2) That from the *Akbar-nāma* is :—

Darweshānrā agarcha nah az khweshānīm,
Lek az dil u jān mu'taqid eshānīm ;
Dūr ast magū'ī shāhī az darweshī,
Shāhīm walī banda-i-darweshānīm.

The greater suitability of the second is seen from Jahāngīr's answering impromptu for which by sense and rhyme it sets the model ; the meaning, however, of the fourth line in each may be identical, namely, "I remain the ruler but am the servant of the *darwesh*." Jahāngīr's impromptu is as follows :—

Āī ānki marā mīhr-i-tū besh az besh ast,
Az daulat yād-i-būdat āī darwesh ast ;
Chandānki 'z muḥdahāt dilam shād shavad
Shādīm az ānki latīf az ḥadd besh ast.

He then called on those who had a turn for verse to "speak one" *i.e.* to improvise on his own ; it was done as follows :—

Dārīm agarcha shaghal-i-shāhī dar pesh,
Har laḥḡa kunīm yād-i-darweshān besh ;
Gar shād shavad 'z mā dil-i-yak darwesh,
Ānra shumarīm ḥaṣīl-i-shāhī khwesh.

R.—CHANDĪRĪ AND GŪĀLĪĀR.

THE courtesy of the Government of India enables me to reproduce from the *Archæological Survey Reports* of 1871, Sir Alexander Cunningham's plans of Chandīrī and Gūālīār, which illustrate Bābur's narrative on f.333, p.592, and f.340, p.607.

¹ Rāmpūr MS. Facsimile Plate XIV and p. 16, verse 3 ; *Akbar-nāma* trs. i, 279, and lith. ed. p. 91.



MAP
of the
FORT and CITY
of
CHÂNDERI

Miles

0

1

2

3

4

5

6

7

8

9

10

Palaces

- A. Shah-Jahâni
- B. Jahângir
- C. Karan Mandar
- D. Nikramâditya
- E. Mân Mandar
- F. Gujarî Mahal

Gates

- 1. Alamgiri Gate
- 2. Hindola Gate
- 3. Bhairon Gate
- 4. Ganes Gate
- 5. Lakshman Gate & Rock-cut Temple
- 6. Hâthiya Gate
- 7. Hawa Gate



FORTRESS
OF
GWALIOR

1000 500 0 1000 2000 3000 4700 Feet

S.—CONCERNING THE BĀBUR-NĀMA DATING OF 935 AH.

THE dating of the diary of 935 AH. (f. 339 *et seq.*) is several times in opposition to what may be distinguished as the "book-rule" that the 12 lunar months of the Hijra year alternate in length between 30 and 29 days (intercalary years excepted), and that Muḥarram starts the alternation with 30 days. An early book stating the rule is Gladwin's *Bengal Revenue Accounts*; a recent one, Ranking's ed. of Platts' *Persian Grammar*.

As to what day of the week was the initial day of some of the months in 935 AH. Bābur's days differ from Wüstenfeld's who gives the full list of twelve, and from Cunningham's single one of Muḥarram 1st.

It seems worth while to draw attention to the flexibility, within limits, of Bābur's dating, [not with the object of adversely criticizing a rigid and convenient rule for common use, but as supplementary to that rule from a somewhat special source], because he was careful and observant, his dating was contemporary, his record, as being *de die in diem*, provides a check of consecutive narrative on his dates, which, moreover, are all held together by the external fixtures of Feasts and by the marked recurrence of Fridays observed. Few such writings as the Bābur-nāma diaries appear to be available for showing variation within a year's limit.

In 935 AH. Bābur enters few full dates, *i.e.* days of the week and month. Often he gives only the day of the week, the safest, however, in a diary. He is precise in saying at what time of the night or the day an action was done; this is useful not only as helping to get over difficulties caused by minor losses of text, but in the more general matter of the transference of a Hijra night-and-day which begins after sunset, to its Julian equivalent, of a day-and-night which begins at 12 a.m. This sometimes difficult transference affords a probable explanation of a good number of the discrepant dates found in Oriental-Occidental books.

Two matters of difference between the Bābur-nāma dating and that of some European calendars are as follows:—

a. Discrepancy as to the day of the week on which Muḥ. 935 AH. began.

This discrepancy is not a trivial matter when a year's diary is concerned. The record of Muḥ. 1st and 2nd is missing from the *Bābur-nāma*; Friday the 3rd day of Muḥarram is the first day specified; the 1st was a Wednesday therefore. Erskine accepted this day; Cunningham and Wüstenfeld give Tuesday. On three grounds Wednesday seems right—at any rate at that period and place:—(1) The second Friday in Muḥarram was 'Āshūr, the 10th (f.240); (2) Wednesday is in serial order if reckoning be made from the last surviving date of 934 AH. with due allowance of an intercalary day to Zū'l-ḥijja (Gladwin), *i.e.* from Thursday Rajab 12th (April 2nd 1528 AD. f.339, p.602); (3) Wednesday is supported by the daily record of far into the year.

b. Variation in the length of the months of 935 AH.

There is singular variation between the *Bābur-nāma* and Wüstenfeld's *Tables*, both as to the day of the week on which months began, and as to the length of some months. This variation is shown in the following table, where asterisks mark agreement as to the days of the week, and the capital letters, quoted from W.'s *Tables*, denote A, Sunday; B, Tuesday, *etc.* (the bracketed names being of my entry).

<i>Bābur-nāma.</i>			<i>Wüstenfeld.</i>		
	Days.		Days.		
Muḥarram . . .	29	Wednesday	30	C (Tuesday).	
Šafar	30	Thursday *	29	E (Thursday).*	
Rabī' I. . . .	30	Saturday	30	F (Friday).	
„ II. . . .	29	Monday	29	A (Sunday).	
Jumāda I. . .	30	Tuesday	30	B (Monday).	
„ II. . . .	29	Thursday	29	D (Wednesday).	
Rajab. . . .	29	Friday	30	E (Thursday).	
Sha'bān . . .	30	Saturday *	29	G (Saturday).*	
Ramzān . . .	29	Monday	30	A (Sunday).	
Shawwal. . .	30	Tuesday *	29	C (Tuesday).*	
Zū'l-qa'da . .	29	Thursday	30	D (Wednesday).	
Zū'l-ḥijja . .	30	Friday *	29	T (Friday).*	

The table shows that notwithstanding the discrepancy discussed in section *a*, of Bābur's making 935 AH. begin on a Wednesday, and Wüstenfeld on a Tuesday, the two authorities agree as to the initial week-day of four months out of twelve, *viz.* Šafar, Sha'bān, Shawwal and Zū'l-hijja.

Again:—In eight of the months the *Bābur-nāma* reverses the "book-rule" of alternative Muḥarram 30 days, Šafar 29 days *et seq.* by giving Muḥarram 29, Šafar 30. (This is seen readily by following the initial days of the week.) Again:—these eight months are in pairs having respectively 29 and 30 days, and the year's total is 364.—Four months follow the fixed rule, *i.e.* as though the year had begun Muḥ. 30 days, Šafar 29 days—namely, the two months of Rabi' and the two of Jumāda.—Ramzān to which under "book-rule" 30 days are due, had 29 days, because, as Bābur records, the Moon was seen on the 29th.—In the other three instances of the reversed 30 and 29, one thing is common, *viz.* Muḥarram, Rajab, Zū'l-qa'da (as also Zū'l-hijja) are "honoured" months.—It would be interesting if some expert in this Musalmān matter would give the reasons dictating the changes from rule noted above as occurring in 935 AH.

c. Varia.

(1) On f. 367 Saturday is entered as the 1st day of Sha'bān and Wednesday as the 4th, but on f. 368b stands Wednesday 5th, as suits the serial dating. If the mistake be not a mere slip, it may be due to confusion of hours, the ceremony chronicled being accomplished on the eve of the 5th, Anglicé, after sunset on the 4th.

(2) A fragment only survives of the record of Zū'l-hijja 935 AH. It contains a date, Thursday 7th, and mentions a Feast which will be that of the 'Īdu'l-kabīr on the 10th (Sunday). Working on from this to the first-mentioned day of 936 AH. *viz.* Tuesday, Muḥarram 3rd, the month (which is the second of a pair having 29 and 30 days) is seen to have 30 days and so to fit on to 936 AH. The series is Sunday 10th, 17th, 24th (Sat. 30th) Sunday 1st, Tuesday 3rd.

Two clerical errors of mine in dates connecting with this Appendix are corrected here:—(1) On p. 614 n. 5, for Oct. 2nd read Oct. 3rd; (2) on p. 619 penultimate line of the text, for Nov. 28th read Nov. 8th.

T.—ON L:KNŪ (LAKHNAU) AND L:KNŪR (LAKHNŪR, NOW SHĀHĀBĀD IN RĀMPŪR).

ONE or other of the above-mentioned names occurs eight times in the *Bābur-nāma* (s.a. 932, 934, 935 AH.), some instances being shown by their context to represent Lakhnau in Oudh, others inferentially and by the verbal agreement of the Ḥaidarābād Codex and Kehr's Codex to stand for Lakhnūr (now Shāhābād in Rāmpūr). It is necessary to reconsider the identification of those not decided by their context, both because there is so much variation in the copies of the 'Abdu'r-raḥīm Persian translation that they give no verbal help, and because Mr. Erskine and M. de Courteille are in agreement about them and took the whole eight to represent Lakhnau. This they did on different grounds, but in each case their agreement has behind it a defective textual basis.—Mr. Erskine, as is well known, translated the 'Abdu'r-raḥīm Persian text without access to the original Turkī but, if he had had the Elphinstone Codex when translating, it would have given him no help because all the eight instances occur on folios not preserved by that codex. His only sources were not-first-rate Persian MSS. in which he found casual variation from terminal *nū* to *nūr*, which latter form may have been read by him as *nūū* (whence perhaps the old Anglo-Indian transliteration he uses, Luknow).¹—M. de Courteille's position is different; his uniform *Lakhnau* obeyed the same uniformity in his source the Kāsān Imprint, and would appear to him the

¹ Cf. Index s.n. Dalmau and Bangarmau for the termination in double *ū*.

more assured for the concurrence of the *Memoirs*. His textual basis, however, for these words is Dr. Ilminsky's and not Kehr's. No doubt the uniform *Lakhnū* of the Kāsān Imprint is the result of Dr. Ilminsky's uncertainty as to the accuracy of his single Turkī archetype [Kehr's MS.], and also of his acceptance of Mr. Erskine's uniform *Luknow*.¹—Since the Ḥaidarābād Codex became available and its collation with Kehr's Codex has been made, a better basis for distinguishing between the L:knū and L:knūr of the Persian MSS. has been obtained.² The results of the collation are entered in the following table, together with what is found in the Kāsān Imprint and the *Memoirs*. [N.B. The two sets of bracketed instances refer each to one place; the asterisks show where Ilminsky varies from Kehr.]

	<i>Ḥai. MS.</i>	<i>Kehr's MS.</i>	<i>Kāsān Imprint.</i>	<i>Memoirs.</i>
1. {f. 278 <i>b</i> . . .	L:knūr . . .	L:knū . . .	L:knū, p. 361 . . .	Luknow.
2. {f. 338 . . .	L:knū . . .	„ . . .	„ p. 437 . . .	„
3. f. 292 <i>b</i> . . .	L:knūr . . .	L:knūr . . .	„ p. 379* . . .	not entered.
4. f. 329 . . .	L:knūr . . .	L:knūr . . .	„ p. 362* . . .	Luknow.
5. f. 334 . . .	L:knū . . .	L:knū . . .	„ p. 432* . . .	„
6. {f. 376 . . .	L:knū . . .	L:knūr . . .	„ p. 486* . . .	„
7. {f. 376 <i>b</i> . . .	L:knūr . . .	„ . . .	„ p. 487* . . .	„
8. {f. 377 <i>b</i> . . .	L:knū . . .	„ . . .	„ p. 488* . . .	„

The following notes give some grounds for accepting the names as the two Turkī codices agree in giving them:—

The first and second instances of the above table, those of the Ḥai. Codex f. 278*b* and f. 338, are shown by their context to represent Lakhnau.

The third (f. 292*b*) is an item of Bābur's Revenue List. The Turkī codices are supported by B.M. Or. 1999, which is a direct copy of Shaikh Zain's autograph *Tābaqāt-i-bāburī*, all three having L:knūr. Kehr's MS. and Or. 1999 are descendants of the second degree from the original List; that the Ḥai. Codex is a direct copy is suggested by its pseudo-tabular arrangement

¹ Dr. Ilminsky says of the Leyden & Erskine *Memoirs of Bābur* that it was a constant and indispensable help.

² My examination of Kehr's Codex has been made practicable by the courtesy of the Russian Foreign Office in lending it for my use, under the charge of the Librarian of the India Office, Dr. F. W. Thomas.—It should be observed that in this Codex the Hindūstān Section contains the purely Turkī text found in the Ḥaidarābād Codex (cf. JRAS. 1908, p. 78).

of the various items.—An important consideration supporting *L:knūr*, is that the List is in Persian and may reasonably be accepted as the one furnished officially for the Pādshāh's information when he was writing his account of Hindūstān (cf. Appendix P, p. liv). This official character disassociates it from any such doubtful spelling by the foreign Pādshāh as cannot but suggest itself when the variants of *e.g.* Dalmau and Bangarmau are considered. *L:knūr* is what three persons copying independently read in the official List, and so set down that careful scribes *i.e.* Kehr and 'Abdu'l-lāh (App. P) again wrote *L:knūr*.¹—Another circumstance favouring *L:knūr* (Lakhnūr) is that the place assigned to it in the List is its geographical one between Saṃbhal and Khairābād.—Something for [or perhaps against] accepting Lakhnūr as the *sarkār* of the List may be known in local records or traditions. It had been an important place, and later on it paid a large revenue to Akbar [as part of Saṃbhal].—It appears to have been worth the attention of Biban *Jalwānī* (f.329).—Another place is associated with *L:knūr* in the Revenue List, the forms of which are open to a considerable number of interpretations besides that of Baksar shown *in loco* on p.521. Only those well acquainted with the United Provinces or their bye-gone history can offer useful suggestion about it. Maps show a "Madkar" 6m. south of old Lakhnūr; there are in the United Provinces two Baksars and as many other Lakhnūrs (none however being so suitable as what is now Shāhābād). Perhaps in the archives of some old families there may be help found to interpret the entry *L:knūr u B:ks:r* (var.), a conjecture the less improbable that the *Gazetteer of the Province of Oude* (ii, 58) mentions a *farmān* of Bābur Pādshāh's dated 1527 AD. and upholding a grant to Shaikh Qāzī of Bilgrām.

The fourth instance (f.329) is fairly confirmed as Lakhnūr by its context, *viz.* an officer received the district of Badāyūn from the Pādshāh and was sent against Biban who had laid siege to *L:knūr* on which Badāyūn bordered.—At the time Lakhnau may have been held from Bābur by Shaikh Bāyazīd

¹ It may indicate that the List was not copied by Bābur but lay loose with his papers, that it is not with the Elphinstone Codex, and is not with the 'Abdu'r-raḥīm Persian translation made from a manuscript of that same annotated line.

Farmūlī in conjunction with Aūd. Its estates are recorded as still in Farmūlī possession, that of the widow of "Kala Pahār" *Farmūlī*.—(See *infra*.)

The fifth instance (f.334) connects with Aūd (Oudh) because royal troops abandoning the place L:knū were those who had been sent against Shaikh Bāyazīd in Aūd.

The remaining three instances (f.376, f.376*b*, f.377*b*) appear to concern one place, to which Bīban and Bāyazīd were rumoured to intend going, which they captured and abandoned. As the table of variants shows, Kehr's MS. reads Lakhnūr in all three places, the H*ai*. MS. once only, varying from itself as it does in Nos. 1 and 2.—A circumstance supporting *Lakhnūr* is that one of the messengers sent to Bābur with details of the capture was the son of Shāh Muḥ. *Dīwāna* whose record associates him rather with Badakhshān, and with Humāyūn and Saṃbhal [perhaps with Lakhnūr itself] than with Bābur's own army.—Supplementing my notes on these three instances, much could be said in favour of reading Lakhnūr, about time and distance done by the messengers and by 'Abdu'l-lah *kitābdār*, on his way to Saṃbhal and passing near Lakhnūr; much too about the various rumours and Bābur's immediate counter-action. But to go into it fully would need lengthy treatment which the historical unimportance of the little problem appears not to demand.—Against taking the place to be Lakhnau there are the considerations (*a*) that Lakhnūr was the safer harbourage for the Rains and less near the westward march of the royal troops returning from the battle of the Goghrā; (*b*) that the fort of Lakhnau was the renowned old Machchi-bawan (cf. *Gazetteer of the Province of Oude*, 3 vols., 1877, ii, 366).—So far as I have been able to fit dates and transactions together, there seems no reason why the two Afghāns should not have gone to Lakhnūr, have crossed the Ganges near it, dropped down south [perhaps even intending to recross at Dalmau] with the intention of getting back to the Farmūlīs and Jalwānīs perhaps in Sārwar, perhaps elsewhere to Bāyazīd's brother Ma'rūf.

U.—THE INSCRIPTIONS ON BĀBUR'S MOSQUE IN AJODHYA (OUDH).

THANKS to the kind response made by the Deputy-Commissioner of Fyzābād to my husband's enquiry about two inscriptions mentioned by several Gazetteers as still existing on "Bābur's Mosque" in Oudh, I am able to quote copies of both.¹

a. The inscription inside the Mosque is as follows :—

۱. بفرموده شاه بابر که عدلش * بنایست تا کاخ گردون ملّاق
۲. بنا کرد این مُهبطِ قُدیّان * امیر سعادت نشان میر باقی
۳. بود خیر باقی چو سال بنایش * عیان شد که گفتم بود خیر باقی

1. *Ba farmūda-i-Shāh Bābur ki 'ādilash*

Banā'ist tā kākh-i-gardūn mulāqī,

2. *Banā kard īn muhbiṭ-i-qudsiyān*

Amīr-i-sa'ādat-nishān Mīr Bāqī

3. *Bavad khair bāqī! chū sāl-i-banā'ish*

'Iyān shud ki guftam,—Buvad khair bāqī (935).

The translation and explanation of the above, manifestly made by a Musalmān and as such having special value, are as follows :—²

1. By the command of the Emperor Bābur whose justice is an edifice reaching up to the very height of the heavens,

2. The good-hearted Mīr Bāqī built this alighting-place of angels ;³

3. *Bavad khair bāqī!* (May this goodness last for ever!)⁴

¹ Cf. *in loco* p. 656, n. 3.

² A few slight changes in the turn of expressions have been made for clearness sake.

³ Index s.n. Mīr Bāqī of Tāshkīnt. Perhaps a better epithet for *sa'ādāt-nishān* than "good-hearted" would be one implying his good fortune in being designated to build a mosque on the site of the ancient Hindū temple.

⁴ There is a play here on Bāqī's name ; perhaps a good wish is expressed for his prosperity together with one for the long permanence of the sacred building *khair* (*khairat*).

The year of building it was made clear likewise when I said, *Buvad khair bāqī* (=935).¹

The explanation of this is :—

1st couplet :—The poet begins by praising the Emperor Bābur under whose orders the mosque was erected. As justice is the (chief) virtue of kings, he naturally compares his (Bābur's) justice to a palace reaching up to the very heavens, signifying thereby that the fame of that justice had not only spread in the wide world but had gone up to the heavens.

2nd couplet :—In the second couplet, the poet tells who was entrusted with the work of construction. Mīr Bāqī was evidently some nobleman of distinction at Bābur's Court.—The noble height, the pure religious atmosphere, and the scrupulous cleanliness and neatness of the mosque are beautifully suggested by saying that it was to be the abode of angels.

3rd couplet :—The third couplet begins and ends with the expression *Buvad khair bāqī*. The letters forming it by their numerical values represent the number 935, thus :—

$B = 2, v = 6, d = 4$	total 12
$Kh = 600, ai = 10, r = 200$	„ 810
$B = 2, ā = 1, q = 100, ī = 10$	„ 113
	—
	Total 935

The poet indirectly refers to a religious commandment (*dictum*?) of the Qorān that a man's good deeds live after his death, and signifies that this noble mosque is verily such a one.

b. The inscription outside the Mosque is as follows :—

۱. بنام انکه دانا هست اکبر * که خالق جمله عالم لامکانی
۲. درود مصطفیٰ بعد از ستایش * که سرور انبیائی دو جهانی
۳. فسانه در جهان بابر قلندر * که شد در دورگیتی کامرانی

¹ Presumably the order for building the mosque was given during Bābur's stay in Aūd (Ajodhya) in 934 AH. at which time he would be impressed by the dignity and sanctity of the ancient Hindū shrine it (at least in part) displaced, and like the obedient follower of Muḥammad he was in intolerance of another Faith, would regard the substitution of a temple by a mosque as dutiful and worthy.—The mosque was finished in 935 AH. but no mention of its completion is in the *Bābur-nāma*. The diary for 935 AH. has many minor lacunæ; that of the year 934 AH. has lost much matter, breaking off before where the account of Aūd might be looked for.

1. *Ba nām-i-anki dānā hast akbar*
Ki khāliq-i-jamla 'ālam lā-makānī
2. *Durūd Muṣṭafá ba'd az sitāyish*
Ki sarwar-i-ambiyā' dū jahānī
3. *Fasāna dar jahān Bābur qalandar*
*Ki shud dar daur gītī kāmranī.*¹

The explanation of the above is as follows :—

In the first couplet the poet praises God, in the second Muḥammad, in the third Bābur.—There is a peculiar literary beauty in the use of the word *lā-makānī* in the 1st couplet. The author hints that the mosque is meant to be the abode of God, although He has no fixed abiding-place.—In the first hemistich of the 3rd couplet the poet gives Bābur the appellation of *qalandar*, which means a perfect devotee, indifferent to all worldly pleasures. In the second hemistich he gives as the reason for his being so, that Bābur became and was known all the world over as a *qalandar*, because having become Emperor of India and having thus reached the summit of worldly success, he had nothing to wish for on this earth.²

The inscription is incomplete and the above is the plain interpretation which can be given to the couplets that are to hand. Attempts may be made to read further meaning into them but the language would not warrant it.

V.—BĀBUR'S GARDENS IN AND NEAR KĀBUL.

THE following particulars about gardens made by Bābur in or near Kābul, are given in Muḥammad Amīr of Kazwīn's *Pādshāh-nāma* (Bib. Ind. ed. p. 585, p. 588).

¹ The meaning of this couplet is incomplete without the couplet that followed it and is (now) not legible.

² Firishṭa gives a different reason for Bābur's sobriquet of *qalandar*, namely, that he kept for himself none of the treasure he acquired in Hindūstān (Lith. ed. p. 206).

Ten gardens are mentioned as made :—the Shahr-ārā (Town-adorning) which when Shāh-i-jahān first visited Kābul in the 12th year of his reign (1048 AH.—1638 AD.) contained very fine plane-trees Bābur had planted, beautiful trees having magnificent trunks,¹ — the Chār-bāgh, — the Bāgh-i-jalau-khāna,² — the Aūrta-bāgh (Middle-garden),—the Şaurat-bāgh,—the Bāgh-i-mahtāb (Moonlight-garden),—the Bāgh-i-āhū-khāna (Garden-of-the-deer-house),—and three smaller ones. Round these gardens rough-cast walls were made (renewed ?) by Jahāngīr (1016 AH.).

The above list does not specify the garden Bābur made and selected for his burial ; this is described apart (*l.c.* p. 588) with details of its restoration and embellishment by Shāh-i-jahān the master-builder of his time, as follows :—

The burial-garden was 500 yards (*gaz*) long ; its ground was in 15 terraces, 30 yards apart (?). On the 15th terrace is the tomb of Ruqaiya Sulţān Begam³ ; as a small marble platform (*chabūtra*) had been made near it by Jahāngīr's command, Shāh-i-jahān ordered (both) to be enclosed by a marble screen three yards high.—Bābur's tomb is on the 14th terrace. In accordance with his will, no building was erected over it, but Shāh-i-jahān built a small marble mosque on the terrace below.⁴ It was begun in the 17th year (of Shāh-i-jahān's reign) and was finished in the 19th, after the conquest of Balkh and Badakhshān, at a cost of 30,000 *rūpīs*. It is admirably constructed.—From the 12th terrace running-water flows along the line (*rasta*) of the avenue ;⁵ but its 12 water-falls, because not

¹ Jahāngīr who encamped in the Shahr-ārā-garden in Şafar 1016 AH. (May 1607 AD.) says it was made by Bābur's aunt, Abū-sa'īd's daughter Shahr-bānū (Rogers and Beveridge's *Memoirs of Jahāngīr* i, 106).

² A *jalau-khāna* might be where horse-head-gear, bridles and reins are kept, but *Āyin* 60 (A. i. A.) suggests there may be another interpretation.

³ She was a daughter of Hind-āl, was a grand-daughter therefore of Bābur, was Akbar's first wife, and brought up Shāh-i-jahān. Jahāngīr mentions that she made her first pilgrimage to her father's tomb on the day he made his to Bābur's, Friday Şafar 26th 1016 AH. (June 12th 1607 AD.). She died *æt.* 84 on Jumāda I. 7th 1035 AH. (Jan. 25th 1626 AD.). Cf. *Tūzūk-i-jahāngīrī*, Muḥ. Hādī's Supplement lith. ed. p. 401.

⁴ Mr. H. H. Hayden's photograph of the mosque shows pinnacles and thus enables its corner to be identified in his second of the tomb itself.

⁵ One of Daniel's drawings (which I hope to reproduce) illuminates this otherwise somewhat obscure passage, by showing the avenue, the borders of running-water and the little water-falls,—all reminding of Madeira.





constructed with cemented stone, had crumbled away and their charm was lost ; orders were given therefore to renew them entirely and lastingly, to make a small reservoir below each fall, and to finish with Kābul marble the edges of the channel and the waterfalls, and the borders of the reservoirs.—And on the 9th terrace there was to be a reservoir 11 × 11 yards, bordered with Kābul marble, and on the 10th terrace one 15 × 15, and at the entrance to the garden another 15 × 15, also with a marble border.—And there was to be a gateway adorned with gilded cupolas befitting that place, and beyond (*pesh*) the gateway a square station,¹ one side of which should be the garden-wall and the other three filled with cells ; that running-water should pass through the middle of it, so that the destitute and poor people who might gather there should eat their food in those cells, sheltered from the hardship of snow and rain.²

¹ *chokī*, perhaps “shelter” ; see Hobson-Jobson *s.n.*

² If told with leisurely context, the story of the visits of Bābur's descendants to Kābul and of their pilgrimages to his tomb, could hardly fail to interest its readers.

THE HISTORY OF BABUR OR BABUR-NAMA

Index I. Personal

- Abā-bikr Mirzā** *Mirān-shāhī Tīmūrid, Barlās Turk*, son of Abū-sa'īd and a Badakhshī begīm—particulars 22, 26; his attack on Hīṣār 51; defeated by Ḥusain Bāi-qarā and his death (884) 260; his Bāi-qarā marriage 266; a Badakhshī connection 51; [†884 AH.—1479 AD.].
- Abā-bikr Mirzā** *Dughlāt Kāshgharī*, son of Sāniz and a Chīrās (var. Jarās) begīm—invades Farghāna (899) 32; his annexations in Badakhshān 695; his Mīrānshāhī wife 48; [†920 AH.—1514 AD.].
- 'Abbās**, a slave—murderer of Aūlūgh (Ülūgh) Beg *Shāh-rukhī* (853) 85.
- 'Abbās Sultān** *Aūzbeḡ*—marries Gul-chihra *Mirān-shāhī*, Bābur's daughter (954) 713.
- 'Abdu'l-'alī Tarkhān** *Arghūn Chīngīz-Khānid*—particulars 38, 39; [†cir. 899 AH.—1494 AD.].
- 'Abdu'l-'azīz mīr-akhūyur**—ordered to catch pheasants (925) 404;  posted in Lāhor (930) 442; sent into Milwat (932) 460; on service 465–6, 471, 530; the reserve at Pānīpat 472–3; reinforces the right 473; surprised and defeated by Sangā (933) 549, 550; in the left wing at Kānwā 567, 570; pursues Sangā 576; ordered against Balūchīs (935) 638; writes from Lāhor about the journey of Bābur's family 659, 660; arrested 688;  sequel to his sedition not given in the *Akbar-nāma* 692;  reference to his sedition 698.
- 'Abdu'l-'azīz Mirzā** *Shāh-rukhī Tīmūrid, Barlās Turk*, son of Aūlūgh Beg—his Chaghatāi wife 19–20.
- 'Abdu'l-bāqī**—surrenders Qandahār to Bābur (928) 436, 437.
- 'Abdu'l-bāqī Mirzā** *Mirān-shāhī Tīmūrid, Barlās Turk*, son of 'Uṣmān—particulars 280;  referred to 266 n. 6; goes to Herī (908) 336; his wife Sultānīm Bāi-qarā 265 n. 5, 280.
- 'Abdu'l-ghaffār** *tawāchī*—conveys military orders (935) 638.
- Mīr **'Abdu'l-ghafūr** *Lārī*, of Ḥusain Bāi-qarā's Court—particulars 284, 285; [†912 AH.—1506–7 AD.].

¹ The fist indicates Translator's matter.

Index I. Personal

tomb visited by Bābur (912) 285, 305 ; Bābur's reverential mention of him 283, 286, his example followed by production of the *Wālidīyyah-risāla* (935) 620 ; his birth-place 623 n. 8 ; his disciple 'Abdu'l-ghafūr 284 ; [898 AH.—1492 AD.].

'Abdu'r-raḥmān Khān *Barak-zāi Afghān*, Amīr of Afghānistān—mentioned in connection with Jāmī's tomb 305 n. 6 ; [†1319 AH.—1901 AD.].

'Abdu'r-razzāk Mīrzā *Mīrān-shāhī Tīmūrid*, *Barlās Turk*, son of Aūlūgh Beg *Kābulī*—loses Kābul (910) 195, 365 ; out with Bābur 234 ; surmised part-vendor of Bābur's mother's burial-ground 246 n. 2 ; in Herāt (912) 298 ; escapes Shaibānī and joins Bābur (913) 331 ; in the left wing at Qandahār 334 ; his loot 337–8 ; deserts Qalāt in fear of Shaibānī 340 ; left in charge of Kābul *ib.* ; given Nīngnahār 344 ; rebels (914) 345 ; his position stated 345 n. 6 ; [†915 AH.—1509 AD. ?].

Khwāja **'Abdu'sh-shahīd**, son of Aḥrārī's fifth son Khwājagān-khwāja ('Abdu'l-lāh)—placed on Bābur's right-hand (935) 631 ; gifts made to him 632 ; invited to a *ma'jūn*-party 653 ; particulars 653 n. 4 ; a likely recipient of the *Mubīn* 438, 631 n. 3 ; [†982 AH.—1574 AD.].

'Abdu'sh-shukūr *Mughūl*, son of Qam̄bar-i-'alī *Silākh*—serving Jahāngīr *Mīrān-shāhī* (after 910) 192 ; in the right wing at Kānwa (933) 566.

'Abdu'l-wahhāb *Mughūl*—given Shaikh Pūrān to loot (913) 328.

'Abdu'l-wahhāb *shaghāwal*, servant of 'Umar-shaikh and Aḥmad *Mīrān-shāhī*—forwards news (899) 25 ; gives Khujand to Bābur 54 ; his son Mīr Mughūl *q.v.*

Abraha Yemenī, an *Abyssinian Christian*—his defeat (571 AD.) 563 n. 3.

Imām **Abū Hanīfa**—his followers' respect for the *Hidāyat* 76 ; his ruling that peacock-meat is lawful food 493.

Khwāja **Abū'l-barka** *Farāqī*—criticizes Banā'ī's verse (906) 137.

Shaikh **Abū'l-faṭḥ**, servant of the Shāh-zāda of Mungīr—envoy from Bengal to Bābur (934, 935) 676 ; placed on Bābur's right-hand (935) 631.

Abū'l-faṭḥ Sa'id Khān, see Sa'id Khān *Chaghatāi*.

Abū'l-faṭḥ *Turkmān*, son of 'Umar—his joining Bābur from 'Irāq 280 ; made military-collector of Dhūlpūr (933) 540 ; Bābur visits his *hammām* (935) 615.

Index I. Personal

Abū'l-faẓl, see *Akbar-nāma*.

Abū'l-ḥasan qūr-begī—in the right wing at Qandahār (913) 334; does well (925) 404; his brother Muḥammad Ḥusain *q.v.*

Abū'l-ḥasan qūrchī—in the centre at Qandahār (913) 335.

Abū'l-hāshim, servant of Sl. 'Alī [*Taghāi Begchīk*]—overtakes Bābur with ill news (925) 412.

Abū'l-ma'ālī Tirmīzī—his burial-place has significance as to Maḥdī Khwāja's family 705; [†971 AH.-1564 AD.].

Khwāja **Abū'l-makāram**—supports Bāi-sunghar *Mīrān-shāhī* (901) 62, (902) 65; acts for peace (903) 91; meets Bābur, both exiles (904) 99; at Bābur's capture of Samarkand (906) 132, 141; leaves it with him 147 n. 2; speaks for him (908) 157-8; fails to recognize him 161; at Archiān 184; [†908 AH.-1502 AD.].

Shaikh **Abū'l-manṣūr Mātarīdī**—his birthplace Samarkand 75, 76; [†333 AH.-944 AD.].

Abū'l-muḥammad neza-bāz—in the *tūlghuma* of the left wing at Pānīpat (932) 473; on service (933) 582, (934) 589, 598.

Abū'l-muḥammad Khujandī—his sextant 74 n.4.

Abū'l-muḥsin Mirzā Bāi-qarā Tīmūrid, Barlās Turk, son of Ḥusain and Laṭīf—particulars 262 (where for "ḥusain" read muḥsin), 269; serving his father (901) 58; defeats his brother Badī'u'z-zamān (902) 69, 70; defeated by his father at Halwā-spring (904) 260; his men take Qarākūl from Aūzbegs (906) 135; co-operates against Shaibānī (912) 296; rides out to meet Bābur 297; they share a divan 298; presses him to winter in Herī 300; returns to his district (Merv) 301; his later action and death 329-30, 331; [†913 AH.-1507 AD.].

Abū'l-muslim Kūkūldāsh—brings an Arghūn gift to Bābur (925) 401, 402.

Abū'l-qāsim Jalāir—tells Bābur a parrot story (935)¹ 494.

Abū'l-qāsim—a musician (923) 387, 388 (here Qāsim only).

Abū'l-qāsim Kohbur Chaghatāi, son of Haidar-i-qāsim—on service with Bābur (902) 68, (906) 130, 131, 133; in the right wing at Sar-i-pul (Khwāja Kārdzan) 139; killed 141; [†906 AH.-1501 AD.].

Shaikh **Abū'l-wajid Fārighī**, maternal-uncle of Zain *Khawāfī*—makes verse on the Kābul-river (932) 448; his chronogram on Al-amān's birth (935) 621; [†940 AH.-1533 AD.²].

¹ The date 935 AH. is inferred from p. 483.


² Cf. Badāyūnī's *Muntakhabū't-tawārikh* and Ranking's trs. i, 616 and n. 4, 617.

Index I. Personal

Shaikh **Abū-sa'id Khān** *Dar-miyān*¹—particulars 276.

Sultān **Abū-sa'id Mirzā** *Mirān-shāhī Timūrid, Barlās Turk*—his descent 14; asserts Timūrid supremacy over Chaghatāi Khāqāns (855) 20, 344, 352; takes Māwarā'u'n-nahr (855) 86; forms his Corps of Braves 28, 50; a single combat in his presence (857) 50; defeats Husain *Bāi-qarā* (868) 259; a swift courier to him 25; joined by the Black-sheep Turkmāns (872) 49; orders the Hindūstān army mobilized 46; defeated and killed by the White-sheep Turkmāns (873) 25, 46, 49; appointments named 24, 37; his banishment of Nawā'i 271; reserves a Chaghatāi wife for a son 21, 36; his Badakhshī wife and their son 22,² 260; his Tarkhān *Arghūn* wife and their sons, 33, 45; his mistress Khadija *q.v.*; his daughters Pāyanda-sultān, Shahr-bānū, Rābi'a-sultān, Khadija-sultān, Fakhr-i-jahān, Apāq-sultān, Āq Begīm *q.v.*; retainers named as his 'Alī-dost *Sāghārīchī*, Muḥammad Barandūq, Aūrūs, and Zū'n-nūn *Arghūn q.v.*; his marriage connection Nūyān *Tirmīzī q.v.*; [†873 AH.—1469 AD.].


Abū-sa'id Pūrān, see Jamālu'd-dīn.

Abū-sa'id Sultān *Auzbeg-Shaibān, Chīngīz-khānid*, son of Kūchūm— at Ghaj-davān (918) 360; at Jām (935) 622, 636; sends an envoy to Bābur 631, 632, 641; [†940 AH.—1533–4 AD.].

Shaikh **Abū-sa'id Tarkhān** (var. Bū-sa'id)—his house Mirzā Khān's loot in Qandahār (913) 338.

Abū-turāb Mirzā *Bāi-qarā Timūrid, Barlās Turk*, son of Husain and Mīnglī—particulars 262, 269; his son Sohrab *q.v.*; [† before 911 AH.—1505–6 AD.].

Adīk Sultān *Qazzāq, Jūjī Chīngīz-khānid* (var. Aūng Sultān), son of Jānī Beg Khān (T.R. trs. 373)—husband of Sultān-nigār *Chaghatāi q.v.*

'Adil Sultān *Auzbeg-Shaibān* (?), *Chīngīz-khānid* (?), son of Mahdī and a Bāi-qarā begīm—marries Shād *Bāi-qarā* 263; suggestions as to his descent 264 n. 1; waits on Bābur at Kalānūr (932) 458; on Bābur's service 468, 471, 475, 530; in the left wing at Pānīpat 472, and at Kānwa (933) 567, 570; ordered against Balūchīs (935) 638;  mentioned as a landless man 706.

Sayyida **Afāq**, a legendary wife of Bābur 358 n. 2; her son and grandson *ib.*

¹ Férté translates this sobriquet by *le dévoué* (*Vie de Sl. Hossein Baikara* p. 40 n. 3).

² At p. 22 n. 8 fill out to Cf. f. 6b (p. 13) n. 5.

Afghānī Āghāchā, see Mubārīka.

Sayyid **Afzal Beg**, son of 'Alī *Khwāb-bīn*—conveys Husain *Bāi-qarā's* summons to Bābur for help against Shaibānī (911) 255 ; particulars 282 ; takes news to Herāt of Bābur's start from Kābul (912) 294 ; sends him news of Husain's death 295 ; [†921 AH.—1516 AD.].

Āghā Begīm Bāi-qarā Tīmūrid, Barlās Turk, daughter of Husain and Pāyanda-sultān—parentage and marriage (or betrothal, H.S. iii, 327) 266 ; [† died in childhood].

Āghā-sultān, ghūnchachi of 'Umar Shaikh—her daughter Yādgār-i-sultān *q.v.*

Āhī—his feet frost-bitten (912) 311.

Āhī, a poet—particulars 289 ; [†907 AH.—1501–2].

Ahlī, a poet—particulars 290 ; (for 4 writers using *Āhlī* as their pen-name see 290 n. 6).

Sultān **Aḥmad Ailchī-būghā, Mughūl**—one of four daring much (912) 315 ; in the left wing at Qandahār (913) 334.

Pīr **Aḥmad**—leaves Samarkand with the Tarkhāns (905) 121 ; fights for Bābur at Sar-i-pul (Khwāja Kārdzan) (906) 139.

Aḥmad Afshār Turk—a letter to him endorsed by Bābur (935) 617.

Mīrzā **Aḥmad 'Alī Farsī, Barlās**—particulars 273.

Aḥmad 'Alī Tarkhān Arghūn, brother of Qulī Beg—favours Bābur and admits him to Qandahār (913) 337.

Mullā **Aḥmad Balkhī**—conveys treasure to Balkh (932) 446.

Mīrzā Sayyidī **Aḥmad Mīrān-shāhī Tīmūrid, Barlās Turk**, son of Mīrān-shāh—particulars 257 n. 5 ; named in a line of descent 280 n. 1 ; his son Aḥmad and grandson 'Abdu'l-bāqī *q.v.*

Mīr **Aḥmad Beg Itārajī Mughūl**, paternal-uncle of Taṃbal—guardian of a son of The Khān (Maḥmūd) 115 ; reinforces Bābur (903) 92 ; acts against him (905) 115, 116 ; acts against 'Alī *Mīrān-shāhī* 112 ; makes a contemptuous speech about Taṃbal (906) 145.

Aḥmad Beg Ṣafawī—leads a reinforcement to help Bābur (917) 353.

Sultān **Aḥmad Chār-shamba'ī**, see Chār-shamba.

Aḥmad chāshnīgīr—helps in poisoning Bābur (933) 541 ; [†933 AH.—1526 AD.].

Aḥmad Ḥājī Beg Dūldāī, Barlās Turk—particulars 25, 37, 38 ; his pen-name Wafā'ī and a couplet of his 38 ; his

Index I. Personal

hospitality to 'Alī-sher *Nawāī* 38, 271; drives Khusrau Shāh from Samarkand (900) 51; supports Bāi-sunghar *Mīrān-shāhī* in the Tarkhān rebellion (901) 62, 63; his death at the hands of slaves and slave-women 63-4; [†901 AH.-1496 AD.].

Aḥmadī *parwānchī*—on service (925) 377, (932) 458, 460, (933) 540; sent to surprise Ibrāhīm *Lūdī* (932) 468 (his name is omitted in my text); in the left centre at Pānīpat 472, 473; his ill-behaviour in the heats 524.

Sultan **Aḥmad Khān—Alacha Khān—*Chaghatāī Chīngīz-khānīd***, son of Yūnas and Shāh Begīm—particulars 23, 160; meaning of his sobriquet Alacha Khān 23; younger Khān-dādā, Bābur's name for him 129; considered as a refuge for Bābur (899) 29, (903) 92, (906) 129, (908) 158; visits Tāshkīnt (908) 159; ceremonies of meeting 160-1, 171-2; moves with his elder brother Maḥmūd against Taṃbal 161, 168, 171; his kindness to Bābur 159, 166-7, 169, 171; is given Bābur's lands and why 168; retires from Andijān in fear of Shaibānī 172; defeated by Shaibānī at Archiān (908 or 909) 7, 23, 182-3; his death (909) reported to Bābur (911*) 246 and n. 4: his sons Maṣṣūr, Sa'īd, Bābā (T.R. trs. 160, Bābājāk), Chīn-tīmūr, Tūkhṭā-būghā, and Aīsan-tīmūr *q.v.*; his grandson Bābā *q.v.*; 182 followers of his return from forced migration (908) when Shaibānī is killed (916) 351; [†end of 909 AH.-1504 AD.].

Aḥmad Khān *Hājī-tarkhānī* (*Astrakhānī*)—marries Badī'u'l-jamāl (Badka) *Bāi-qarā* (899?) 257, 258; their sons (Maḥmūd and Bahādur) 258; their daughter Khān-zāda *q.v.*

Sultān **Aḥmad Mīrzā *Dūghlāt***—sent by The Khān (Maḥmūd) to help Bābur (908) 161.

Sultān **Aḥmad Mīrzā *Mīrān-shāhī Tīmūrid*, *Barlās Turk***, son of Abū-sa'īd—the lands his father gave him 35, 86; his brother Maḥmūd taken to his care (873 or 4) 46; his disaster on the Chīr (895) 17, 25, 31, 34; a swift courier to him 25; defeats 'Umar Shaikh 17, 34; 12 n. 2; 53; invades Farghāna (899) 13, 30; given *Aūrā-tīpā* 27; dreaded for Bābur 29; retires and dies 31, 33; particulars 33, 40; referred to by Ḥusain *Bāi-qarā* (910) 190; his wives and children 35-6; an honoured Beg Nūyān *Tīrmīzī* *q.v.*; [†899 AH.-1494 AD.].

Sultān **Aḥmad Mīrzā, *Mīrān-shāhī Tīmūrid*, *Barlās Turk***, son of Mīrzā Sayyidī Aḥmad—particulars 257 n. 5; his wife Ākā Begīm *Bāi-qarā* and their son Kīchīk Mīrzā *q.v.*; 266 n. 6; a building of his at Herī 305.

Aḥmād *mushtāq*, *Turkmān*—takes Maḥmūd *Mīrān-shāhī* to Ḥiṣār (873 or 4) 46–7.

Sultān **Aḥmad** *qarāwal*, father of Qūch (Qūj) Beg, Tardī Beg and Sher-afgān Beg *q.v.*—defends Ḥiṣār (901) 58; enters Bābur's service (905) 112; in the left wing at Khūbān (905) 113; holds Marghīnān 123.

Aḥmad-i-qāsim *Kohbur Chaghatāi*, son of Ḥaidar-i-qāsim—with Bābur (906) 133; invited to a disastrous entertainment (907) 152; joins Jahāngīr and Tāmbal 156; in Akhsī (908) 171; defeats an Aūzbeg raider (910) 195; helps to hold Kābul for Bābur (912) 313; pursues Mirzā Khān 317, 320; holding Tāshkīnt against Aūzbegs (918) 356, 358, 396, 397; a Kābulī servant of his 351.

Aḥmad-i-qāsim *Qībchāq Turk*, (grand-?) son of Bāqī *Chaghā-niānī* and a sister of Khusrau Shāh, perhaps son of Bāqī's son Muḥammad-i-qāsim (189 n. 3)—holding Kāhmard and Bāmiān (910) 189; given charge of the families of Bābur's expeditionary force 189; ill-treats them and is forced to flee 197, 243; goes to Ḥusain *Bāi-qarā ib.*; killed at Qūndūz 244; [†910 AH.—1505 AD.].

Sultan **Aḥmad Qāzī** *Qīlich*—particulars 29; his son Khwāja Maulānā-i-qazī *q.v.*

Aḥmad *qūshchī*—seen by the fugitive Bābur (908) 180.

Khwāja **Aḥmad** *Sajāwandī*—his birthplace 217.

Aḥmad Shāh *Khiljī Turk*—dispossessed of Chandīrī by Ibrāhīm *Lūdī* 593; restored by Bābur (934) 598.

Aḥmad Shāh *Durrānī, Abdālī Afghān*—his victory at Pānīpat (1174) 472; [†1182 AH.—1772 AD.].

Aḥmad Tarkhān *Arghūn Chīngīz-khānid* (?)—joins Bābur in Samarkand (906) 133; loses Dabūsī to Shaibānī 137; [†906 AH.—1500 AD.].

Aḥmad (son of) Tawakkal *Barlās*, amir of Ḥusain *Bāi-qarā*—particulars 272.

Aḥmad *yāsāwal*—conveys a message from Bābur to the begs of Kābul Fort (912) 314.

Khwāja **Aḥmad** *Yasawī*—**Sayyid Ātā**—Shaibānī's vow at his shrine 348, 356; [†514 AH.—1120–1 AD.].¹

Aḥmad-i-yūsuf Beg *Aūghlāqchī*, son of Ḥasan, nephew of Yūsuf—managing Yār-yīlāq for 'Alī *Mīrān-shāhī* (904) 98; dismissed on suspicion of favouring Bābur 98; probably

¹ For an account of his tomb see Schuyler's *Turkistān*, 1, 70–72.

Index I. Personal

joins Bābur with his uncle (910) 196; remonstrated with him for fighting unmailed (911) 252; helping loyalists in Kābul (912) 313; saves Bābur a blow 315, 316; at Bājaur (925) 369, 401 (here Aḥmad Beg); joins Bābur in Hindūstān (933) 550; in the right wing at Kānwa 566 (where in n. 1 for "may" read is), 569; governor of Siālkot 98.

Malik **Aḥmad Yūsuf-zāī Afghān**, nephew of Sulaimān *q.v.*—particulars App. K.

Aī Begīm Mīrān-shāhī Tīmūrid, *Barlās Turk*, daughter of Maḥmūd and Khān-zāda II.—betrothed to Jahāngīr. (*cir.* 895) 48; married (910) 189; their daughter 48.

Aikū-sālam Mughūl—rebels against Bābur (914) 345.

Aikū'-tīmūr Beg Tarkhān Arghūn—his descendant Darwesh Beg *q.v.*; [†793 AH.—1391 AD.].

Sultān **Alīk Māzī Aūghūr (Ūighūr)**—his descendant Khwāja Maulānā-i-qāzī *q.v.*

Aīrzīn Beg (var. Aīrāzān) *Bārīn Mughūl*—supports Yūnas *Chaghatāi* (*cir.* 830), takes him to Aūlūgh Beg *Shāh-rukhī* (*cir.* 832) 19; ill-received and his followers scattered 20; [†832 AH.—1428 AD.].

Aīsān-būghā Khān Chaghatāi Chīngīz-khānīd, son of Dāwā—named in Yūnas Khān's genealogy 19; [†*cir.* 718 AH.—1318 AD.].

Aīsān-būghā Khān II. *Chaghatāi Chīngīz-khānīd*, son of Wais—particulars 19; invades Farghāna and defeated at Aspara (*cir.* 855) 20; quarrels with the begs of the Sāghārīchī *tūmān* and leads to the elevation of Yūnas *ib.*; [†866 AH.—1462 AD.].

Aīsān-daulat Begīm Kūnjī (or *Kūnchī*) *Mughūl*, wife of Yūnas *Chaghatāi*—particulars 20, 21; her good judgment (900) 43; entreats Bābur's help for Andijān (903) 88–9; joins him in Khujand after the loss of Andijān 92, and in Dikh-kat after that of Samarkand (907) 151; news of her death reaches Kābul (911) 246; rears one of 'Umar Shaikh's daughters 18; her kinsmen 'Alī-dost, Sherīm, Ghiyāṣ *q.v.*; [†910 AH.—1505 AD.].

Aīsān-qulī Sultān Aūzbeḡ-Shaibān, *Chīngīz-khānīd*—his Bāi-qarā marriage, 265, 397.

Aīsān-tīmūr Sultān Chaghatāi Chīngīz-khānīd, son of Aḥmad (Alacha Khān)—on Bābur's service 318, 682; meets




¹ Or Aigū (Āyāgū) from *āyāgh*, foot, perhaps expressing close following of Tīmūr, whose friend the Beg was.

Index I. Personal

Bābur (935) 654; in the battle of the Ghogrā 672, 673; thanked 677; angers Bābur 684.

Ākā Begīm *Barlās Turk*, daughter of Tīmūr—an ancestress of Ḥusain *Bāi-qarā* 256.




Ākā Begīm *Bāi-qarā Tīmūrīd*, daughter of Maṣṣūr and Fīrūza—particulars 257; her husband Aḥmad and their son Kichik Mīrā *q.v.*

Abū'l-fath Jalālu'd-dīn Muḥammad **Akbar** *Mīrān-shāhī Tīmūrīd*, *Barlās Turk*, grandson of Bābur and Māhim— 184;  an addition about him made to the Chihil-zīna inscription 432;  his visit to Pānīpat (963) 472; his change in the name of the cherry explained by Bābur's words 501, n. 6; [†1014 AH.-1605 AD.].

Alacha Khān, see Aḥmad *Chaghatāi*.

Al-amān, son of Humāyūn—his birth and name (935) 621, 624, 642; [† in infancy].

'Ālam Khān Kālpī, son of Jalāl Khān *Jik-hat* (or *Jig-hat*)—holding Kālpī and not submissive to Bābur (932) 523; goes to Court (933) 544; disobeys orders 557; is Bābur's host in Kālpī (934) 590; on service (935) 682; an order about him 684.

'Alāu'u'd-dīn 'Ālam Khān Lūdī Afghān, son of Buhlūl— a principal actor between 926-32 AH. 428;  asks and obtains Bābur's help against his nephew Ibrāhīm (929) 439-441: placed by Bābur in charge of Dībālpūr (930) 442;  defeated by Daulat Khān *Yūsuf-khail* (931) 444; flees to Kābul and is again set forth 444, 455; defeated by Ibrāhīm and returns to Bābur (932) 454-8; his relations with Bābur reviewed 455, n. 1; in Fort Ginguta 457, 463; in the left centre at Kānwa (933) 565; his sons Jalāl, Kamāl, and Sher Khān (*Lūdī*) *q.v.*

Sultān **'Alāu'u'd-dīn 'Ālam Khān Sayyidī**—holding Dihlī 481; [†855 AH.-1451 AD.].

'Ālam Khān Tahangarī, brother of Nizām Khān of Bīāna—works badly with Bābur's force (933) 538; defeated by his brother 539; sent out of the way before Kānwa 547.

'Alāu'u'd-dīn Ḥusain Shāh, ruler in Bengal—the circumstances of his succession 483; his son Naṣrat *q.v.*; [†925 AH.-1518 AD. ?].

'Alāu'u'd-dīn Ḥusain Jahān-soz Ghūrī—his destruction in Ghazni (550) 219; [†556 AH.-1161 AD. ?].

Index I. Personal

- Sultān 'Alāu'u'd-dīn Muhammad Shāh *Khiljī Turk*—
Bābur visits his tomb and minār (932) 476 ; his bringing of
the Koh-i-nūr from the Dakkhin 477 ; [†715 AH.—1315 AD.].
- Sultān 'Alāu'u'd-dīn *Sawādī*—waits on Bābur (925) 372,
375–6.
- 'Alāul Khān *Sūr Afghān*—writes dutifully to Bābur (935) 659.
- 'Alāul Khān *Nūhānī Afghān*—his waitings on Bābur (934,
935) 677, 680.
- Sharafu'd-dīn Muḥammad al Buṣīrī—his *Qaṣīdatu'l-būrda* an
example for the *Wālidīyyah-risāla* 620 ; [†cir. 693 AH.—
1294 AD.].
- Alexander of Macedon**, see Iskandar *Fīlqūs* (*Failaqūs*).
- Sayyid 'Alī—escapes from a defeat (909) 102 ; out with Bābur
(925) 403 ; sent against Balūchīs (935) 638.
- Sultān 'Alī *asghar* Mirzā Shāh-rukhī *Timūrid*, *Barlās Turk*,
son of Mas'ūd *Kābulī*—particulars 382.
- 'Alī *Ātāka*, servant of Khalīfa—reinforces the right wing
(*tūlghuma*) at Kānwa (933) 569.
- Shaikh 'Alī Bahādur, one of Timūrs chiefs—his descendant
Bābā 'Alī 27.
- Khwāja 'Alī Bāī—mentioned (906) 127 ; fights for Bābur at
Sar-i-pul (Khwāja Kārdzan) 139 ; his son Jān-i-'alī *q.v.*
- Shaikh 'Alī *Bārīn Mughūl*, son of Shaikh Jamāl—in the left
wing (*tūlghuma*) at Pānīpat (932) 473 ; sent against Balūchīs
(935) 638.
- 'Alī *Barlās Turk*—his son Muḥammad Barandūq *q.v.*
- 'Alī Beg *Jalāir Chaghatāi*, father of Ḥasan-i-'Alī and Apāq
Bega—his Shāh-rukhī service 278.¹
- Mīr (Shaikh) 'Alī Beg *Turk* (inferred 389), governor of Kābul
for Shāh-rukh *Timūrid*—his sons Bābā *Kābulī*, Daryā Khān,
and Ghāzī (Apāq) Khān (*q.v.*) cherished by Mas'ūd *Shāh-
rukhī* 382 ; (see his son Ghāzī's grandson Minūchihr for a
Turk relation 386).
- Sultān 'Alī *chuhra*, *Chaghatāi*—his loyalty to Bābur doubted
(910) 239 ; rebels (914) 345.
- Sayyid 'Alī-darwesh Beg *Khurāsānī*—particulars 28 ; with
Jahāngīr (*æt.* 8), in Akhsī (899) 32, leaves Bābur for home
(903) 91 ; on Bābur's service (904) 106, (905) 28, 118.

¹ Daulat-shāh celebrates the renown of the Jalāir section (*farga*) of the Chaghatāi tribes (*aqwām*) of the Mughūl horde (*aūlūs*, *ūlūs*), styles the above-entered 'Alī Beg a veteran hero, and links his family with that of the Jalāir Sultāns of Bāghdād (Browne's ed. p. 519).

- Mir 'Alī-dost Ṭaghāī *Kūnjī Mughūl*, a Sāghārīchī-tūmān beg—particulars 27–8 ; his appointment on Bābur's accession (899) 32 ; has part in a conference (900) 43 ; surrenders Andijān (903) 88–9 ; asks Bābur's pardon (904) 99 ; gives him Marghīnān 100 ; defeated by Ṭaṃbal 106 ; in the right wing at Khūbān (905) 113 ; his ill-timed pacifism 118 ; his self-aggrandizement 119, 123 ; joins Bābur against Samarkand 123 ; in fear of his victims, goes to Ṭaṃbal 125 ; his death *ib.* ; his brother Ghiyās, his son Muḥammad-dost, and his servant Yūl-chūq *q.v.* ; [†a few years after 905 AH.—1500 AD.].
- Mir Sayyid 'Alī *Hamadānī*—his death and burial 211 ; [†786 AH.—1384 AD.].
- Mullā 'Alī-jān (var. Khān)—fetches his wife from Samarkand (925) 403 ; is taught a rain-spell (926) 423 ; makes verse on the Kābul-river (932) 448 ; a satirical couplet on him made and repented by Bābur 448 ; host of Mullā Maḥmūd *Farābī* (935) 653.
- 'Alī Khān *Bāyandar*, *Aq-qūlūq Turkmān*—joins Ḥusain Bāī-qarā (873) 279.
- Shaikh-zāda 'Alī Khān *Farmūlī Afghān*—his family - train captured (932) 526 ; waits on Bābur 526–7 ; in the left wing at Kānwa (933) 567 ; on service 576, 582, 678.
- 'Alī Khān *Istīljū*—leads Ismā'īl *Ṣafawī's* reinforcement to Bābur (917) 353.
- Sayyid 'Alī Khān *Turk*, son of Ghāzī (Apāq) Khān and grandson of Mir (Shaikh) 'Alī Beg—one of Sikandar *Lūdī's* Governors in the Panjāb (910) 382 ; leaves Bhīra on Bābur's approach *ib.* ; his lands made over by him to Daulat Khān *Yūsuf-khail* 382–3 ; his son Minūchihr and their Turk relation (389) *q.v.*
- 'Alī Khān *Turkmān*, son of 'Umar Beg—defends the Bāī-qarā families against Shaibānī (913) 328.
- 'Alī Khān *Yūsuf-khail Lūdī Afghān*—eldest son of Daulat Khān—his servants wait on Bābur (925) 382 ; comes out of Milwat (Malot) to Bābur (932) 459–60 ; sent under guard to Bhīra 461 ; his son Ismā'īl *q.v.*
- Sayyid 'Alī *Khawāb-bīn*, father of Sayyid Afzal *q.v.* (cf. H.S. lith. ed. iii, 346.
- Mullā Sultān 'Alī *khawush-nawīs*, calligrapher of Ḥusain Bāī-qarā—particulars 291 ; given lessons in penmanship by Shaibānī (913) 329 ; [†919 AH.—1513 AD.].

Index I. Personal


'**Alī-mazīd Beg** *qūchīn* — particulars 26; leaves Bābur for home (903) 91.

Mīr '**Alī** *mīr-akhwūr*¹—particulars 279; helps Husain *Bāi-qarā* to surprise Yādgar-i-muḥammad *Shāh-rukhī* in Herī (875) 134, 279.

Sultān '**Alī Mīrzā** *Mīrān-shāhī Tīmūrid, Barlās Turk*, son of Maḥmūd and Zuḥra—particulars 47; serving his half-brother Bāi-sunghar (900) 27, 55; made *pādshāh* in Samarkand by the Tarkhāns (901) 62–3, 86; meets Bābur 64; their arrangement 66; (902) 65, 82, 86; gives no protection to his blind half-brother Mas'ūd (903) 95; suspects a favoured beg (904) 98; quarrels with the Tarkhāns (905) 121; desertions from him 122; defeats Mīrzā Khān's Mughūls *ib.*; is warned of Bābur's approach 125; gives Samarkand to Shaibānī and by him is murdered (906) 125–7; his wife Sultānīm *Mīrān-shāhī* and sister Makhdūm-sultān *q.v.*; [†906 AH.–1500 AD.].

Sultān '**Alī Mīrzā Ṭaghāī** *Begchīk* (Mīrzā Beg Ṭaghāī), brother(?) of Bābur's wife Gul-rukh — movements of his which bear on the *lacuna* of 914–924 AH. 408; arrives in Kābul (925) *ib.*; Kāmran marries his daughter (934) 619; conveys Bābur's wedding gifts to Kāmran (935) 642; takes also a copy of the *Wālidīyyah-risāla* and of the Hindūstān poems, with writings (*sar-khatt*) in the Bāburī script 642.

Ustād '**Alī-qulī**—his match-lock shooting at Bajaur (925) 369; shoots prisoners (932) 466; ordered to make Rūmī defences at Pānīpat 469; fires *firingīs* from the front of the centre 473; casts a large mortar (933) 536, 547; his jealousy of Muṣṭafa Rūmī 550; his post previous to Kānwa 558; his valiant deeds in the battle 570–1; a new mortar bursts (934) 588; his choice of ground at Chandīrī 593; his stone-discharge interests Bābur 595, 670–1–2; uses the Ghāzī mortar while the Ganges bridge is in building 599; a gift to his son (935) 633; his post in the battle of the Ghogrā 667, 668, 669.

'**Alī-qulī** *Hamadānī* —  sent by Bābur to punish the Mundāhirs, and fails (936) 700.

Mīr '**Alī qūrchī**—conveys playing-cards to Shāh Ḥasan *Arghūn* (933) 584.

Malik '**Alī quṭnī**(?)—in the left centre at Bajaur (925) 369.

¹ See H.S. lith. ed. iii, 224, for three men who conveyed helpful information to Husain.

Index I. Personal

- ‘**Alī Sayyid Mughūl**—in the right wing at Qandahār (913) 334; rebels (914) 345¹; his connection Aūrūs-i-‘Alī Sayyid 335.
- ‘**Alī shab-kūr** (night-blind)—one of five champions defeated in single combat by Bābur (914) 349.
- Mir ‘**Alī-sher Beg Chaghatāi**, pen-names Nawā’i and Fanā’i—his obligations to Aḥmad Hājī Beg and return to Herāt 38; fails in a mission of Ḥusain Bāi-qarā’s (902) 69²; his Turkī that of Andijān 4; checks Ḥusain in Shī’a action 258; opposes administrative reform 282; particulars 271–2; his relations with Banā’i 286–7, 648; corresponds with Bābur (906) 106; exchanges quatrains with Pahlawān Bū-sa’id 292; some of his poems transcribed by Bābur (925) 419; his restoration of the Rabāt-i-sang-bast 301 n. 1; his flower-garden (*bāghcha*) and buildings visited or occupied by Bābur (912) 301, 305, 306; his brother Darwesh-i-‘alī *q.v.*; a favoured person 278; a mystic of his circle 280–1; his scribe 271; [†906 AH.–Dec. 1500 AD.].
- ‘**Alī-shukr Beg**, of the Bahārlū-āimāq of the Āq-qūlūq³ Turkmāns—his daughter Pasha, grandson Yār-i-‘alī *Balāl*, and descendant Bairām Khān-i-khānān *q.v.*
- Sulṭān ‘**Alī Sīstānī Arghūn**—his help against Shaibānī counselled (913) 326; one of five champions worsted by Bābur in single combat (914) 349; with Bābur and chops at a tiger (925) 393.
- Shaikh ‘**Alī Taghāi Mervī**(?)—holding Balkh for Badī’u’z-zamān Bāi-qarā (902) 70; joint-dārogha in Herī (911) 293.
- Allāh-bīrdī** (var. qūlī)—serving Bābur (910) 234.
- Allāh-wairān Turkmān**—in the van at Qandahār (913) 335.
- Alūr** or **Alwar**,⁴ son of Bābur and Dil-dār—mentioned 689 n. 5. 712; [†died an infant].
- Amin Mirzā**—an Aūzbeg envoy to Bābur (935) 631; receives gifts 632, 641.
- Amin-i-muḥammad Tarkhān Arghūn**—punished for disobedience (925) 390–1; deals with a drunken companion 415.
- Amīr Khān**, chief guardian of Ṭahmāsp *Ṣafawī*—negociates with Bābur (927) 433.

¹ Later consideration has cast doubts on his identification with Darwesh-i-‘alī suggested, p. 345 n. 4.

² On p. 69 n. 2 for *aūnūlāng* read *aūnūtūng* and reverse *bakunīd* with *nakunīd*.

³ On p. 49 l. 3 for “Black Sheep” read White Sheep.

⁴ Like his brother Hind-āl’s name, Alūr’s may be due to the taking (*al*) of Hind.

Index I. Personal

Mullā **Apāq**—particulars 526; on Bābur's service (932) 526, 528, (933) 539, (934) 590; surprised by Sangā (933) 549; made *shiqdār* of Chandīrī 598; his retainers on service (935) 679.

Apāq Bega Jalāir Chaghatāi, sister of Husan-i-'alī—a poet 286.

Sayyida **Apāq Begīm Andikhūdī**—particulars 267, 268, 269; visited in Herāt by Bābur (912) 301.

Apāq Khān, see Ghāzī Khān.

Apāq Khān Yūsuf-khail, see Ghāzī Khān.

Apāq-sultān Begīm Mirān-shāhī Tīmūrid, Barlās Turk, daughter of Abū-sa'īd—one of the paternal aunts visited by Bābur (912) 301 n. 3.

Āq Begīm (1), Bāi-qarā Tīmūrid, Barlās Turk, daughter of Husain and Pāyanda-sultān—particulars 265; [pre-deceased her husband who died †911 AH.—1504 AD.].

Āq Begīm (2), Mirān-shāhī Tīmūrid, Barlās Turk—daughter of Abū-sa'īd and Khadīja—particulars 262, 268; waited on by Bābur (935) 606.

Āq Begīm (3), ut supra, daughter of Maḥmūd and Khān-zāda II.—brought to join Bābur's march (910) 48.

Āq Begīm (4), see Šāliḥa-sultān.

Āq-būghā Beg, one of Tīmūr's chiefs—collateral ancestor of Khudāi-birdī *Tīmūr-tāsh* 24.

'Āqil Sultān Aūzbeq-Shaibān, son of 'Ādil and Shād *Bāi-qarā*—his conjectured descent 264 n. 1 (where in l. 4 for "āqil" read 'ādil).

Arāish Khān—proffers support to Bābur against Ibrāhīm *Lūdī* (932) 463; in the left centre at Kānwa (933) 565; negotiates about surrendering Chandīrī (934) 594; his gift of a boat to Bābur 663.

Arghūn Sultān, elder brother of Muhammad 'Alī *Jang-jang*—deputed to hold Milwat (Malot, 932) 461.

Shaikh **'Ārif Āgarī**, nephew of Tīmūr's story-teller, see Index s.n. Aūlūgh Beg *Shāh-rukhī*; [†866 AH.—1461–2 AD. *æt.* 82, Beale].

Arslān Jazāla—his building of the Rabāt-i-sang-bast 301 n. 1.

Asad Beg Turkmān—joins Husain *Bāi-qarā* 279; his brother Taham-tan q.v.

Khawāja and Khwājagī **Asadu'l-lāh Jān-dār, Khawāfī**—with Bābur in Dikh-kat (907) 150; envoy to Tahmāsp *Šafawī*

- (933) 540, 583; has charge of Ibrāhīm *Lūdī*'s mother 543; in the right wing at Kānwa 566, 569.
- Khwāja **Āṣafī**—particulars 286; waits on Bābur (912) 286; [†920 or 926 AH.—1514 or 1520 AD.].
- '**Asas**, see Khwāja Muḥammad 'Alī '*asas*.
- '**Āshiq** *bakāwal*—with advance-troops for Chandīrī (934) 590; ordered on service (935) 638.
- '**Āshiq-i-muḥammad Kūkūldāsh** *Arghūn*, son of "Amīr Tarkhān Junaid" (H.S. lith. ed. iii, 359)—defends Ālā-qūrghān against Shaibānī (913) 328; his brother Mazīd Beg *q.v.*
- '**Āshiqu'l-lāh** *Arghūn*—killed fighting against Bābur at Qandahār (913) 333 (where for "'Ashaq" read 'Āshiq).
- Aṣīru'd-dīn** *Akhsikūtī*, a poet—his birthplace Akhsi-village (kīt-kīnt) 9–10; [†608 AH.—1211–2 AD.].
- Muḥammad '**Askarī** *Mīrān-shāhī Timūrīd*, *Barlās Turk*, son of Bābur and Gul-rukh—his birth (922) 364; gifts to him (932) 523, (933) 628; his recall from Multān (934) 603–4–5, 699¹; waits on his father (935) 605; made Commander (*æt. cir.* 12) of the army of the East 628, 637; at a feast 631; takes leave 634; waits on his father at Dugdugī 651; east of the Ganges 654; in the battle of the Ghogrā 668–9, 671–3; waits on Bābur after the victory 674; [†965 AH.—1557–8 AD.].
- Asūk Mal** *Rājput*—negociates with Bābur for Sangā's son (934–5) 612–3.
- Sayyid '**Atā**, see Khwāja Aḥmad *Yasawī*.
- Khwāja Jamālu'd-dīn '**Aṭā**—particulars 282 (where in n. 3 for (H.S. iii), "345" read 348–9).
- Atākā** *bakhshī* (var. *Ātikā*, Pers. *Atka*)—a surgeon who dresses a wound of Bābur's (908) 169.
- Atā** *mīr-ākhwūr*—gives Bābur a meal (925) 418.
- Mīr Burhānu'd-dīn '**Aṭā'u'l-lāh** *Mashhadī*—particulars 285 (H.S. iii, 345); [†926 AH.—1520 AD.].
- Atūn Māmā**, a governess—walks from Samarkand to Pashāghar (907) 148; mentioned? (925) 407 l. 4.
- Aūghān-bīrdī** *Mughūl* (var. *Afghān-bīrdī* and *-tardī*)—on service (925) 376, 377; of a boat-party 387; in the battle of the Ghogrā (935) 671, 672.
- Sayyid *Āūghlāqchī*, see Murād.

¹ See the *Ṭabaqāt-i-akbarī* account of the rulers of Multān.

Index I. Personal

Auliya Khān *Ishrāqī*—waits on Bābur (935) 677.

Aūlūgh Beg Mīrzā *Bāi-qarā Tīmūrid, Barlās Turk*, son of Muḥammad Sulṭān Mīrzā—his (?) journey to Hindustan (933) 265.

Aūlūgh Beg Mīrzā Kābulī, *Mīrān-shāhī, ut supra*, son of Abū-saʿīd—particulars 95; his earliest guardians amusingly frustrate his designs against them 270; his dealings with the Yūsuf-zāi App. K. xxxvi; his co-operation with Ḥusain *Bāi-qarā* against the Aūzbegs 190; his praise of Istālīf 216; his death (907) 185; gardens of his bought by Bābur (perhaps one only) 216, (911) 246; another garden 315; houses of his 247, 251; his Almshouse 315; referred to 284; his joint-guardians Muḥammad Barandūq and Jahāngīr *Barlās*, his later one Wais Ātaka *q.v.*; his sons 'Abdu'r-razzāq and Mīrān-shāh, his daughter Bega Begīm and daughter-in-law Manauwar *q.v.*; [†907 AH.—1501–2 AD.].

Aūlūgh Beg Mīrzā Shāh-rukhī, *ut supra* (Ūlūgh), son of Shāh-rukh—his Trans-oxus rule 85¹; receives Yūnas *Chaghatāi* badly (832–3?) 19–20; defeated by Abā-bikr *Mīrān-shāhī* 260; his family dissensions 20; his constructions, Astronomical and other 74, 77, 78–9²; his sportsmanship 34³; his murder and its chronograms 85; Bābur resides in his College (906) 142; his sons 'Abdu'l-laṭīf and 'Abdu'l-'azīz *q.v.*; a favoured beg Yūsuf *Aūghlāqchī q.v.*; Preface, *q.v.* *On the misnomer "Mughūl Dynasty"*. [†853 AH.—1449 AD.].

Aūlūs Āghā (Ūlūs), daughter of Khwāja Ḥusain *q.v.*—particulars 24.

Aūrdū-būghā Tarkhān *Arghūn* (Ūrdū)—his son-in-law Abū-saʿīd *Mīrān-shāhī* and son Darwesh-i-muḥammad *q.v.*

Aūrdū-shāh—murdered as an envoy (923) 463 n. 3.

Aurang-zīb Pādshāh *Mīrān-shāhī Tīmūrid, Barlās Turk*—referred to as of Bābur's line 184; [†1118 AH.—O.S. 1707 AD.].

Amir **Aūrūs**—flees from his post on Shaibānī's death (916) 350.

Aūrūs-i 'Alī Sayyid *Mughūl*, son? of 'Alī Sayyid—in the centre at Qandahār (913) 335.

¹ On p. 85 l. 9 for "872 AH.—1467 AD.", read 851 AH.—1447 AD.

² On p. 79 transfer the note-reference "3" to *qibla*.

³ See Daulat-shāh (Browne's ed. p. 362) for an entertaining record of the Mīrzā's zeal as a sportsman and an illustrative anecdote by Shaikh 'Arīf *'azarī q.v.* (H.B.).

Aūrūs Arghūn—his son Muḥammad-i-aūrūs *q.v.*

Aūzbeg Bahādur (Ūzbeg) — one of five champions worsted in single combat by Bābur (914) 349 n. 1.

Aūzūn Ḥasan Beg *Āq-qūlūq Turkmān*—his defeat of the Qarā-qūlūq Turkmāns and of Abū-saʿīd *Mīrān-shāhī* 49 ; [†883 AH.—1478 AD.].

Khwāja **Aūzūn Ḥasan** (Ūzūn) [†]—negociates for Bābur (899) 30 ; his appointment 32 ; confers in Bābur's interests (900) 43 (where add his name after 'Alī-dost's) ; acts for Jahāngīr against Bābur (903) 87, 88, 91, (904) 100, 101, 102 ; his servant's mischievous report of Bābur's illness (903) 89 ; his men defeated by Bābur's allies 102 ; loses Akhsī and Andijān 102–3 ; captured and released by Bābur 104 ; goes into Samarkand to help Bābur (907) 146 ; his brother Ḥusain and adopted son Mīrīm *q.v.*

'Ayisha-sultān Begīm *Bāi-qarā Timūrid, Barlās Turk*, daughter of Ḥusain—particulars 267 ; her husbands Qāsim *Aūzbeg-Shaibān* and Būrān, her sons Qāsim-i-ḥusain and 'Abdu'l-lāh *q.v.*

'Ayisha-sultān Begīm *Mīrān-shāhī, ut supra*, daughter of Aḥmad (Ālacha Khān) and first wife of Bābur—particulars 35, 36 ; married (905) 35, 120, 711 ; joins Bābur in Samarkand (906) 135–6 ; her child 136 ; leaves Bābur 36.

Mīr **Ayūb Beg** *Begchik*—particulars 50 ; sent by The Khān (Mahmūd) to help Bābur (903) 92, (906) 138, 161, 170 ; his Mughūls misbehave at Sar-i-pul (Khwāja Kārdzan) 140 ; claims post in the right wing (*tūlghuma*) 155 ; his Mughūls confuse pass-words 164 ; in the right wing at Qandahār (913) 334 ; vainly tempts Saʿīd *Chaghatāi* to betray Bābur (916) 351 ; does not then desert 352, 362 ; rebels in Ḥiṣār (918) 362 ; dying, repents his disloyalty (920) 362 ; his sons Buhlūl-i-ayūb, Yaʿqūb-i-ayūb and Yūsuf-i-ayūb *q.v.* ; [†920 AH.—1514 AD.].

'Azīm Humāyūn Sarwānī—invests Gūālīār 477 ; his title changed and why (933) 537 ; his son Faṭḥ Khān *q.v.*

Mīr **'Azū**, a musical composer—particulars 292.

[†] I have found no statement of his tribe or race ; he and his brother are styled Khwāja (H.S. lith. ed. iii, 272) ; he is associated closely with Aḥmad Tamḡal *Mughūl* and Mughūls of the Horde ; also his niece's name Aulūs Āghā translates as Lady of the Horde (*ālūs, aulūs*). But he may have been a Turkmān.

Index I. Personal

Bābā 'Alī aīshīk-āghā (īshīk), a Lord-of-the-Gate of Ḥusain *Bāi-qarā*—particulars 278 ; his son Yūnas-i-'alī and friend Badru'd-dīn *q.v.*

Bābā-qulī's Sultān **Bābā 'Alī Beg**¹—particulars 27 ; his sons Bābā-qulī, Sayyidīm 'Alī and Dost-i-anjū (?) Shaikh *q.v.* ; [†900 AH.—1495 AD.].

Bābā-aūghūlī, see Pāpā-aūghūlī.

Bābā Chuhra, a household brave—reprieved from death (914) 344 ; on Bābur's service (932) 474, 534, (934) 590, 602 ; does well in the battle of the Ghogrā (935) 671.

Bābā Ḥusain, see Ḥusain.

Bābā Jān akhtachī, a groom or squire—Bābur dislocates his own thumb in striking him (925) 409.

Bābā Jān qābūzī—musician at entertainments (925) 386–7, 388.

Bābā Kābulī Turk, son of Mīr 'Alī, Shāh-rukh (*Tīmūriid*)'s Governor of Kābul—nominated 'Umar Shaikh's guardian when Kābul was allotted to the boy 14 ; particulars 382 ; his brothers Daryā Khān and Ghāzī (Apāq) Khān *q.v.*

Bābā Khān Sultān Chaghatāī Chīngīz-khānīd, (*Bābājāk*), son of Aḥmad (Alacha Khan)—his ceremonious meeting with Bābur (908) 159 ; [living in 948 AH.—1542—T.R.].

Bābā Khān Chaghatāī, son of The Khān (Maḥmūd)—murdered with his father and brothers by Shaibānī (914) 35.

Bābā Qashqa Mughūl (perhaps identical with Qashqa Maḥmūd *Chirās q.v.*)—out with Bābur (925) 404, 405 ; in charge of Dībālpūr (930) 442 ; his brothers Malik Qāsim and Kūkī ; his sons Shāh Muḥammad, Dost-i-muḥammad and Hāji Muḥammad Khān *Kūkī q.v.* ; [†cir. 940 AH.—1553 AD.].²

Sultān **Bābā-qulī Beg**, son of Sultān Bābā 'Alī Beg—serving under Khusrau Shāh (901) 60, 61 ; with Bābur and captured (903) 72 ; staunch to him 91 ; in the centre at Qandahār (913) 335 ; conveys royal letters (932) 529.³


Bābā Sairāmī—pursues Bābur in his flight from Akhsī (908) 178 ; promised fidelity but seems to have been false 179–182.

¹ The MS. variants between 'Alī and -qulī are confusing. What stands in my text (p. 27) may be less safe than the above.

² Bābā Qashqa was murdered by Muḥammad-i-zamān *Bāi-qarā*. For further particulars of his family group see Add. Notes under p. 404.

³ Sultān Bābā-qulī Beg is found variously designated Qulī Beg, Qulī Bābā, Sl. 'Alī Bābā-qulī, Sultān-qulī Bābā and Bābā-qulī Beg. Several forms appear to express his filial relationship with Sultān Bābā 'Alī (*q.v.*).

Index I. Personal

Bābā Shaikh *Chaghatāi*, brother of Mullā Bābā *Pashāgharī*—in the left centre at Qandahār (913) 335;  rebels at Ghaznī (921) 363; forgiven (925) 397; deserts Humāyūn (932) 546; his capture and death 545; a reward given for his head *id.*; [†932 or 933 AH.—1526 AD.].

Bābā Shaikh—sent out for news (935) 661.

Bābā Sher-zād—one of three with Bābur against Taṃbal (908) 163; does well at Akhsī 174; fights against rebels at Kābul (912) 315; at Qandahār (913) 335.

Bābā Sultān *Chaghatāi Chīngīz-khānid*, son of Khalīl son of Aḥmad (Alacha Khān)—waits on Bābur near Kālpī (934) 590; particulars 590; on service 318, (934) 599; not at his post (935) 672.

Bābā Yāsāwal—at the siege of Bajaur (925) 370; chops at a tiger's head 393.

Bābū Khān—holding Kalanjar and looking towards Hātī *Kākar* (925) 387.

Zahīru'd-din Muḥammad **Bābur Pādshāh Mīrān-shāhī Tīmūrid**, *Barlās Turk*—b. Muḥarram 6th 888 AH.—Feb. 14th 1483 AD. p. 1; † Jumāda I, 6th 937 AH.—Dec. 26th 1530 A.D. 708;

Parentage:—paternal 13, maternal 19, 21;

Titles:—Mīrzā (inherited) Pādshāh (taken) 344, Ghāzī (won) 574, Firdaus-makānī (Dweller-in-paradise, posthumous) see Gladwin's Revenue Accounts;

Religion:—¹ belief in God's guidance 31, 72–3, 103–13–37–94–99; in His intervention 73, 247, 316, 446–51–74–79, 525–96, 620; that His will was done 55, 100–16–32–34–35–67, 269, 316–22–23–36–37–70, 454–70–71–80, 542–94, 627–28–70, that He has pleasure in good 331; that to die is to go to His mercy 67; reliance on Him 100–08–16–32, 311, 463, 678; God called to witness 254 and invoked to bless 624; His punishment of sin 42–5, 449–77 (Hell), and of breach of Law 449; His visitation of a father's sins on children 45; His predestination of events 128, 243–46–53, 469, 594;—prayer to Him for a sign of victory 440, for the dead 246, against a bad wife 258; a life-saving prayer 316;

Characteristics:—ambition 92–7; admiration of high character 27, 67, 89, 90; bitterness and depression (in youth)

¹ Down to p. 346 Bābur's statements are retrospective; after p. 346 they are mostly contemporary with the dates of his diary—when not so are in supplementing passages of later date.

Index I. Personal

91, 130-52-57-78 ; consideration for dependants 91-9, 158-78-96, 469 ; distrust of the world 95, 144-56 ; silent humiliation 119 ; fairness 15, 24, 91, 105, 469 ; fearlessness 163-5-73 ; fidelity :—to word 104, 129 (see 118-9), 172-3, 194, to salt 125, to family-relation,—filial 88-9, 135-49-57-58-88,—fraternal see Jahāngīr and Nāsir,—Tīmūrid 41, 149-57-68, Chaghatāi 54, 169-72, Mughūl 27, 119-25, Aūzbeg 37 ;—friendship see Nūyān and Khw. Kalān ; good judgment 43, 87, 91, 134-37-55 ; gratitude 99, 633 ; insouciance 150 ; joy at release from stress 99, 134-35-48-81 ; bashfulness and passion 120 ; persistence 92-7 and *passim* ; promptitude 117, 170 ; reprobation of vice, tyranny and cruelty 42-5-6, 50, 66, 70, 90-6, 102-10-25-97, 290 and of an unmotherly woman 125-28 ; self-reproach 147 ; self-comment on inexperienced action 165-67-73 ; dislike of talkativeness 28, 97, 143-92-93 ; vexation at loss of rule (*æt.* 14) 90-1-9, 129-30-57 ; truth for truth sake 135, 318 ; seeking and weighing counsel 73, 100-14-31-41-65-70-73-97-98, 229-30-31-48, 340-76-78, 410-12-69, 524-30-77, 628-39-67-69-82 ; enjoins Humāyūn to take counsel 627 ;

Occupations (non-military) :—archery *i.a.* 175 ; calligraphy see *infra* ; literary composition see *infra* ; metrical amusements see verse ; Natural History *passim* ; travel, excursions, sight-seeing, social intercourse *passim* ; building 5, 217-9, 375-98, in Dūlpūr 585, 606-07-42, in Āgra 642, in Kābul 646-7, in Sīkrī 588, Ajodhyā mosque 656 n. 3, App. U, Pānīpat mosque 472 n. 1 ; gardening and garden-making *passim* ;—Bābur's script (*Bāburī-khatt*) devised 910 AH. 228, Qorān transcribed by him in it 228 n. 4 ; studied by an enquirer 285 ; alphabet and specimens sent to Bābur's sons 642 ; *Abūshqā* account of, App. Q, lxii to lxxv ;

Observance and breaches of Muh. Law :—signs of his Sunnī mind *e.g.* 25, 44, 111, 262, 370-7, 483, 547-51-74-89-96, in the *Mubīn* and *Wālidīyyah-risāla q.v.* ; his orthodox reputation 711 ; his heterodox seeming 354, and arrow-spiced disclaimer 361 ;—his boyish obedience as to wine 302, up to his 23rd year 299, 302-3-4 ; for breach see Law and Wine ;

Writings :—*a.* Verses in the B.N. down to 926 AH. see *infra* ; *b.* First Dīwān 402 ; * perhaps containing the *Abūshqā* quotations 438 ; *c.* Diary of 925 and 926 *q.v.* AH. (probably a survival of more) * 438 ; *d.* The *Mubīn* (928 AH.) 426-37-38-49 ; quoted 630-31 n. 3 ; *e.* Treatise on Prosody (931 AH.)

Index I. Personal

586, App. Q, lx, lxvi ; *f.* The *Wāhidiyyah-risāla* (935 AH.) 619–20–31 n. 3, (*tarjuma*) 642–3, App. Q, lix ; *g.* The *Hindūstān Poems* 642, App. Q ; *h.* *Rāmpūr MS.* of 6 and 7, App. Q, referred to * 438, 620 n. 6, 642 n. 3 ; *i.* Diary of 932 to 936 *q.v.* ; *j.* Narrative of 899 to within 914 AH. *q.v.* ;

Bābur's verse quoted in the Bābur-nāma :—(Turkī,) love-sickness 120–1 ; the worldling 130 ; granting a request 137 ; respite from stress 148 ; praise of a beloved 153 ; the neglected exile 154 ; isolation 156 ; the New Years 236 ; Fortune's cruelty 309 ; ? Turkmān Hazāra raid 312 ; Spring 321 ; God only is strength 337 ; dealing with tribesmen 393 ; greeting to absent convives 401 : message to a kinswoman 402 ; his broken vow 449, 450 n. ; reply to Khw. Kalān 526 ; disobedience to Law (T.&P.) 556 ; Death inevitable (T.&P.) 556 (?) ; the Ghāzī's task 575 ; to those who have left him 584 ; couplet used in metrical amusement 586, App. 2, sect. 2 ; fever 588 ; Chandīrī 596 ; on his first grandson's birth 624 ; *Mūbīn* quoted 637 ; Pagan lands 637 ; pain in renunciation 648 ; an invitation 683 ; [Persian,] good in everything 311 ; insight of Age 340 ; on casting off his Shī'a seeming 361 ; parting from Khw. Kalān 372 ; a message 411 ; satirical couplet 448 ; before Pānīpat 470 ; Biāna warned 529. See Table of Contents, *On Babur's Naming*.

Bābur Mirzā Arlāt, son of Muḥammad-i-qāsim and Rābi'a-sultān *Mīrān-shāhī*—his Bāi-qarā marriage 266.

'Abdu'l-qāsim **Bābur Mirzā Shah-rukhī Tīmūrid**, *Barlās Turk*, son of Bāi-sunghar—his sister 265 ; his retainers Muḥammad Barandūq and Mazīd *q.v.* ; his pleasure-house 302 ; [†861 AH.–1457 AD.].

Bāburī—a bāzār-boy (905) 120.

Badī'u'l-jamāl Begīm Mīrān-shāhī Tīmūrid, *Barlās Turk*, daughter of Abū-sa'īd—waited on by Bābur near Āgra (935) 616.

Badī'u'l-jamāl **Badka Begīm Bāi-qarā**, *ut supra*, daughter of Maṣṣūr and Fīrūza—particulars 257, 258 ; her husband Aḥmad *Hājī tarkhānī*, their sons Maḥmūd and Bahādur and daughter Khān-zāda *q.v.*

Badī'u'z-zamān Mirzā Bāi-qarā, *ut supra*, son of Ḥusain and Bega *Mervī*—serving his father against Khusrau Shāh (901) 57 ; defeated 61 ; takes offence with his father 61, 69 ; in arms and defeated by his father 69, 70 ; his retort on

Index I. Personal

- Nawā'ī (*q.v.*); goes destitute to Khusrau Shāh and is well-treated 70, 130; on Khusrau Shāh's service 71; moves with Arghūn chiefs against his father (903), 95, 261; gives Bābur no help against Shaibānī (906) 138; his co-operation sought by his father (910) 190, 191; takes refuge with his father 243; has fear for himself (911) 292–3; joint-ruler in Herī 293; concerts and abandons action against Shaibānī (912) 296–7, 301; his social relations with Bābur 297, 8, 9, 300, 2, 4; courteous to Bābur as a non-drinker 303; a false report of him in Kābul (912) 313; irresolute against Shaibānī (913) 326; his army defeated 275, 327; abandons his family and flees (1) to Shāh Beg *Arghūn*, (2) to Ismā'il *Safawī* 327; captured in Tabriz by Sultān Sālim *Rūmī* (920) and dies in Constantinople (923) 327 n. 5; a couplet on his name 201–2; musicians compete in his presence 291; his host-facility 304; his son Muḥammad-i-zamān, his begs Jahāngir *Barlās* and Zū'n-nūn *Arghūn q.v.*; joined by Sayyidīm *Dārbān q.v.*; his College in Herī 306; [†923 AH.—1517 AD.].
- Sayyid **Badr**—particulars 276; safe-guards Maḥmūd *Mirān-shāhī* 46–7; seen by Bābur in Herāt (912) 299; (see H.S. lith. ed. iii, 233).
- Badru'd-dīn**—particulars 278; his friend Bābā 'Alī *q.v.*; his son (?) receives Kachwa (934) 590.
- Maulānā **Badru'd-dīn** *Hilālī, Chaghatāi*—particulars 290; his poet-daughter 286 n. 1; [†939 AH.—1532–3 AD.].
- Bahādur Khān** *Sarwānī*—Bābur halts at his tomb (935) 686.
- Bahādur Khān** *Gujrātī, Tānk Rājput*—ill-received by Ibrāhīm *Lūdī* (932); exchanges friendly letters with Bābur 534; becomes Shāh in Gujrāt 535; is given the Khiljī jewels 613 n. 1; [†943 AH.—1547 AD.].
- Bahjat Khān** (or Bihjat), a Governor of Chandīrī—Bābur halts near his tank (934) 592, 594.
- Bāi-qarā Mirzā** 'Umar-shaikhī *Tīmūrid, Barlās Turk*, grandson of Tīmūr—mentioned in a genealogy 256; a grandson 'Abdu'l-lāh *Andikkhūdī q.v.*
- Bāi-qarā Mirzā** 'Umar-shaikhī, *ut supra*, son of Manṣūr and Fīrūza—particulars 257; his brother Ḥusain, and sons Wais and Iskandar *q.v.*
- Bairām Beg**¹—reinforces Bābur from Balkh (918) 359; serving Najm *Ṣānī* 360.

¹ He may be the father of Mun'im Khān (Blochmann's Biographies A.-i.-A. trs. 317 and n. 2).

- Bairām Khān** *Bahārlū-Qarā-qūlūq Turkmān* (Akbar's Khān-i-khānān), son of Saif-'alī—his ancestry 91 n. 3, 109 n. 5 (where for "father" read "grandfather"); mention of a witness of his assassination 348; quotation of his remarks on Ḥasan Khān *Mewātī* 523 n. 3; [†968 AH.—1561 AD.].
- Bairām-sultān Begīm** *Bāi-qarā Tīmūrid, Barlās Turk*, daughter of Ḥusain and Minglī—particulars 266; her husband 'Abdu'l-lāh *Andikhūdī*, their son Barka *q.v.*
- Bāi-sunghar Mīrzā** *Mīrān-shāhī, ut supra*, son of Maḥmūd and Pasha—particulars 47, 110–112; succeeds in Samarkand (900) 52, 86; withstands The Khān (Maḥmūd) 52; the *khuṭba* read for him in Bābur's lands 52; his man surrenders Aūrā-tīpā 55–6; his favouritism incites the Tarkhān rebellion (901) 38, 61; escapes from Tarkhān imprisonment 62, 86; defeated by his half-brother 'Alī 38, 63; prosperous (902) 65; moves against 'Alī 65; retires before Bābur 66; at grips with him 67; asks Shaibānī's help (903) 73; goes to Khusrau Shāh 74; made ruler in Ḥiṣār 93, 5, 6, 261; murdered (905) 110; his death referred to 50, 112; his pen-name 'Ādilī 111; his sister's marriage 41; his brother Mas'ūd, his guardian Ayūb *q.v.*; [†905 AH.—1499 AD.].
- Bāi-sunghar Mīrzā** *Shāh-rukhī Tīmūrid*, son of Shāh-rukh—his servant Yūsuf *Andijānī* 4; [†837 AH.—1433–4 AD.].
- Balkhī** *falīz-kārī*—grows melons in Āgra (935) 686.
- Bāltū**—rescues Khalīfa's son Muḥibb-i-'alī (933) 550.
- Mullā **Banā'ī**—Maulānā Jamālu'd-dīn *Banā'ī*—in Khwāja Yahyā's service and seen by Bābur (901) 64, in Shaibānī's (906) 136, in Bābur's 64, 136; particulars 286–7; given the Herī's authors to loot (913) 328; Bābur recalls a joke of his (935) 648; two of his quatrains quoted 137; his musical composition 286, 292; [murdered 918 AH.—1512 AD.].
- Banda-i-'alī**, *dāroghā* of Karnān—pursues Bābur from Akhsī (908) 178–9, 180, 181.
- Banda-i-'alī** *Yāragī Mughūl*, son of Ḥaidar Kūkūldāsh—sent to reinforce Bābur (904) 101; in the van at Sar-i-pul (906) 139; his mistimed zeal (908) 176; his son-in-law Qāsim Beg qūchīn *q.v.*
- Bāqī Beg** *Chaghāniānī, Qībchāq Turk*—his influence on Mas'ūd *Mīrān-shāhī* (901) 57, (903) 95; defends Ḥiṣār for him (901) 58; acts against him (902) 71; joins Bābur (910) 48, 188–9; advises sensibly 190, 197; leaves his family with Bābur's 191; dislikes Qamḥar-i-'alī *Silākh* 192; helps his

Index I. Personal

- brother Khusrau to make favourable terms with Bābur 192–3; quotes a couplet on seeing Suhail 195; his Mughūls oppose Khusrau 197; mediates for Muqīm *Arghūn* (910) 199; Bābur acts on his advice 230–1, 239, (911) 246, 249; particulars 249–50; dismissed towards Hindūstān 250; killed on his road 231, 251; his son Muḥammad-i-qāsim and grandson (?) Aḥmad-i-qāsim *q.v.*; [†911 AH.–1505–6 AD.].
- Bāqī Gāgiānī Afghān**—his caravan through the Khaibar (911) 250.
- Bāqī** (*khiz*)/*hiz*—opposes Bābur (908) 174, 396.
- Khawāja **Bāqī**, son of Yaḥyā son of Aḥrārī—murdered 128; [†906 AH.–1500 AD.].¹
- Bāqī Beg** *Tāshkindī*, *shaghāwal* and (later) *mīng-bāshī* (= *hazārī*)—sent to Balkh with promise of head-money (932) 463, 546; on service (934) 590, 601, 2; reports from Aūd (Oudh) (935) 679; on service with the Aūd (Oudh) army 684, 5; leave given him for home 685.
- Bāqī Tarkhān**, *Arghūn Chīngīz-khānid*, son of ‘Abdu’l-‘alī and a daughter of Aūdū-būghā—particulars 38, 40; consumes the Bukhārā revenues (905) 121; defeated by Shaibānī 124; occupies Qarshī (qy. Kesh) (906) 135; plans to join Bābur 138; goes to Shaibānī and dies in misery 40.
- Bārāq Khān**, *Chaghatāi Chīngīz-khānid*—mentioned in the genealogy of Yūnas 19.
- Bārāq Sultān** *Aūzbeq-Shaibān Chīngīz-khanid*, son of Sīunjuk—at Jām (934) 622.
- Sayyid **Barka** *Andikhūdī*, Tīmūr’s exhumation of his body 266 n 4.
- Sayyid **Barka** *Andikhūdī*, descendant of the last-entered, son of ‘Abdu’l-lāh—particulars 266; serving Bābur (917) 266.
- Bār-mal** *Īdrī*—his force at Kānwa (933) 562.
- Bā-sa’id** *Tarkhānī*, see Abū-sa’id *Tarkhānī*.
- Basant Rāo**—killed by (Bābā Qashqa’s brother?) Kūkī in the battle of the Ghogrā 673; [†935 AH.–1529 AD.].
- Batalmiūs** (Ptolemy)—mentioned as constructor of an observatory 79.
- Sultān **Bāyazīd**²—urges attack on the Afrīdī (925) 411, 412.

¹ See note, Index, *s.n.* Muḥammad Zakariā.

² He is likely to have been introduced with some particulars of tribe, in one of the now unchronicled years after Bābur’s return from his Trans-oxus campaign.

Shaikh **Bāyazīd**, *Farmūlī Afghān*—acts for his dead brother Muṣṭafa¹ (932) 527; waits on Bābur and receives Aūd (Oudh) 527; on service 530; in Aūd (933) 544; his loyalty tested (934) 589; with Biban, opposing Bābur 594, 598–601, 2, (935) 638; serving Maḥmūd *Lūdī* against Bābur 652, 673; Bābur resolves to crush him and Biban 677–8; mentioned 679, 692; takes Luknūr (?) 681, App. T; action continued against him 681, 2, 5; his comrade Biban *q.v.*; [†937 AH.–1531 AD.].

Shaikh **Bāyazīd** *Itārachī Mughūl*, brother of Aḥmad Taṃbal—holding Akhsī for Jahāngīr (908) 170; sends a force against Pāp 171; receives Bābur in Akhsī 171–2; made prisoner against Bābur's wish 173; escapes 175; reported as sending Yūsuf *dāroghā* to Bābur's hiding-place 182.

Bega Begīm (1), *Bāī-qarā Tīmūrid*, *Barlās Turk*, daughter of Ḥusain and Pāyanda—particulars 266; [† before Ḥusain 911 AH.–1505 AD.].

Bega Begīm (2), *Mīrān-shāhī ut supra*, daughter of Aūlūgh Beg *Kābulī*—her marriage with Muḥammad Ma'sūm *Bāī-qarā* (902) 264.

Bega Begīm (3), *Mīrān-shāhī ut supra*, daughter of Mahmud and Khān-zāda II—betrothed to Ḥaidar *Bāī-qarā* (901) 48, 61, 263; married (903) 48; their child 263.

Bega Begīm (4), *Shāh-rukhī ut supra*, daughter of Bāi-sunghar (*Shāh-rukhī*)—her grandson's marriage 265.

Bega Begīm (5),—Ḥājī Begīm—daughter of Yādgar Ṭaghāī, wife of Humāyūn—her son Al-amān *q.v.*

Bega Begīm (6),—"the Bibī"—, see Mubārīka.

Bega Sultān Begīm *Mervī*, wife of Ḥusain *Bāī-qarā*—particulars 261, 7, 8; divorced 268; her son Badi'u'z-zamān *q.v.*; [893 AH.–1488 AD.].

Wais *Lāgharī's* **Beg-gīna**,—brings Bābur news of Al-amān's birth (935) 621, 4.²

The **Begīms**, Bābur's paternal aunts—waited on by him 301, 616, 686.

Begīm Sultān, see Sa'ādat-bakht.

Begī Sultān Āghācha, *ghūnchachī* of Ḥusain *Bāī-qarā*—particulars 269.

¹ His wife, daughter of a wealthy man and on the mother's side niece of Sultān Buhlūl *Lūdī*, financed the military efforts of Bāyazīd and Biban (*Tārīkh-i-sher-shāhī*, E. and D. iv, 353 ff.).

² My translation on p. 621 l. 12 is inaccurate inasmuch as it hides the circumstance that Beg-gīna alone was the "messenger of good tidings".

Index I. Personal

- Beg Mirak Mughūl**—brings Bābur good news (932) 466 ; on service (933) 548.
- Beg Mirak Turkmān**, a beg of the Chirās (Mughūl) *tūmān*—acts for Yūnas Khān 191 ; [†832 AH.-1428-9 AD.].
- Beg Tilba Itārachī Mughūl**, brother of Aḥmad Tambal—induces the Khān (Maḥmūd) not to help Bābur (903) 91, (905) 115 ; his light departure perplexes his brother 116 ; invites Shaibānī into Farghāna (908) 172.
- Bhupat Rao**, son of Ṣalāḥu'd-dīn—killed at Kānwa 573 ; [†933 AH.-1527 AD.].
- Biān Shaikh** (Biyān)—his rapid journeys 621, 624 ; brings news of the battle of Jām (935) 622, 623 n. 3 ; the source of his news 624 n. 1 ; hurried back 624, 627.
- Biān-qulī**—his son Khān-qulī *q.v.*
- Malik **Biban** *Jilwānī*?¹ *Afghān*—deserts 'Ālam Khān *Lūdi* (932) 457 and n. 2 ; writes dutifully to Bābur 464 ; is presuming at an audience 466 ; deserts Bābur 468, 528 ; is defeated 528-9 ; with Bāyazīd, besieges Luknūr (933) 582 ; defeats Bābur's troops 594, 598 ; opposes Bābur in person (934) 598-601 ; referred to as a rebel (935) 638 ; serving Maḥmūd *Lūdi* 652, 675 ; Bābur resolves to crush him 677-8 ; mentioned 679 n. 7, 692 ; takes Luknūr(?) 681, App. T ; action taken against him 681, 2, 5 ; his constant associate Bāyazīd *Farmūli q.v.*
- Muḥammad Shāh, **Bihār Khān** *Bihārī, Nūḥānī Afghān*, son of Daryā Khān—declared independent in Bihār (932) 523 ; particulars 664 ; his widow Dūdū and son Jalāl *q.v.* ; [†934 AH.-1527 AD.].
- Bihār Khān Lūdi** (or Pahār Khān,² a Panj-āb amīr of Ibrāhīm Lūdi's in 930 AH.—³defeated by Bābur (930) 208, 441 (where add "or Pahār"), 578 ; a chronogram which fixes the date 575.
- Bihjat**, see Bahjat.
- Bih-būd Beg**—particulars 277, App. H, and Additional Notes under p. 277.
- Ustād Kamālu'd-dīn **Bih-zād**—particulars 291 ; his training due to Nawā'ī 272 ; is instructed in drawing by Shaibānī (913) 329.

¹ In taking Biban for a Jilwānī, I follow Erskine, (as inferences also warrant,) but he may be a Lūdi.

² For the same uncertainty between Bihār and Pahār see E. and D.'s History of India iv, 352 n. 2.

³ Firishta lith. ed. i, 202.

Index I. Personal

Rāja of Bijānagar (Vijāyanagar) — mentioned as ruling in 932 AH. 483.

Rāja Bikam-deo, named in the Hindūstān Revenue List.

Rāja Bikam-chand, *ut supra*.

Rāja Bikramājīt, *ut supra*.

Bi-khūb Sultān (var. Nī- or Nāi-khūb) ? *Aūzbeḡ-Shaibān*—on Bābur's service (934) 589, 602, (935) 631, 682 ; in the battle of the Ghogrā 669.

Rānā Bikramājīt, son of Sangā and Padmāwatī—negotiations for him with Bābur (934) 603, 612, (935) 612-3, 615, 616 ; pact made with him 616-7 ; possessor of Khiljī jewels 613 ; his mother Padmāwatī and her kinsman Asūk Mal *q.v.*

Rājā Bikramājīt Gūālīārī, Tūnvar Rājput—his ancestral fortress 477 ; his Koh-i-nūr (932) 477 ; his buildings 607-610 and nn. ; his palace Bābur's quarters (935) 607 ; his death (932) 477 ; [†932 AH.-1526 AD.].

Rāja Bikramājīt (Vikramāditya) — his Observatory and Tables 79.

Bīrīm Deo Malinhās—on Bābur's service (932) 462.

Rāja Bīr-sing Deo—named in the Revenue List (935) 521 ; his force at Kānwa (933) 562 ; serving Bābur 639.

Khalifa's **Bīshka** (?)—a woman who leaves Samarkand with Bābur's mother (907) 147.

Bishka Mīrzā Itārachī Mughūl—brings and receives gifts (925) 415, 416.

Brethren of Bābur—removal of their opposition to his aim on Hindūstān 478.

Buhlūl-i-ayūb Begchik, son of Ayūb—Bābur warned against him (910) 190 ; joins Bābur 196 ; his misconduct 241, (911) 254.

Sultān **Buhlūl, Sāhū-khail Lūdī, Afghān**—grandfather of Ibrāhīm 463 ; his treasure 470 ; his tomb visited by Bābur 476 ; his capture of Jūnpūr and Dihli 481 ; his sons Sikandar and 'Alau'u'd-dīn *q.v.* ; [†894 AH.-1488 AD.].

Pahlawān **Buhlūl, tufang-andāzī**—receives gifts (935) 633.

Būjka, a household bravo—on Bābur's service (932) 458, 474, 534, (933) 545 ; his success at Biāna 547.

Malik **Bū Khān Dilah-zāk (Dilazāk) Afghān**—receives gifts from Bābur (925) 394 ; brings tribute 409.

Index I. Personal

Būrān Sultān *Aūzbeg-Shaibān*—his marriage with 'Āyisha-sultān *Bāi-qarā* 267; their son 'Abdu'l-lāh *q.v.*

Shaikh **Burhānu'd-dīn 'Alī Qīlich**, *Marghīnānī*, author of the *Hidāyat*—his birthplace Rashdān 7; a descendant 29, 89; [†593 AH.—1197 AD.].

Malik **Bū-sa'id Kamarī**—a guide (910) 230, 231; doubted 233.

Chaghatāi Khān, second son of Chīngīz Khān—his *yūrt* (camping-ground) occupied by his descendant Yūnas 12; mentioned in the genealogy of Yūnas 19; [†638 AH.—1241 AD.].

Chākū *Barlās*, one of Tīmūr's noted men—an ancestor of Muḥammad Barandūq 270; descent of his line to Akbar's day 270 n. 2.

Rāi **Chandrabān**, *Chauhān Rājput*—killed at Kānwa (933) 573; [†933 AH.—1527 A.D.].

Chāpūq (Slash-face), see Ibrāhīm *Begchik*.

Sultān Aḥmad **Chār-shamba**—unhorses Muḥammad Mūmin¹ *Bāi-qarā* (902) 71; coincident occurrences of "Chār-shamba" 71.

Ismā'il **Chilma** (or Chalma), son of Ibrāhīm *Jānī*—writes particulars of the battle of Jām (935) 624.

Chilma *Mughūl* (or Chalma)—in the centre at Qandahār (913) 335; rebels in Kābul (914) 345.

Chilma tāghchī *Mughūl* (? shoeing-smith)—in the centre at Qandahār (913) 335.

Chīngīz Khān *Mughūl*—counted back to in Yunās Khān's genealogy 12, 19; his capture of Samarkand (619 AH.—1222 AD.) 75; referred to concerning the name Qarshī 84; his Rules (*Tūra*) 155, 298; [†624 AH.—1227 AD.].

Chīn Sūfi—defends Khwārizm for Husain *Bāi-qarā* against Shaibānī (910) 242 n. 3, 244; killed in the surrender 255–6; [†911 AH.—1505–6 AD.].

Chīn-tīmūr Sultān *Chaghatāi Chīngīz-khānid*, son of Aḥmad—mentioned *s.a.* 912 as serving Bābur 318; succeeds against Ibrāhīm *Lūdī's* advance (932) 467; in the right centre at Pānīpat 472, and at Kānwa (933) 565, 568 n. 3; rewarded 527, 578–9; on service (933) 540; at Chandīrī (934) 590; pursues Biban and Bāyazīd 601, 602; in command against Balūchīs (935) 638, 676; met on a journey 639; writes of

¹ For "Mū'min" read Mūmin, which form is constant in the Hai. MS.

Index I. Personal

- loss of reinforcement 675 ; ordered to Āgra 676 ; waits on Bābur 688 ; his brothers Maṣṣūr, Aīsān-timūr, Tūkhtā-būghā, Sa'īd, Khalīl *q.v.* ; [†936 AH.-1530 AD.].
- Chīqmāq Beg**—sent on road-surveyor's work (935) 629-30 ; the *Mubīn* quoted in connection with his orders 630 ; his clerk Shāhī *q.v.*
- Chirkas qīzlār** (Circassian girls), see Gulnār and Nār-gul.
- Chūlī Begīm**, *Azāq Turkmān* — particulars 265, 268 ; her husband Husain Bāī-qarā and their daughter Sulṭānīm *q.v.* ; [†before 911 AH.-1505 AD.].
- Dāmāchī Mughūl**—in the centre at Qandahār (913) 335.
- Dankūsī** var. Nigarsī — killed at Kānwa 573 ; [†933 AH.-1527 AD.].
- Darwesh-i-'alī**—serving Humāyūn in Saṃbhal (934) 587.
- Darwesh-i-'alī Beg** *Chaghatāī*, brother of Nawā'ī—particulars 275 ; in Bābur's service (916) 275 and (917) 277 ; his poet-wife Āpāq Bega *q.v.*
- Darwesh-i-'alī pīāda** and, later, *tūfang-andāz*—takes news of Hind-āl's birth to Bābur (925) 385.
- Darwesh-i 'Alī Sayyid Mughūl**—in the centre at Qandahār (913) 335.
- Darwesh Beg Tarkhān**, *Arghūn*—particulars 39 ; [†895 AH.-1490 AD.].
- Darwesh Gāū Andijānī**—put to death as seditious (899) 30.
- Shaikh **Darwesh Kūkūldāsh qūr-begī**—at a household-party (906) 131 ; his death, successor in office, and vengeance 251, 253 ; [†911 AH.-1505-6 AD.].
- Darwesh-i-muḥammad Faṣlī**—defeated (910) 241 ; degraded for not supporting a comrade (925) 405.
- Darwesh-i-muḥammad Sārbān**—Mīrzā Khān's envoy to Bābur (925) 402 ; a non-drinker not pressed to disobey 406 ; replaces a china cup 407 ; enters Bābur's service 408 ; over-pressed to break the Law 410 ; eats a strange fruit 410-1 ; at ma'jūn-parties 412, (935) 683 ; asks a fruitful question (932) 470-1 ; in the right-centre at Pānī-pat 472 and at Kānwa (933) 565 ; recals a vow to Bābur 553 ; in the battle of the Ghogrā (935) 673.
- Darwesh-i-muḥammad Tarkhān Arghūn Chingīz-khānīd**—particulars 38 ; envoy to the Andijān begs (899) 31 ; his part in the Tarkhān rebellion (901) 62 ; his death 38, 63 ;

Index I. Personal

his relationship to Mīrān-shāhīs 13 n. 5, 33, 38, and his kinsman 'Abdu'l-'alī *q.v.*; [†901 AH.-1496 AD.].

Darwesh Sultān (? *Chaghatāi*)—on Bābur's service (934) 599.

Daryā Khān *Turk*, son of Mīr (Shaikh) 'Alī Beg—particulars 382, his sons Yār-i-ḥusain and Ḥasan *q.v.*

Daryā Khān *Nūḥānī, Afghān*—his sons Saif Khān and Bihār Khān, his grandson Jalāl *q.v.*

Mullā **Dāūd**—killed serving Bābur 549; [†933 AH.-1527 AD.].

Sayyid **Dāūd** *Garm-serī*—receives gifts (935) 633.

Dāūd Khān *Lūdī*—defeated by Bābur's troops (932) 467-8.

Dāūd *Sarwānī*, see Rāwū'i *Sarwānī*.

Daulat Khān, *Yūsuf-khail Lūdī, Afghān*, son of Tātār—is given Bhīra *etc.* 382, 383; concerning his lands, Author's Note 383; ۞ a principal actor from 926 to 932 AH. 428; dreads Ibrāhīm *Lūdī* 439; ۞ proffers allegiance to Bābur (929?) 439, 440; ۞ his gift of an Indian fruit decides Bābur to help him 440, 503 n. 6; ۞ his action causes the return to Kābul of Bābur's fourth expedition into Hindūstān 442; his strength and action 443-4; his rumoured attack on Lāhor (932) 451, 453; negotiates with 'Ālam Khān (931?) 455-6; loses Milwat to Bābur (932) 459; his death 461; his sons 'Alī, Apāq, Dilawār *q.v.*; his relations with Nānak 461 n. 3; [†932 AH.-1526 A.D.].

Daulat-i-muḥammad Kūkūldāsh, see Qūtlūq-i-muḥammad.

Daulat-qadam ?—his son Mīr Mughūl *q.v.*

Daulat-shāh *Isfarāyīnī*, author of the *Tagkiratu'sh-shu'arā*—at the battle of Chīkmān-sarāī (876) 46 n. 2; [†895 AH.-1490 AD. ?].

Daulat-sultān Khānīm, *Chaghatāi Chīngīz-khānīd*, daughter of Yūnas Khān and Shāh Begīm—particulars 24; her long family separation (907) 149; meets her brother Aḥmad (908) 159; married as a captive by Tīmūr *Aūz-beg* (909) 24; rejoins Bābur (917) *ib.* and 358 n. 1; letters from her reach Bābur (925) 409; sends letters and gifts to him (932) 446.

Dāwā Khān, *Chaghatāi Chīngīz-khānīd*—mentioned in Yūnas Khān's genealogy 19; [†706 AH.-1306-7 AD.].

Dejal, the false Messiah 563 n. 1.

Deo Sultān, see Div.

Rāja **Dharmankat** *Gūālīārī*—stirs trouble (933) 539; lays siege to Gūālīār 557.

Dharm-deo—his force at Kānwa (933) 562.


Index I. Personal

- Dilāwar Khān** *Yūsuf-khail Lūdī, Afghān*, son of Daulat Khān — ill-received by Ibrāhīm *Lūdī* (929?) 439; goes to Kābul to ask help from Bābur 439-40; imprisoned by his father (931) 442, 443; escapes and joins 'Ālam Khān 455, 456; joins Bābur 457, 461; location of his mother's family 462; does not sit in Bābur's presence 466; entrusted by Bābur with care for the corpse of Ibrāhīm *Lūdī* 474 n. 1; in the right wing at Kānwa (933) 567 (here styled Khān-i-khānān); [†946 AH.-1539 AD.].
- Dil-dār Begīm** (? Sālḥa-sultān 3rd daughter of Maḥmūd *Mirān-shāhī* and Pasha), wife of Bābur—her unborn child forcibly adopted (925) 347, and App. L; her son Alwar (Alūr)'s death (935) 689 n. 5; particulars 712-4; her sons Hind-āl and Alūr, her daughters Gul-rang, Gul-chihra and Gul-badan *q.v.*
- Dilpat Rāo**—killed at Kānwa 573; [†933 AH.-1527 AD.].
- Div Sultān Rūmlū** (or Deo)—recaptures Balkh (cir. 919) 363; particulars 635 n. 2; his servant describes the battle of Jām (935) 635-6.
- Dīwa Hindū**, son of Siktū—waits on Bābur in Bhīra (925) 382; made prisoner and ransomed 399.
- Dīwāna jāma-bāf**—put to retaliatory death 73; [†903 AH.-1497 AD.].
- Bābā Dost**—put in charge of Humāyūn's Trans-Indus district (925) 391; conveys wine to Bābur's camp (933) 551 (here *sūchī*).¹
- Dost**, son of Muḥammad Bāqir—drunk (925) 415.
- Dost-anjū**? ² **Shaikh**, son of Bābā 'Alī—left in charge of Ghaznī (911) 307.
- Dost Beg Mughūl**, son of Bābā Qashqa and brother (p. 588) of Shāh Muḥammad—at a social gathering and sent to Bhīra 388 (here *muhrdār*); made a *dīwān* (932) 476; in charge of Bīāna (933) 539 and made its *shiqdār* 579 (here Lord-of-the Gate); in the right centre at Kānwa 565, 569; waits on Bābur 581; pursues rebels (934) 601 (here Dost-i-muḥammad); in the battle of the Ghogrā (935) 673; for his kinsmen see *s.n.* Bābā Qashqa.
- Khwāja Dost-i-khāwand**—lets himself down over the wall of Qandahār (913) 343; at boat-parties (925) 385, 388; comes




¹ He may be Ḥamīda-bānū's father and, if so, became grandfather of Akbar.

² Ilminsky, *anjū*, Erskine, *angū*. Daulat-shāh mentions a Muḥammad Shāh *anjū* (see Brown's ed. Index *s.n.*).

Index I. Personal

from Kābul to Āgra (933) 544 ; in the left-centre at Kānwa 565 ;  sent on Bābur's family affairs to Humāyūn in Badakhshān (934) 603 ; delayed in Kābul till Kāmran's arrival 618 and nn. 2-6 ; his letters reach Bābur (935) 618.

Dost-kildī *Mughūl*—in the centre at Qandahār (913) 335.

Dost-i-nāṣir Beg—Dost Beg—(Nāṣir's Dost), son of Nāṣir—enters Bābur's service (904) 103 ; on service (906) 131, (908) 163, 165 ; one of three standing by Bābur 166, 167, 396 ; with him at Akhsī 174, 396 ; one of the eight in the flight 177, 396 ; at the recapture of Kābul (912) 315 ; in the left centre at Qandahār (913) 335, 338 ; at Tāshkīnt (918)  356 n. 1,  358, 396-7 ; opposing rebels (921)  364, 397 ; leading the left at Bajaur (925) 368 (here first styled Beg), 369, 370, 397 ; his revenue work 384 ; at wine parties 387, 388 ; at Parhāla 390 ; attacked by fever 394 ; his death and his burial at Ghaznī 395-6 ; his brother Mīrim q.v. ; particulars 395-7 ; [†925 AH.-1519 AD.].

Dost *Sar-i-pulī*, *pīāda* and (later) *kotwāl*—attacks Bābur blindly (912) 316-7 ; wounded (913) 324 ; [†913 AH.-1507 AD.].


Dost-i-yāṣīn-khair—wrestles well with eight in successive (935) 653 ; 656.

Dūdū Bibī, widow of Bihār Khān *Bihārī*—news of her bringing her son to Bābur (935) 664 ; encouraging letters sent to her 665 ; Sher Khān *Sūr* her co-guardian for her son 664 n. 2 ; her son Jalālu'd-dīn *Nuḥānī* q.v.

Faghfūr Dīwān—on service (933) 551 ; his servants sent for fruit to Kābul (935) 687. Hai. MS. reads Maghfūr.

Fajjī Gāḡānī, *Afghān*—guides Bābur's first passage of the Khaibar (910) 229.

Fakhrū'n-nisā', daughter of Bābur and 'Āyisha—died an infant 35-6, 136 ; [†906 AH.-1500-1 AD.].

Faqī-i-'alī—reprieved (914) 345 ; with Bābur and left in charge of Balkh (923) 463 ;  left in charge of Qila'i-zafar by Humāyūn (936) 695.

Farīd Khān *Nuḥānī*, *Afghān*, son of Naṣir—writes dutifully to Bābur (935) 659.

Farīdūn, (an ancient Shāh of Persia)—mentioned in a verse 85.

Farīdūn-i-husain Mīrzā *Bāi-qarā Tīmūrid*, son of Ḥusain and Mīnglī—particulars 263, 269 ; [†915 AH.-1509 AD.].

Index I. Personal

- Faridūn qabūzī**—summoned by Bābur (935) 617.
- Mullā Farrukh**—placed on Bābur's left at a feast (935) 631; gifts made to him 632.
- Farrukh Arghūn**—surrenders Qalāt-i-ghilzāī to Bābur (911) 248-9.
- Mīrzā Farrūkh Aūghlāqchī**, son of Ḥasan—mentioned for his qualities 279.
- Farrukh-i-ḥusain Mīrzā**, *Bāī-qarā Tīmūrid*, *Barlās Turk*, son of Ḥusain and Pāpā—particulars 264; [†915 AH.-1509 AD.].
- Farrukh-zād Beg**—Bābur dismounts in his garden at Qandahār (913) 337.
- Farūq**, son of Bābur and Māhīm—his birth (932) announced to Bābur (933) 536, 689 n. 5; [933 AH.-1526-7 AD.].
- Fath Khān Sarwānī** Khān-i-jahān, son of 'Azim-humāyūn—is escorted to Bābur (932) 534; well-received (933) 537; his hereditary title superseded *ib.*; invited to a wine-party *ib.*; serving Mahmūd Lūdī (935) 652; his son Maḥmūd *q.v.*; ? a kinsman Daud *q.v.*
- Fāṭima-sūltān Āghā Mughūl**—first wife of 'Umar Shaikh *Mīrān-shāhī* 17, 24; their son Jahāngīr *q.v.*
- Fāṭima-sultān Begīm Bāī-qarā Tīmūrid**, *Barlās Turk*, daughter of Ḥusain and Mīnglī—particulars 266; her husband Yādgar-i-farrukh *Mīrān-shāhī q.v.*; [†before 911 AH.-1505 AD.].
- Fāzil Kūkūldāsh**—serving Shāh Beg *Arghūn* (910) 238; a good account of him named 443; his death a crushing grief to Shāh Beg *ib.*; [†930 AH.-1514 AD.].
- Fāzil Tarkhān**—a Turkistān merchant created a Tarkhān by Shaibānī, [Author's Note] 133; his death *ib.*; [906 AH.-1500 AD.].
- Fazlī**, see Darwesh-i-muḥammad.
- Ferdinand the Catholic**—his action in 1504 (910 AH.) 187 n. 2 (Erskine).
- Fīrūza Begīm Qānjūt**, wife of Maṣṣūr *Bāī-qarā* her *Tīmūrid* ancestry 256; her children Bāī-qarā (II), Ḥusain, Ākā and Badka *q.v.*; ([†874 AH.-1469-70 AD.].
- Fīrūz Khān Mewatī**—reprieved (932) 477-8.
- Fīrūz Khān**, *Sārang-khānī*, *Afghān*—on Ibrāhīm Lūdī's service 527; waits on Bābur (932) 527, and on his service 530.

Index I. Personal

Sultān **Firūz Shāh**, *Tughlūq Turk*—his servants' dynasties 481, 482 ; his relations with the rulers of Mālwa 482 (where in n. 3 for "Gujrāt" read Mālwa) ; [†790 AH.-1388 AD.].

Firūz Shāh Beg—his grandson 'Abdu'l-khalīq *q.v.*

Gadāi Balāl—rejoins Bābur (913) 330-1.

Gadāi bihjat—misbehaves (925) 414.


Gadāi Taghāi—shares a confection (925) 375 ; at social gatherings 385, 7, 8, 400, 412 ; rides carrying a full pitcher 386 ; out with Bābur 404 ; removes a misbehaving namesake 414.

Gauhar-shād Begīm, wife of Shāh-rukh *Timūrid*—Bābur visits her college and tomb (912) 305 ; [†861 AH.-1457 AD.].

Gauhar-shad Begīm *Mīrān-shāhī Timūrid*, *Barlās Turk*, daughter of Abū-sa'īd—visited by Bābur (935) 616.

Mīr **Gesū**—finds chronogram identical with Shaikh Zain's 575.


Apāq **Ghāzī Khān Turk**, son of Mīr (Shaikh) 'Alī Beg—particulars 382 ; his brothers Bābā Kābulī and Daryā Khān, his son 'Alī and his relation Naẓar-i-'alī *Turk q.v.*


Apāq **Ghāzī Khān Yūsuf-khail Lūdī Afghān**, son of Daulat Khān— arrested by Bābur (930) 442 ; moves against Bābur (932) 451, 453 ; not trusted 455 ; agrees to help 'Ālam Khān 455-6 ; receives him ill on defeat 457-8 ; pursued for Bābur 458, 460, 461, 462, 463 ; Bābur's reproach for his abandonment of his family 460-1 ; his forts in the Dūn 462 ; his library less valuable than was expected by Bābur 460 ; his kinsman Hāji Khān and his own son 465.

Ghiyās, a buffoon 400 (where erroneously Ghīās).

Mīr **Ghiyās**, building entrusted to him (935) 642.










Mīr **Ghiyās Taghāi Kūnjī Mughūl**, brother of 'Alī-dost—particulars 28 ; enters the Khān (Mahmūd)'s service (899) 28, 32 ; [† before 914 AH.-1507-8 AD.].

Amīr **Ghiyāsu'd-dīn**,  patron of Khwānd-amīr and supposed ally of Bābur—killed in Herāt (927) 432.

Ghiyāsu'd-dīn, nephew of Khwānd-amīr— conveys the keys of Qandahār to Bābur (928) 432, 435, 436.

Sultān **Ghiyāsu'd-dīn Balban**—Bābur visits his tomb (932) 475 ; [†686 AH.-1287 AD.].

Ghiyāsu'd-dīn qurchī—takes campaigning orders to Junaid *Barlās* (935) 628 ; returns to Court 636 ; takes orders to the Eastern amirs 638.

- Ghulām-i-‘alī**—returns from taking Bābur’s three articles to Naṣrat Shāh (935) 676.
- Ghulām bacha**, a musician—heard by Bābur in Herāt (912) 303.
- Ghulām-i-shādī**, a musician—particulars 292 ; his younger brother Ghulām bacha *q.v.*
- Mullā **Ghulām Yasāwal**—makes an emplacement for the Ghāzī mortar (935) 670 ; sent to collect the Bihār tribute 676.
- Ghūrī Barlās**—on Bābur’s service (905) 125 ; in the left wing at Qandahār (913) 334 ; wounded 336 ; [†919 AH.–1513 AD.].
- Gūjūr Khān**—ordered on service (935) 638.
- Gul-badan Begīm** *Mīrān - shāhī Tīmūrid, Barlās Turk*, daughter of Bābur and Dil-dār— her birth (929 or 930) and her book (*cir.* 995) 441 ; her journey to Āgra (935) 650 n. 2 ;  her parentage 712 ; [†1011 AH.–1603 AD.].
- Gul-barg** *Barlās Turk*, daughter of Khalīfa— betrothed (?) to Shāh Ḥasan *Arghūn* (924–5) 366 ;  married (930) 443.
- Gul-chihra Begīm**, full sister of Gul-badan *supra*—her marriage with Tūkhṭā-būghā *Chaghatāi* 705 n. 1, 708 ; her parentage 712 ;  perhaps the mother of Salīma *Chaqānīānī* 713.
- Gul-rang Begīm** *Mīrān-shāhī Tīmūrid, Barlās Turk*, daughter of Bābur and Dil-dār— born in Khwāst (920) 363 ;  married to Aīsān-tīmūr *Chaghatāi* (937) 705 n. 1, 708 ; parentage 712.
- Gul-rukh Begīm** *Begchik*, wife of Bābur— with Bābur on the Trans-oxus campaign (916–20) 358 ; particulars 712 ; her sons Kāmṛān and ‘Askarī and her brother (?) Sulṭān ‘Alī Mīrzā Ṭaghāi *q.v.*
- Mīrak **Gūr dīwān** (or Kūr) captured by Shaibānī (913) 328.
- Shaikh Abū’l-faṭḥ **Gūran** (G’hūran)—serving Bābur (932) 526, 528–9, (933) 539, 567, (934) 590 ; in the right wing at Kānwa (933) 567 ; host to Bābur in Kūl (Koel) (934) 587 ; takes lotus-seeds to him 666 ; sends him grapes (935) 686 ; given Gūālīār (936) 688, 690 ;  holds it till Bābur’s death 692 n. 1.
- Ḥabība-sulṭān Begīm** *Arghūn*, wife of Aḥmad *Mīrān-shāhī*—particulars 36, 37 ; arranges her daughter Ma’ṣūma’s marriage with Bābur (912) 306, (913) 330.


Index I. Personal

Hābiba-sultān Khānīsh *Dughlāt*, daughter of Muḥammad Husain and Khūb-nigār *Chaghatāi*—her marriages 21–2; depends on Bābur (917) 22.

Hāfiẓ Hājī, a musician—heard by Bābur in Herī (912) 303.

Hāfiẓ kabār-kātib—his brother conveys Bābur's earliest Diwān to Samarkand (925) 482; at a feast (935) 631, 632.


Hāfiẓ Mirak—composes an inscription (913) 343.

Hāfiẓ-i-muḥammad Beg *Dūldāi Barlās*—particulars 25; in Aūrā-tipā (893) 17, 25;  joint-guardian of Mirzā Khān (905) 25, 122; his death 26; his sons Muḥammad *miskīn* and Tāhir *q.v.*; his (?) Chār-bāgh 108; [*†cir.* 909–10 AH.—1504 AD.].

Khawāja Shamsu'd-dīn Muḥammad **Hāfiẓ Shīrāzī**—parodied (910) 201; [*†*791 AH.—1389 AD.].


Hāfiẓ Tāshkīndī—gifts made to him (935) 632.

Haibat Khān *karg-andāz*, *Hindūstānī*—leaves Bābur (933) 557.

Haibat Khān Samanā'i— perhaps the provider of matter to fill the *lacuna* of 936 AH., 693.




Mullā **Haidar**—his sons 'Abdu'l-minān and Mūmin *q.v.*

Haidar 'Alamdār—on Bābur's service (925) 383, (926) 421.

Haidar-'alī Sultān Bajaurī—obeys custom in testing his dead mother's virtue 212;  his Gibrī fort taken by Bābur (924) 366, 7, 8.

Haidar Kūkūldāsh Yāragī Mughūl, Maḥmūd Khān's "looser and binder"—defeated 35, (900) and killed 52, 111–2; his garden 54; his son Banda-i-'alī and a descendant (?) Husain *Yāragī q.v.*

Haidar-Mirzā Bāi-qarā Tīmūrid, Barlās Turk, son of Husain and Pāyanda-sultān—his Mirān-shāhī betrothal at Hiṣār (901) 48, 61; rejoins his father opportunely (903) 261; particulars 263; his wife Bega *q.v.*; [*†*908 AH.—1502–3 AD.].

Muḥammad **Haidar Mirzā Kūrkān Dughlāt**, author of the *Tārīkh-i-rashīdī*—particulars 21–2,¹ 348;  takes refuge with Bābur (916) 350;  his first battle (917) 353;  ill when Kūl-i-malik was fought (918) 357–8; goes to Sa'īd Khān in Kāshgar 22, 362; on Sa'īd's service (933) 590, (936) 695–6; [*†*958 AH.—1551 AD.].

¹ On p. 22 n. 2 delete "*Chaghatāi Mughūl*" on grounds given in Additional Note, Page 22.

Index I. Personal

- Ḥaidar-i-qāsim Beg** *Kohbur Chaghatāi*—father of Abū'l-qāsim, Aḥmad-i-qāsim and Qūch (Qūj) Beg *q.v.*
- Ḥaidar-qulī**—on Aūzūn Ḥasan's service (904) 102.
- Ḥaidar-qulī**, servant of Khwāja Kalān—on service (932) 467 ; mentioned by Bābur in writing to the Khwāja (935) 648.
- Ḥaidar rikābdār**—stays with Bābur at a crisis (903) 91 ; his son Muḥammad 'Alī *q.v.*
- Ḥaidar tāqī**—his garden near Kābul 198 n. 1.
- Ḥājī Ghāzī Manghūt**—sent to help Bābur (904) 101 where in n. 3 add Vambéry's Note 29 to the references.
- Ḥājī ('Alī) Khān Yūsuf-khail Lūdī Afghān**—acting with 'Alam Khān Lūdī (932) 445-6-7.
- Ḥājī piāda**—killed at the Lovers'-cave 68 ; [902 AH.-1497 AD.].
- Ḥājī Pīr bakāwal**—negociates for Ḥusain Bāi-qarā with the Ḥiṣār begs (901) 61.
- Halāhil**—on service (925) 391, (925) 638.
- Halwāchī Tarkhān Arghūn**—engages Bābur's left wing at Qandāhar (913) 336.
- Sayyid Mīr **Hamah**—gets the better of two traitors (932-3) 546 ; receives head-money (933) 546 ; in the right wing at Kānwa 566.
- Ḥamid Khān Khāṣa-khail Sārang - khānī Lūdī**—opposes Bābur (932) 465 ; defeated by Humāyūn 466 ; defeated (633) 540 ; sent out of the way before Kānwa 547.
- Hāmūsī**, son of Dīwa—sent to make a Hindū pact with Sangā's son (935) 616.
- Amīr **Ḥamza**—a poem mentioned imitating that in which he is celebrated 280 ; [†3 AH.-625 AD.].
- Ḥamza Beg qūchīn**, son of Qāsim and a daughter of Banda-i-'alī—his wedding gifts to Bābur on his marriage with Khalifa's daughter (925) 400 ; joins Bābur on summons from Qūndūz 406, 410.
- Ḥamza Bī Mangfīt Aūzbek**—defeated, when raiding, by Bābur's men (910) 195.
- Ḥamza Khān**, Malik of 'Alī-shang—made over to the avengers of blood (926) 425 ; [†926 AH.-1520 AD.].
- Ḥamza Sultān Aūzbek**—his various service 58, 59, 131 ; defeated by Ḥusain Bāi-qarā (901) 58 ; enters Bābur's service 59 ; given leave 64 ; his Mughūls rebel against Bābur (904) 105 ; serving Shaibānī (906) 131, 139, (910) 244 ;

Index I. Personal

- ☛ holding *Hiṣār* and comes out against Bābur (916) 352 ; defeated at Pul-i-sangīn and put to death by Bābur (917) 18, 37, 262, 353 ; his defeat announced to Ismā'il *Ṣafawī* 354 ; his sons in the battle of Jām (935) 622 ; his sons 'Abdu'l-laṭīf and Mamāq *q.v.*, his Mirān-shāhī wife 37 ; [†917 AH.—1511 AD.].
- Haq-dād**, headman of Dūr-namā—makes offering of his garden to Bābur (926) 420.
- Haq-nazar**—finds the body of his nephew (Nūyān) Kūkūldāsh (907) 152.
- Haq-nazīr** *chapā*—to punish his raid, beyond the power of the Herāt Mirzās (912) 300.
- Harūnu'r-rashīd Khalīfa**—his second son Māmūn Khalīfa (d. 218 AH.) 79 ; [†193 AH.—809 AD.].
- Ustād **Hasan-i-'alī**—orders given for the completion of work he had begun in Kābul (935) 646–7.
- Hasan-i-'alī Chaghatāī**—receives a pargana (935) 689.
- Hasan-i-'alī Jalāīr Chaghatāī**, son of 'Alī (*q.v.*)—particulars 278, 286 ; meets Bābur (912) 299 ; his poet-sister 286 n. 1 ; [†925 AH.—1519 AD.].
- Sayyid **Hasan Aūghlāqchī Mughūl**, son of Murād—particulars 279 ; serving Bābur (917) 279 ; his son Farrukh *q.v.* ; [†918 AH.—1522 AD.].
- Hasan Barlās**—his rough dealing with Bābur (910) 194.
- Shāh **Hasan Beg Arghūn**, son of Shāh (Shuja') Beg—quarrels with his father and goes to Bābur (924) 365, ☛ 430 ; his betrothal (?) to Gul-barg (924–6) 366 and marriage (930) 443 ; in the left centre at Bajaur (925) 369 ; sent to claim ancient lands of the Turks 383–4 ; is successful 388 ; out with Bābur 395 ; gifts to him *ib.* 414, 584 ; social matters 400, 7, 10, 12 ; Bābur sends him a quatrain 401 ; [see *s.n.* Shāh-zāda], ☛ a principal actor between 930 and 932 AH. 427 ; his attack on Multān 437, 442 and *s.n.* 'Askarī ; accedes in Sind (930) 443 ; reads the *khuṭba* for Bābur 430 ; his envoy to Bābur (935) 632 ; [†962 AH.—1555 AD.].
- Hasan Chalabī**—Tahmāsp *Ṣafawī's* envoy to Bābur (935), arrives late 631, 632 n. 3, 641 ; Bābur accepts excuse for his delay 649 ; Bābur's envoy accompanies him on his return 641 ; his servant gives Bābur an account of the battle of Jām 649.

Index I. Personal

- Ḥasan-dīkcha** of Akhsī—supports Bābur (904) 101.
- Ḥasan-i-khalīfa**, son of Nizāmu'd-dīn 'Alī—sent on service 679.
- Ḥasan Khān** *Bārīwāl Hindūstānī*—leaves Bābur for Sangā (933) 557.
- Ḥasan Khān** *Daryā-khānī*, son of Daryā Khān son of Mīr 'Alī Beg—on service for Bābur (933) 582; in the battle of the Ghogrā (935) 669; pursuing rebels 678.
- Ḥasan-i-makan**, loses Kandār to Sangā (932) 529–30.
- Ḥasan Khān** *Mewātī*—his change of capital (930) 578; his opposition to Bābur (932) 523 and n. 3, (933) 545, 547; his force at Kānwa 562 and death 573; Bairām Khān's remarks on him 523 n. 3; his son Nāhar *q.v.*; [†933 AH.—1527 AD.].
- Ḥasan Nabīra**, grandson of Muḥammad *Sīghal*—waits on Bābur (902) 66; captures his elder brother (903) 72; leaves 'Alī for Mirzā Khān (905) 122; goes as envoy (?) to Bābur from Mirzā Khān (925) 415; his elder brother Muhammad Qāsim Nabīra *q.v.*
- Mullā **Ḥasan ṣarrāf**—given custody of gifts for Kābul (932) 525.
- Ḥasan sharbatchī**—helps Bāi-sunghar *Mīrān-shāhī's* escape (901) 62.
- Ḥasan-i-yaq'ūb Beg**, son of Nūyān Beg?—particulars 26; supports Bābur (899) 30, 31; his appointments 32; shows disloyalty (900) 43; his death 44; his sobriquet Nūyān's Ḥasan 273; [†900 AH.—1494 AD.].
- Malik **Hast** *Janjūha*—receives an envoy from Bābur (925) 380; serving Bābur 380, 389; his injuries from Hātī *Kakar* 391.
- Hātī Kakar**—particulars 387; his misdeeds provoke punishment (925) 387, 9, 91; abandons Parhāla 390; sends Bābur tribute and is sent an envoy 391–2; referred to 452.
- 'Abdu'l-lāh **Hātifī**, nephew of Jāmī—particulars 288.
- Hātīm qūrchī**—promoted to be *qūr-begī* (911) 252; in the centre at Qandahār (913) 335.
- Hazārāspī**, see Pīr-i-muḥammad.
- Henry VII of England**—his *Intercursus malus* contemporary with 910 AH. 187 n. 2.
- Henry of Navarre**—his difficulties, as to creed, less than those of Bābur in 917 AH.—1511 AD., 356.
- Hilālī**, see Badru'd-dīn *Hilālī*.

Index I. Personal

Abū'l-nāsir Muḥammad **Hind-āl Mīrzā** *Mīrān-shāhī Tīmūrid*, *Barlās Turk*, son of Bābur and Dil-dār—his pre-natal adoption (925) 374 ; meaning of his name Hind-āl 385 ; gifts to him or his servants 522, (935) 633, 642 ; the *Wālidīyyah-risāla* and Hindūstān verses sent to him 642 ; under summons to Hind 645, 696 ; sent by Humāyūn to Qila'-i-ẓafar (936) 695 ; referred to 697 ; waits on his father in Lāhor 699 ; his dying father's wish to see him (937) 708 ; his escort of Bābur's family in 946 AH. referred to 710 ; [†958 AH.—1551 AD.].




Hindī—Mindī,—Mahndī, see Mahndī.

Hindū Beg *qūchīn*—leaves 'Alī *Mīrān-shāhī* for Mīrzā Khān (905) 122 ; sent to raid Panj-kūra (925) 374 ; in Bhīra (386–8 ; leaves it 399 ; out with Bābur 403 ; serving under Humāyūn (932) 465–6, 528–9 ; in the right wing at Pānīpat 472 and at Kānwa (933) 566 and n. 2, 569 ; escorts Māhim from Kābul (935) 687 ; sent to Saṃbhal *ib.* ; waits on Bābur *ib.* and n. 2, 689 ; his mosque in Saṃbhal 687 n. 2.

Hulākū Khān *Aīl-khānī* (*Īl-khānī*) — referred to 79 ; [†663 AH.—1264 AD.].

Hul-hul Anīga—a woman drinker 417.

Naṣīru'd-dīn Muḥammad **Humāyūn Mīrzā** *Mīrān-shāhī Tīmūrid*, *Barlās Turk*, son of Bābur and Māhim—his birth (913) 344 ; his mother's parentage 344 n. 3, 712–3 ; death of elder brethren referred to 374 ; a Trans-indus district given to him (925) 391 ; carried in haste to meet his father 395 ; makes a good shot 417 ; prefers not to go to Lamghān (926) 421 ; appointed to Badakhshān (927) 427 ; with his father in the Trans-oxus campaign (916–20) 358 ; his delay in joining the Hindūstān expedition (932) 444, 446 n. 3, 447 ; a desertion from him 545 ; first sight of a rhinoceros 451 ; books given to him at Milwat 460 ; his story-teller killed *ib.* ; a successful first military affair 466–7 ; on service 471 ; in the right wing at Pānīpat 472 ; sent to take possession of Āgra 475, 476, 526 ; becomes owner of the Koh-i-nūr 477 ; receives Saṃbhal and other gifts 522, 7, 8 ; appointed against the Eastern Afghāns, his campaign 534, 544 ; mentioned in connection with the title 'Aẓam-humāyūn (933) 537 ; his return to Āgra 544 ; his dislike of wine 545 ; in the right wing at Kānwa 566, 568–9 ; his departure for Kābul (and Badakhshān) 579–80 ; misappropriates treasure 583, 695 n. 1 ; a daughter born (934 or 5) 618 ; his father's messenger, detained a year by

him, arrives in Āgra (935) 621, 626 ; birth of a son (934) 621, 624-5 ; letter to him from his father quoted 624-27 ; ordered to act with Kāmran against the Aūzbegs 625-6 ; news of his action reaches Bābur 639, 640 ; gifts sent to him on his son's birth and with them the *Wālidīyyah-risāla* and the Hindustān poems 642 ; topics of a letter to him enumerated 645 ; the letter despatched 649 ; gifts from him to his father 687 ; a family tradition that his father wished to abdicate in his favour 689 n. 5 ;  misery of his creation 692 ; concerning a plan to set him aside from the succession 644 n. 4, 688 n. 2,  692-3,  702-7 ; deserts his post in Badakhshān (936) 694 ; its sequel 695, 6, 7-8 ; ordered by his father to Saṃbhal 697 ; his illness and his father's self-surrender (937) 701-2 ; goes back to Saṃbhal 702 ; summoned and is declared successor at his father's last audience 708 ; [† 963 AH. - 1556 AD.].¹

Bāba **Hūsain**—his murder of Aūlūgh Beg *Shāh-rukhī* (853) 85 and n. 3.²

Maulānā Shaikh **Husain**—particulars 283-4.

Hūsain Aīkrak (?) (or Hasan)—receives the Chīn-āb country from Bābur (925) 386 ; misbehaves (926) 423.

Sayyid **Husain Akbar Tirmāzī**, a maternal relative of Maṣ'ūd *Mīrān-shāhī*—attacks the fugitive Bāi-sunghar (903) 74 ; out with Bābur (910) 234 ; suspected 239 ; in the left wing at Qandahār (913) 334.

Sultān **Husain Arghūn Qarā-kūlī**—particulars 40 ; leaves Samarkand with the Tarkhāns (905) 121 ; fights for Bābur at Sar-i-pul (Khwāja Kārdzan) (906) 139 ; his great-niece Ma'sūma a wife of Bābur 36.

Husain Āqā Sīstānī—in the right wing at Kānwa (933) 566.

Husain 'aūdī, lutanist of **Husain Bāi-qarā**—particulars 292 ; owed his training to 'Alī-sher *Nawā'ī* 272.

Shāh **Husain bakhshī**—brings Bābur news of a success (935) 685.

Khwāja **Husain Beg**, brother of Aūzūn Hasan—particulars 26 ; his daughter a wife of 'Umar Shaikh 24, 146 n. 3 ; leaves Samarkand with the Tarkhāns (905) 121 ; fights for Bābur at Sar-i-pul (Khwāja Kārdzan) (906) 139 ; one of eight in the flight from Akhsī (908) 177 (here Khwāja Husainī) ; his lameness causes him to leave Bābur 178 ; sends Lāhor revenues

¹ For Humāyūn's annotation of the *Bābur-nāma*, see General Index *s.n.* Humāyūn's Notes.

² For a correction of dates, see *s.n.* Aūlūgh Beg.

Index I. Personal

- to Kābul (932) 446 ; waits on Bābur 458 ; on service (933) 549 (here Mullā Ḥusain) ; in the left centre at Kānwa 566.
- Shāh **Ḥusain chuhra**, a brave of Ḥusain *Bāi-qarā*—left in Balkh (902) 70.
- Sultān **Ḥusain Dūghlāt**—joins Bābur (901) 58–9 ; conspires against Tam̄bal (907) 154 ; sent by The Khān (Maḥmūd) to help Bābur (908) 161.
- Ḥusain Ghainī**—a punitive force sent against him (911) 253.
- Ḥūsain-i-hāsan**—out with Bābur (925) 403 ; killed and avenged 404, 405 ; [†925 AH.–1519 AD.].
- Maulānā Shāh **Ḥusain Kāmī**, a poet—particulars 290.
- Ḥūsain Kashifī**—his omission from Bābur's list of Herāt celebrities 283 n. 1.
- Ḥusain Khān Lashkar** (?) *Wazīr*—writes from Naṣrat Shāh, accepting Bābur's three articles (935) 676.
- Sultān **Ḥusain Mīrzā Bāi-qarā Tīmūrid**, *Barlās Turk*, son of Maṣṣūr—defeats Maḥmūd *Mīrān-shāhī* (865) 46, 259 and (876) 260 ; his relations with Nawā'ī 33, 272 ; his campaign against Khusrau Shāh (901) 57, 58–61, 130 ; his dissensions with his sons 61, 69, (902) 68–70, 260, (903) 94–5 ; his capture of Herī (875) compared with Bābur's of Samarkand (906) 134–5 ; does not help Bābur against Shaibānī 138, 145 ; asks Bābur's help against him (910) 190–1, (911) 255 ; his death 256, and burial 293 ; particulars of his life and court 256–292 :—(personal 256—amīrs 270—ṣadrs 280—wazīrs, etc. 281—poets 286—artists 291)—his dealings with Zū'n-nūn *Arghūn* and Khusrau Shāh 274 ; his kindness to Maṣ'ūd *Mīrān-shāhī* (903) 93, 95 ; his disorderly Finance Office 281–2 ; delays a pilgrim 284, his copyist 291 ; his splendid rule 300 ; his buildings 305 ; his relation Nuyān Beg *Tirmīzī* 273 ; Bābur writes to him in ignorance of his death (912) 294 ; Bābur's comments on him 60, 191, 225 ; a poem mistakenly attributed to him 281 ; [†911 AH.–1506 AD.].
- Sultān **Ḥusain Mīrzā Mīrān-shāhī**, son of Maḥmūd and a Tirmīzī wife—his death (*æt.* 13) in his father's lifetime, 47, 110.
- Mīr **Ḥusain mu'ammā'ī Nishāpūrī**—particulars 288 and n. 7 ; [†904 AH.–1498–9 AD.].
- Ḥusain Khān Nūḥānī Afghān**—holding Rāprī and not submissive to Bābur (932) 523 ; abandons it 530 ; takes it again (933) 557 ; drowned in flight 582 ; [†933 AH.–1527 AD.].

Sultān **Husain Qānjūt**, maternal grandfather of **Husain Bāi-qarā**—his **Timūrid** descent 256 n. 5.

Shāh Mīr **Husain Qārlūq**—waits on Bābur (925) 403 (here var. **Hasan**) 409; sent to Bajaur (926) 422; meets Bābur on his road 423; in charge of *impedimenta* (932) 458; allowed to raid from Milwat 464; fighting for Bābur 468, 471; in the left wing at Pānīpat 472; posted in Jūnpūr (933) 544.

Husain-i Shaikh Timūr—particulars 273 (where in n. 2 read grand("father")).

Sultān **Husain Sharqī**—rise and fall of his dynasty 481; [†905 AH.—1500 AD.].

Shāh **Husain Yāragī Mughūl Ghanchī**—in the left wing at Pānīpat (932) 472, and at Kānwa (933) 567; on service 530.

Husamu'd-dīn 'Alī Barlās, son of Khalifa—on service (934) 601; waits on Bābur (935) 687.

Ibn-i-ḥusāin Mīrzā Bāi-qarā Timūrid, Barlās Turk, son of **Husain** and **Pāpā**—parentage 265; joins his brothers against **Shaibānī** (912) 296; fails in etiquette when meeting Bābur 297; his place at a reception 298; goes back to his districts **Tūn** and **Qāin** 301; mentioned 331; the poet **Āhī** his servant 289; [†919 AH.—1513 AD.].

Ibrāhīm Ātā (Father Abraham)—his tomb in Turkistān 159.

Ibrāhīm Beg Begchīk, brother of **Ayūb**—in the right wing at **Qandahār** (913) 334.

Mīr **Ibrāhīm Begchīk**—fights and kills a guardian of 'Umar **Shaikh Mīrān-shāhī** (cir. 870) 25.

Ibrāhīm Chaghatāi—joins **Husain Bāi-qarā** 279,¹ 689 n. 4.

Ibrāhīm chuhra—conveys a quatrain of Bābur's (925) 401.

Ibrāhīm Dūldāi Barlās—particulars 274.

Sultān **Ibrāhīm Ghaznawī**—his tomb 218; [†492 AH.—1098 AD.].




Ibrāhīm-i-ḥusain Mīrzā Bāi-qarā Timūrid, Barlās Turk, son of **Husain**—particulars 265; on his father's service (901) 57; receives **Balkh** (902) 70; besieged (903) 93–4; [†910 AH.—1504–5 AD.].

Ibrāhīm Jānī—fights for Bābur at **Sar-i-pul** (906) 139; one of three **Ibrāhīms** killed there 141, 624 n. 1; his son **Chilma q.v.**; [†906 AH.—1501 AD.].

¹ On p. 279 l. 3 from foot read "There was also **Ibrāhīm Chaghatāi**" after "Muḥammad-i-zamān Mīrzā".

Index I. Personal

Mīr **Ibrāhīm qānūnī**—waits on Bābur (935) 605 ; his kinsman Yūnas-i-'alī *q.v.*

Sultān **Ibrāhīm Sahu-khail Lūdī Afghān**, son of Sikandar—Bābur sends him a goshawk and asks for the ancient lands of the Turk (925) 385 ;  co-operation against him proffered to Bābur by Sangā 426, 529 ;  a principal actor in the years of the *lacuna* from 926 to 932 AH. 427 ;  no indication of Bābur's intending to attack him in 926 AH. 429 ; his misdoing leads to appeal for Bābur's help (929) 439 ; defeats his uncle 'Ālam Khān (932) 456-7 ; Bābur moves from the Dūn against him 463 ; his military strength 463, 470 ; imprisons humble men sent by Bābur 464 ; various news of him 465, 466-7 ; Bābur's estimate of him 470 ; defeated and killed at Pānīpat 473-4, 630 n. 4 ; an Afghān account of Bābur's care for his corpse *ib.* ; references to his rule in Gūaliār 977, to the rebellion of his Eastern amīrs 523, 527, to his capture of Chandirī and defeat at Dhūlpūr by Sangā 593, to Bābur's route when he was defeated (932) 206, and to his "prison-house" 459 ; his resources contrasted with Bābur's 480 ; his treasure at an end (935) 617 ; his mother *q.v. s.n.* mother ; his son sent to Kāmran's charge in Qandahār (933) 544 ; [†932 AH.-1526 AD.].

Ibrāhīm Sārū Mīnglīgh Beg—Chāpūk—particulars [Author's Note] 52 ; disloyal to Bābur (900) 52 ; besieged and submits 53 ; receives Shīrāz (902) 66 ; remains with Bābur at a crisis (903) 91 ; on service (904) 101, 106 ; his man holds fast in Aūsh 107 ; plundered by 'Alī-dost (905) 119 ; waits on Bābur 125 ; one of three Ibrāhīms killed at Sar-i-pul (Khwāja Kārdzan) 139, 141 ; his brother Samad *q.v.* his good bowman 66 ; [†906 AH.-1501 AD.].

Ibrāhīm Sultān Mirzā Shāh-rukhī Tīmūrid, Barlās Turk, son of Shāh-rukh—his rule in Shīrāz, death and successor (838) 20 ; referred to 85 ; [†838 AH.-1414-5 AD.].

Ibrāhīm Taghāi Beg Begchīk, brother of Ayūb—wounded and nicknamed *Chāpūk* (902) 67 ; leaves Bābur (903) 86 ; in Akhsī with Bāyazīd *Itārachī* (908) 171 ; sent against Pāp *ib.* ; arrests Bāyazīd 173-4 ; wounded but fights for Bābur 174 ; soon falls behind in the flight from Akhsī 176 ; in the right wing at Qandahār (913) 334 ; holds Balkh for Bābur (923) 463 n. 3 ; sent as Bābur's envoy to Aūzbeg Khāns and Sultāns (935) 643.

Index I. Personal


- Ibrāhīm Tarkhān** *Arghūn*—serving Ḥusain Bāi-qarā (901) 58; holding Shīrāz (906) 130; reinforces Bābur 131; one of three Ibrāhīms killed at Sar-i-pul 140-1; his brother Aḥmad *q.v.*; [†906 AH.-1501 AD.].
- Qāzī Ikhtiyār**—particulars 285; waits on Bābur and examines the Bāburī script (912) 285; is instructed in the exposition of the Qorān by Shaibānī (913) 329; [†928 AH.-1521 AD.].
- Ilīās Khān**, see Rustam.
- Shāh 'Imād Shīrāzī**—brings Bābur friendly letters from two amīrs of Hind (932) 463.
- 'Imādu'd-dīn Mas'ūd**—an envoy of Jahāngīr *Mīrān-shāhī* to Tramontane clans (911-912) 296.
- 'Imādu'l-mulk**, a slave—strangles Sikandar *Gujrātī* (932) 535.
- Imām-i-muḥammad**—Bābur's company drink at his house (925) 418; his master Khwāja Muḥammad-amīn *q.v.*
- Īsān**, see Aīsān.
- Ishāq Ātā** (Father Isaac)—his tomb in Turkistān 159.
- Iskandar**, see Sikandar.
- Islīm Barlās**—particulars 276.
- Ismā'il chilma**, see Chilma.
- Isma'il Khān Jilwānī** (not *Jalwānī*)—with 'Ālam Khān *Lūdī* (932) 456; deserts him 457; writes dutifully to Bābur 464; speaks of waiting on him (934?) 680; does it (935) 677, 679.
- Ismā'il Khān Yūsuf-khail Lūdī**, son of 'Alī—parleys with Bābur at Milwat (932) 459; deported 461.
- Ismā'il Mītā**—Naṣrat Shāh's envoy to Bābur (935) 640-1, 664-5.
- Ismā'il Ṣafawī 'Arab**, Shāh of Persia—reference to his capture of 'Irāq (cir. 906) 280, 336; gives refuge to a fugitive Bāi-qarā (913) 327 n. 5; ☞ hostilities begin between him and Shaibānī (915) 350; defeats Shaibānī at Merv (916) 18, 318, ☞ 350; sends Khān-zāda back to Bābur 18, 352; ☞ asked by Bābur for reinforcement (917) 352-4; ☞ his alliance dangerous for Bābur 355; ☞ indication of his suzerain relation with Bābur 355; ☞ a principal actor in the *lacuna* years from 926-930, 427; ☞ his relations with Shāh Beg *Arghūn* 430; relations with Bābur (927) 433-4; ☞ his death after defeat (930) 443; ☞ Lord Bacon on his personal beauty 443 n. 1; his son Ṭahmāsp *q.v.*; his (presumed) Bāi-qarā disciple in Shī'a heresy 262; [†930 AH.-1524 AD.].

Index I. Personal

Ja'far Khwāja, son of Mahdī Khwāja and step-son of Bābur's sister Khān-zāda—fills his father's place in Etāwa (933) 579, 582; sent to collect boats (934) 598; pursues Biban and Bāyazīd (935) 682.

Jahāngīr Barlās, son of Ibrāhīm and a Badakhshī Begīm (T.R. trs. p. 108)—particulars 273; joint-governor of Kābul for Abū-sa'īd 270, 273.

Jahāngīr Mirzā Barlās Turk, eldest son of Tīmūr—named in Abū-sa'īd's genealogy 14; is given Samarkand by Tīmūr 85; his tomb in Kesh 83; his son Muḥammad 78, 85; [†776 AH.-1374-5 AD.].

Jahāngīr Mirzā Mīrān-shāhī Tīmūrid, Barlās Turk, son of 'Umar Shaikh and Fāṭima Mughūl—particulars 17; sent (a child) to reinforce an uncle (*cir.* 895) and then betrothed 48, 189; comes to Andijān after his father's death (899) 32; Mughūl support for him against Bābur (900) 43-4, (903) 87-8, (904) 101; joins Taṃbal 103; a "worry" 104; defeated at Khūbān (905) 113; waits on Bābur 119; summoned for a Samarkand expedition 122; reinforces Bābur (906) 138; a gift to him from the exiled Bābur (907) 150; joins Bābur (908) 173; acts against Bābur's wishes 173-4; flees in panic 174-5; rumoured a prisoner 176;  his occupation of Khujand (909?) 182; Bābur rejects advice to dismiss him (910) 191; deference to him from Khusrau Shāh 193; his part in occupying Kābul 198, 199; receives Ghaznī 227; out with Bābur 233-4, 235-6, 239; rejects counsel to betray him 239; is Bābur's host in Ghaznī 240; his experiences in an earthquake (911) 247; insists on a move for Qalāt-i-ghilzāi 248; waits on Bābur and does service 252-3; his misconduct 254; causes Bābur to mobilize his troops 255; goes to Yaka-aūlāng (912) 294; the clans not supporting him, he goes to Herī with Bābur 295-6; at social gatherings 298, 302; defeats his half-brother Nāṣir 321; his death 331 n. 3, 345; his widow brings their son Pīr-i-muḥammad to Bābur (913) 331; [†912 or 913 AH.-1507-8 AD.].

Nūru'd-dīn Muḥammad **Jahāngīr Pādshāh Mīrān-shāhī Tīmūrid, Barlās Turk**, son of Akbar—his work in Bābur's burial-ground 710; words of his made clear by Bābur's 501 n. 6; mentioned concerning the *taṃghā* 553 n. 1; [†1037 AH.-1627 AD.].

Jahāngīr Turkmān — revolts in Badakhshān against the Aūzbegs (910) 242; keeping his head up (913) 340.

Index I. Personal

Jahān-shāh *Barlās*, son of Chakū—mentioned in his son Muḥammad Barandūq's genealogy 270.

Jahān-shah Mirzā *Barānī*, *Qarā-qūlūq Turkmān*—ruling in Tabriz while Yūnas *Chaghatāi* stayed there 20; his sons defeated by the Āq-qūlūq (872) 49; his son Muḥammadi's wife Pasha 49; ¹ [†872 AH.-1467-8 AD.].

Rāi **Jāipal** *Lāhorī*—a legend of his siege of Ghaznī 219; [†*cir.* 392 AH.-1002 AD.].

Rāja **Jāi-singh** *Jāipūrī*—his astronomical instruments 79 n. 4; [†1156 AH.-1743 AD.].

Jalāl Khān *Jig-hat*—waits on 'Ālam Khān *Lūdī* (932) 456 and n. 4; his house in Dihlī Bābur's quarters 476; his son 'Ālam Khān *Kālpī q.v.*

Jalāl Khān *Lūdī*, son of 'Ālam Khān—deserts his father (932) 457; in the left wing at Kānwa (933) 567 (where for "Jamāl" read Jalāl).

Jalāl Tāshkīndī—brings Bābur news of Biban and Bāyazīd (935) 685.

Jalālu'd-dīn Maḥmūd nāi—a flautist, heard in Herāt (912) 303.

Sultān **Jalālu'd-dīn Nūhānī**—Jalāl Khān, son of Bihār Khān and Dūdū—one of three competitors for rule (935) 651 n. 5; writes dutifully to Bābur 659; news of his and his mother's coming 664; waits on Bābur 676; receives revenue from Bihār 676.

Maulānā **Jalālu'd-dīn Pūrānī**—origin of his cognomen 306; his descendant Jamālu'd-dīn Abū-sa'īd *Pūrān q.v.*; [†862 AH.-1458 AD.].

Sultān **Jalālu'd-dīn Sharqī**, son of Ḥusain Shāh—waits on Bābur (935) 651; particulars 651 n. 5; his man abandons Benares 652; entertains Bābur 652; his son styled Sultān *ib.*; his gift of a boat to Bābur 663; in the battle of the Ghogrā 669; on service 678.

Shaikh **Jamāl Bārīn Mughūl**—his son (?) Shaikh 'Alī *q.v.*

Shaikh **Jamāl Farmūlī Afghān**—deserts 'Ālam Khān (932) 457; serving Bābur (933) 551.

Shaikh **Jamālī**—at a feast (935) 631; conveys encouragement to Dūdū Bibī 665-6.

¹ *Addendum* :—p. 49 l. 4, read "wife" of Muḥammadi "son" of Jahān-shāh.

Index I. Personal

Shaikh **Jamālu'd-dīn Abū-sa'id Pūrān**—particulars 306 n. 2; ill-treated by Shaibānī (913) 306 n. 2, 328; [†921 AH.—1515 AD.].

Shaikh **Jamālu'd-dīn khar, Arghūn**—captor of Yūnas Khān and Aīsān-daulat Begīm (T.R. trs. p. 94)—slain 35; [†877 AH.—1472–3 AD.].

Mīr **Jamālu'd-dīn muḥaddas**—particulars 284; [living 934–7 AH.—1527–31 AD.].

Shaikh **Jāmī**—ancestor of Akbar's mother 623 n. 8.

Jāmī, see 'Abdu'r-raḥmān *Jāmī*.

Jamshīd, (an ancient ruler of Persia)—mentioned 85, 152.

Mīr **Jān-aīrdī**, retainer of Zū'n-nūn *Arghūn*—sells provisions to Bābur (912) 308.

Jānak—recites in Turkī (912) 304.

Jānaka Kūkūldāsh, (or Khānika)—escapes after Sār-i-pul (906) 141.

Jān-i-'alī—murdered by Shaibānī (906) 127, 128; [†906 AH.—1500 AD.].

Jān Beg—in charge of *impedimenta* (932) 458; allowed leave for a raid 464; in a night-attack 471; in the left wing at Pānīpat 472 and at Kānwa (933) 567 (here Jān-i-muḥammad Beg Ātaka); on service (935) 682 (here Jānī Beg).

Mīr **Jān Dīwān**—his house in Qandahār reserved as loot for Nāṣir *Mīrān-shāhī* (913) 338.

Jānī Beg Dūldāī Barlās Turk—particulars 37 (where nn. 2 and 3 should be reversed).

Jānī Beg Sultān Khān Aūzbeḡ - Shabān Chīngīz-khānid—his two Mīrān-shāhī marriages of conquest 18, 35; fights for Shaibānī at Sar-i-pul (906) 139 (where read Jānī Beg Sultān); he and his sons at Jām (935) 622; flees to Merv 636 n. 2.

Jān-i-ḥasan, Bārīn Mughūl—sent to reinforce Bābur (903) 92, (908) 161, 170.

Jān-i-nāṣir—answers a call-to-arms (925) 408.


Mīr **Jān Samarkandī**—his distasteful singing (912) 303.

Jān-wafā Mirzā—serving Shaibānī in Samarkand (906) 131; escapes on Bābur's success 133.

Barlās **Jūkī**—brings Bābur good news, a live Aūzbeḡ, and a head (925) 408.

Jūha Sultān Taklū, Governor of Ispahān— with Ṭahmāsp *Ṣāfawī* on the battle-field of Jām (935) 635.

Index I. Personal

- Jūjī Khān** *Chīngīz - khānid* — a Qāzzāk descendant mentioned 23.
- Muḥammad **Jūkī Mirzā** *Shah-rukhī Timūrid, Barlās Turk*, son of 'Abdu'l-laṭīf (†854)—mentioned as besieged by Abū-sa'īd *Mīrān-shāhī* 24; [†868 AH.—1463–4 AD.].
- Sultān **Junaid** *Barlās* (or Junid)—particulars 276; his sons Nizāmu'd-dīn 'Alī Khalīfa and Junaid *q.v.*
- Sultān **Junaid** *Barlās* (or Junid), son of the last-entered—incites an attempt on Samarkand (900) 52, 111; serving Bābur (932) 460, 468, 471; in the left wing at Pānīpat 472; sent to help in occupying Dihlī 475; given Dūlpūr 530–1; posted in Jūnpūr (933) 544; in Kharīd (935) 637 and n. 1; joins Bābur late and is not received 667; gives local information 668; in the battle of the Ghogrā 669; on service 679, 682 and n. 2; his wife Shahr-bānū *Mīrān-shāhī q.v.*
- Kābulī Begīm** *Mīrān-shāhī Timūrid, Barlās Turk*—abandoned by her husband Badī'u'z-zamān *Bāi-qarā* and captured by Shaibānī (913) 328.
- Kahil** *ṣaḥīb-i-qadam*—gives his horse to Bābur (908) 174.
- Pahlawān **Kalāl**—wrestles (935) 650.
- Kalāntar of Dikh-kat** (var. *kālāntar* and *kīlāntar*)—his house used by Bābur (907) 150; his aged mother's story *ib.*
- Kalīmu'l-lāh Shāh** *Bahminī Afghān*—ruling the Dakkhin (932) 482.
- Kal-qāshūq**—put to retaliatory death (903) 73.
- Sayyid **Kāmal**—serving Khusrau Shāh (903) 96 (where for "Qasīm" read Kāmal).
- Kamāl Khān** *Sāhū-khail Lūdī Afghān*, son of 'Ālam Khān—in the left wing at Kānwa (933) 567.
- Kamāl Khwāja**—his birth-place Khujand 8; [†803 AH.—1400–1 AD.].
- Kamāl sharbatchī**—in the right wing at Qandahār (913) 335.
- Pahlawān Khwāja **Kamālu'd-dīn** *Badakhshī*—in the right wing at Kānwa (933) 566.
- Khwāja **Kamālu'd-dīn** *Husāin Gāzur-gāhī*—particulars 280, 281; sent as envoy to Shaibānī (904) 145.
- Khwāja **Kamālu'd-dīn** *Maḥmūd*, retainer of Ismā'il *Ṣafawī*— with Bābur after the defeat at Ghaj-davān (919) 362–3; [†*cir.* 919 AH.—1514 AD.].

Index I. Personal

Kamālu'd-dīn Qīāq (var.)—lays before Bābur complaint of the begs of the Balkh frontier (935) 649.

Kāmran Mirza Mirān-shāhī Tīmūrid, Barlās Turk, son of Bābur and Gul-rukh *Begchik*—☞ the date of his birth App. J, xxxv; ☞ taken on the Transoxus campaign (916-920) 358; carried in haste to meet his father (920) 395; joins his father 417; ☞ the *Mubīn* written for his instruction (928) 438; ☞ left in charge of Kābul and Qandahār (932) App. J, xxxv; a letter from Bābur to him *ib.* and App. L, xliii; his copy of the *Bābur-nāma* App. J, xxxv-vi; gifts sent to him (932) 460, 522, 642; put in charge of Ibrāhīm *Lūdi's* son (933) 544; ☞ of his transfer to Multār (934-5) ☞ 604, 605 n. 3, 645; of his proceedings in Kābul 618; his marriage to a cousin 619; the *Wālidiyyah-risāla*, Hindustān Poems and specimens of the Bāburī script sent to him 642; heads of a letter to him 645, 646; ☞ meets Humāyūn in Kābul (935) 696; ☞ meets Bābur in Lāhor (936) 699; ☞ of his governments 699; ☞ later action in Multār and Lāhor (938) (which read for 935) 699; ☞ visits his father's tomb near Āgra (946) 709; [†964 AH.-1556 AD.].

Kankū or Gangū—killed at Kānwa 573; [†933 AH.-1527 AD.].

Karīm-birdī—on Bābur's service (935) 661.

Karīm-dād Turkmān—at a household party (906) 131; escapes from Sar-i-pul (Khwāja Kārdzan) 141; one of four fighting with Bābur (908) 166, 396; reprieved from a death sentence (914) 345.

Karm-chand—acting for Ḥasan *Mewatī* (933) 545, 578; asks peace from Bābur for Ḥasan's son Nāhar 578.

Kārm Singh—killed at Kānwa 573; [†933 AH.-1527 AD.].

Rāja Karna Gūālīārī, (or, Kirti), *Tūnwar Rājput*—his build-ings in Gūālīār 608 n. 3.

Khadija Āghā, and later, Begīm, mistress of Abū-sa'īd *Mirān-shāhī*, wife of Ḥusain *Bāi-qarā*—particulars 262, 268; her dominance 268, 292; visited in Herī by Bābur (912) 301; at an entertainment to him 302; a suspicion against her 302 n. 1; captured by Shaibānī (913) 327; given for a traitor to loot 328; her daughter Āq Begīm and sons Shāh-i-gharīb and Muẓaffar-i-ḥusain *q.v.*

Khadija-sultān Begīm Mirān-shāhī Tīmūrid, Barlās Turk, daughter of Abū-sa'īd—(probably) seen by Bābur in Herī

Index I. Personal

(912) 301; Bābur visits her near Āgra (934) 588 and in Āgra Fort (935) 606, 616.

Khaldār *Yāragī Mughūl*, son of Ḥaidar Kūkūldāsh—fights for Bābur at Sar-i-pul (Khawāja Kārdzan) (906) 139.

Khalifa, see Niẓamu'd-dīn 'Alī *Barlās*.

Khalīl chuhra—a brave who fought well for Bābur (904) 101.

Khalīl dīwāna—on Aūzūn Ḥasan's service (904) 102 (where for "Dīwān" read dīwāna).

Sultān **Khalīl Mīrzā**, *Mīrān-shāhī Tīmūrid, Barlās Turk*, son of Mīrān-shāh—mentioned 262 n. 2; [†814 AH.—1411–2 AD.].

Sultān **Khalīl Mīrzā** *Mīrān-shāhī (ut supra)*, son of Abū-sa'īd—his daughter sole wife of Bāi-sunghar *Mīrān-shāhī* 112.

Khalīl Sultān *Chaghataī Chīngīz-khānid*, son of Aḥmad, (Alacha Khān), full brother of Sa'īd—his son Bābā Sultān *q.v.*

Khalīl Sultān *Itārajī Mughūl*, brother of Aḥmad Tam̄bal—holding Maḍū for Tam̄bal (905) 109; captured *ib.*, and released 119; surprises Aūsh 125; helps Bābur against Shaibānī (906) 138; killed at Sar-i-pul 141; [†906 AH.—1501 AD.].

Khalwī pīāda (or Khalwā)—his spear-head bitten off by a tiger (925) 393.

The **Khatīb of Qarshī**—an envoy to Bābur (910) 188.

Khān-i-jahān, see Faṭḥ Khān *Sarwānī*.

Khān-i-jahān, a "pagan"—opposes Bābur (933) 539.

Khān-qulī, son of Bīān-qulī—leaves Bābur in Samarkand (903) 86; at a household party (906) 131 (where read Khān-qulī for "Khān-i-qulī"); gives ground for suspicion (907) 156; one of eight in the flight from Akhsī (908) 176, 177; in the right-centre at Qandahār (913) 335.

Khān-zāda Begīm (1), *Mīrān-shāhī Tīmūrid, Barlās Turk*, daughter of Maḥmūd—particulars 48.

Khān-zāda Begīm (2), *ut supra*, daughter of Maṣ'ūd and Sa'ādat-bakht—particulars 267; visited by Bābur near Āgra (935) 616.

Khān-zāda Begīm (3), *ut supra*, daughter of 'Umar Shaikh and Qūtlūq-nigār—particulars 17; her marriage with Shaibānī (907) 18, 147, 184; her divorce and remarriage with Sayyid Hādī Khwāja 352 [H.S. iii], 364; her reunion with Bābur (916) 18, 352, 356; her marriage with Maḥdī Khwāja *q.v.*; her summons to Hindūstān (935) 647; his son Khurram Shāh *q.v.*; [†952 AH.—1545 AD.].

Index I. Personal

Khān-zādā Begīm (4), *Tirmīzī*, wife of Maḥmūd *Mīrān-shāhī*—particulars 48; her son Mas'ūd *q.v.*; her niece 48.

Khān-zādā Begīm (5), *Tirmīzī*, niece of the above, wife of Maḥmūd—particulars 48, 9; her son Ḥusain *q.v.*; her five daughters 47-8.

Khān-zādā Begīm (6), *Tirmīzī*, wife of Aḥmad *Mīrān-shāhī*—particulars 37; Bābur, a child, pulls off her wedding veil (893) 37.

Khān-zādā Khānim Ḥājī-tarkhānī, daughter of Aḥmad and Badī'u'l-jamāl (Badka)—particulars 258 n. 2, 329; illegally married by Shaibānī (913) 329; her husband Muzaffar-i-ḥusain *Bāi-qarā q.v.*

Khawānd Shāh Amīr, ("Mirkhond"), author of the *Rauzatū's-ṣafā*—omitted (or lost) from Bābur's list of Herāt celebrities 283 n. 1; [†903 AH.-1498 AD.].

Khizr Khwāja Khān *Chaghataī Chīngīz-khānid*—mentioned in Yūnas Khān's genealogy 19.

Khwāja **Khizr Nūhānī**, a merchant—killed by a Mughūl (910) 235 (where for "*Lūhānī*" read *Nūhānī*).

Khūb-nigār Khānim *Chaghataī Chīngīz-khānid*, daughter of Yūnas and Aīsān-daulat—particulars 21, 22; her death announced to Bābur (907) 148, 149; her rebel husband forgiven for her sake (912) 319; her husband Muḥammad Ḥusain *Dūghlāt*, their son Ḥāidar and daughter Ḥabība *q.v.*; [†907 AH.-1501-2 AD.].

Khudā-bakhsh *Chaghataī*, retainer, (1) of Khusrau Shāh, (2) of Bābur—in the right wing at Qandahār (913) 334; rebels against Bābur (914) 345.

Khudāi-birdī Beg *tūghchī*, *Mughūl*—stays with Bābur at a crisis (903) 91; made a beg and on service 110; killed at Sar-i-pul 141; [†906 AH.-1501 AD.].

Khudāi-birdī būqāq, *Mughūl*—killed at Asfara (900) 53 (here *ātākām*, my guardian); his favour from Bābur 105; his son Qulī *chūnāq q.v.*; [†900 AH.-1495 AD.].


Khudāi-birdī tūghchī *Timūr-tāsh*—made 'Umar Shaikh's Lord-of-the-Gate (*cir.* 870) 14; particulars 24-5; [†a few years after 870 AH.-1466 AD.].

Khurram Shāh Aūzbeḡ-Shaibān, *Chīngīz-khānid*, son of Shaibānī and Khān-zādā—particulars 18; [†a few years after 916 AH.-1510-11 AD.].


Khūsh-kildī¹ *Mughūl*—in the centre at Qandahār (913) 335.

Khusrau, an ancient ruler of Persia—mentioned in a couplet 85.

Khusrau Gāgiānī—waits on Bābur (910) 230 (where insert his name in the last line); taken as a guide 231.

Khūsrau Kūkūldāsh—at a household party (906) 131 (where insert his name after that of Shaikh Darwesh); captured by Tāmbal (908) 168; rejoins Bābur (913) 330–1; in the right centre at Qandahār 335; out with Bābur (925) 377, 403; an enquiry 405;  posted in Sīālkot (930) 442; seeming still to hold it (932) 453; on service 465, 471; in the van at Pānīpat 472; in the right wing at Kānwa (933) 566, 568; given Alūr (Alwar) by mistake 578; sent against Balūchīs (935) 638; at social gatherings 385–7–8.

Amīr Khwāja **Khusrau Lāchīn Turk**—a couplet of his quoted 503; [†725 AH.–1325 AD.].

Khusrau Shāh² *Turkištānī, Qībchāq Turk*,—particulars 49–50; takes Maḥmūd *Mīrān-shāhī* (æt. 17) to Ḥiṣār (cir. 873) 46–7; referred to as a rival 50; his tolerance of Ḥiṣārī ill-conduct (899) 41–2; expelled from Samarkand on Maḥmūd's death (900) 51–2; opposes Ḥusain *Bāi-qarā* (901) 57, 60–1; his rise helped by Bāi-qarā failures 61; supports Mas'ūd *Mīrān-shāhī* 64; falls out with him 71, 93; blinds him (903) 95; defeats Badī'u'-zamān *Bāi-qarā* 60–1; re-equips him defeated by his father (902) 70; receives well the fugitive Bāi-sunghar *Mīrān-shāhī* (903) 74; makes him *pādshāh* in Ḥiṣār 93; strangles him (905) 110; a fugitive Tarkhān goes to him (906) 120, 141; his niggardliness to Bābur 129, 130; gives him no help against Shaibānī 138,  183; Qāsim Beg *quchīn* takes refuge with him (907) 27; his position less secure (910) 188; followers of his join Bābur 189, 192, 196, 227 n. 3; invited to co-operate with the Timūrid Mīrzās against Shaibānī 190; takes the Kābul road on Bābur's approach 192, 244; offers him service 192; the interview of his submission 193–4; allowed to go towards Khurāsān 194, 195; breaks his pact and is put to flight 197, 243; gets sensible counsel in Herāt 243; makes trouble for Nāṣir *Mīrān-shāhī* in Badakhshān 244–5; beheaded at Qūndūz by the Aūzbegs 244; good results from his death for Bābur 245; Bābur's reflections on the indiscipline of his followers 199, 230 n. 5, 239, 244–5; his former following rebels (914) 335;

¹ His name might mean Welcome, *Bien-venu*.

² Khusrau-shāh may be the more correct form.

Index I. Personal

his brothers Walī and Bāqī, and nephew Aḥmad-i-qāsim *q.v.* ;
[†910 AH.—1505 AD.].

Khawāja Chishtī var. Ḥusaini—at a feast (935) 631.

‘Abdu’l-lāh **Khawājagān-khawāja**, fifth son of ‘Ubaidu’l-lāh
Aḥrārī—his son ‘Abdu’sh-shahīd 653 n. 4.

Khawājakā Khawāja, Muḥammad-i-‘ubaidu’l-lāh, eldest son of
Aḥrārī—protects Bāi-sunghar *Mīrān-shāhī* in the Tarkhān
rebellion (901) 62 (where, erroneously, “*Khawājakī*”); becomes
his spiritual guide 63; visited in Farkat by Bābur (907) 149;
his brother Yaḥyā *q.v.*

Khawāja Kalān, descendant of ‘Ubaidu’l-lāh *Aḥrārī*— a
likely recipient of the *Mubīn* 438, 631 n. 3 (where for “son”
read grandson of Yaḥyā); at a feast in Āgra (935) 631;
gifts and leave given 632, 641–2; a copy of Bābur-nāma
writings sent to him 653.

Mīr **Khawāja Kalān**, son of Maulānā Muḥammad Ṣadru’d-dīn
—receives Bajaur (925) 370; particulars 370 n. 2; prisoners
pardoned at his request 371; out with Bābur 372; returns to
Bajaur 376; is recalled on grounds given (926) 422–3; joins
Bābur for Hindūstān (932) 447; on service 465–6; in the
right wing at Pānīpat 472; helps to secure Āgra 475; of his
leaving Hindūstān 520, 531; his offending couplet about
leaving, and Bābur’s reply 525–6; has charge of Kābul and
Ghaznī 524; conveys money to repair the Ghaznī dam 219,
524 n. 2, 647 n. 1; Bābur’s various writings sent to him,
quatrains (925) 372, (932) 525–6, (935) the *Wālidīyyah-risāla*
and Hindūstān poems 642—letters (925) 411, (935) 604,
618 n. 2, quoted 645–8; commended to Humāyūn as a friend
627; a letter of his mentioned 644; wine parties in his house
(925) 371–2, 375; has Ghaznī wine at Milwat (932) 461;
urged to renounce wine 648; tells Bābur of a fruitful orange-
tree (935) 510, cf. 483 n. 2; quotation from his ode on
Bābur’s death 709.

‘Abdu’l-lāh **Khawāja Maulānā-i-qāzī**—particulars 29, 89–90;
supports Bābur (899) 30; chases off an invader 32; confers
with other well-wishers of the boy (900) 43; mediates for
Ibrāhīm *Sārū* 53, for Aūrgūtīs (902) 68; envoy to Aūzūn
Ḥasan (903) 87; open-handed to Bābur’s followers 88;
entreats him to save Andijān 88–9; Mīr Mughūl aids him
in its defence 122; hanged by Taṃbal and Aūzūn Ḥasan 89;
‘Alī-dost fears retaliation for his death (905) 119; his right
guidance recalled by Bābur (912) 303; [†903 AH.—1498 AD.].

Khwājaki Mullā-i-ṣadr, son of Maulānā Muḥammad Ṣadru'd-dīn, and elder brother of Khwāja Kalān—particulars 67; killed near Yām 67; [†902 AH.—1497 AD.].

Khwāja Mīr-i-mīrān—speaks boldly at Akhsī (908) 174; in charge of baggage camels (925) 376, 377, and of Bābur's camp 389, 391; Bābur halts near his Lamghān village (926) 424; given charge of Daulat Khān *Yūsuf-khail* (932) 459–60; in the left-centre at Pānīpat 973; entrusted with gifts for Kābul 525.

Khwāja Mīr Sulṭān—he and his son receive gifts (935) 632.

Khwānd-amīr, grandson of Khāwand Shāh Amīr (“Mīrkhond”) — associated with Muḥammad-i-zamān *Bāz-qarā* (923) 364–5, 463 n. 3; fleeced by Shaibānī's order (913) 328 n. 2; his discomforts in Herāt 617 n. 2; waits on Bābur (935) 605; Bābur invites him in verse 693; completes the *Ḥabībū's-siyar* while at Tīr-mūhānī with Bābur 687 n. 3; his omission (or loss) from Bābur's list of Herāt celebrities 283 n. 1; his and Bābur's varied choice of details 328 n. 2; his patron Amīr Ghiyāṣu'd-dīn and nephew Ghiyāṣu'd-dīn 436; [†942 AH.—1535 AD.].

Khwāja **Khwānd-sa'id**—Bābur visits his tomb (925) 407.

Mīr **Khāwand**—Shāh Amīr (“Mīrkhond”)—author of the *Rauzatū's-ṣafā*, grandfather of Khwānd-amīr—his omission (or loss) from Bābur's list of Herāt celebrities 283 n. 1; [†903 AH.—1498 AD.].

Kīchik 'Alī—his courage (908) 176; made prisoner (933) 557, 576; *shiqdār* of Koel 176.

Kīchik Bāqī dīwāna—suspended (911) 248; killed at Qalāt-i-ghilzāi 248; [†911 AH.—1505 AD.].

Kīchik Begīm Bāz-qarā Tīmūrid, Barlās Turk, daughter of Husain and Pāyanda-sulṭān—refused in marriage to Mas'ūd *Mīrān-shāhi* 265; “afterwards” marries Multā Khwāja 266.¹

Kīchik Khwāja—on 'Askari's service (935) 681, 682.

Kīchik Khwāja Beg, son of Maulānā Muḥammad Ṣadru'd-dīn and elder brother of Khwāja Kalān—in the left wing at Khūbān (905) 113; killed at Qalāt-i-ghilzāi 248²; [†911 AH.—1505 AD.].

¹ The “afterwards” points to an omission which Khwānd-amīr's account of Husain's daughters fills (lith. ed. iii, 327).

² No record survives of the Khwāja's deeds of daring other than those entered above; perhaps the other instances Bābur refers to occurred during the gap 908–9 AH.

Index I. Personal

Kīchīk Mirzā *Mīrān-shāhī Tīmūrid, Barlās Turk*, son of Aḥmad (Mirzā Sayyidi) and Ākā *Bāi-qarā*—particulars 257.

Kīchkīna *tunqīār*—sent with orders to Tramontane begs (925) 406.



Kīpa and **Kīpīk**, see Kūpūk.

Rāja **Kirtī** *Gūālīārī*, see Karna.

Kītīn-qarā Sultān *Aūzbeg*—in Balkh (932) 545–6; at Jām (935) 622 (where in n. 1 read 935 for “934”); makes complaint to Bābur 649, 645 n. 1.

Kitta Beg *Kohbur Chaghatāi*, son of Sayyidi Qarā—convoys Yūsuf-khail chiefs to Bhīra (932) 461; on Bābur’s service 465–6, 468, 528, (933) 545, (935) 638; wounded at Biāna (933) 548.

Kitta Māh and **Kīchīk Māh**, slaves of Muẓaffar-i-ḥusain *Bāi-qarā*—offend Bābur by their performance (912) 304.

Kūchūm Khān Sultān — Kūchkūnjī — *Aūzbeg-Shaibān, Chīngīz-khānid*—particulars 632 n. 3;  his force gathered at Qarshī (917) 353;  a principal actor between 926 and 932 AH. 427; his position in relation to ‘Ubaidu’l-lāh (935) 618 n. 6; in the battle of Jām 622; various accounts of his escape or death 623, 636; his envoy to Bābur 631, 632; his sons Abū-sa’īd and Pulād *q.v.*; [†937 AH.–1530–1 AD.].

Kūki-i¹ Bābā Qāshqa, see Hājī Muḥammad Khān *Kūki*.

Kūki,¹ paternal-uncle of the last-entered (A.N.)—on Bābur’s service (934) 589, (935) 674, 679; in the battle of the Ghogrā 673; [†940 AH.–1553 AD.?).

Kūpūk Beg, var. Kīpīk, Kīpa (hunchbacked) — in Bābur’s service (910) 237; promoted (911) 253; frost-bitten (912) 311; in the centre at Qandahār (913) 335; envoy to Mirzā Khān (925) 405.

Kūpūk Bī *Aūzbeg* var. *ut supra*—blamed for three murders (906) 128; given Khwārizm by Shaibānī (911) 256; his son Qaṃbar-i-‘alī *q.v.*

Kūpūk Mirzā *Bāi-qarā*, Muḥammad Muḥsin, son of Ḥusain and Laṭīf-sultān — parentage 262; defeated by his father (904) 260; does not join his brothers against Shaibānī (912) 296–7; defeated and killed 329–30; [†913 AH.–1507 AD.].

¹ This may be a tribal or a family name. Abū’l-ghāzī mentions two individuals named “Kouk”. One was Chīngīz Khān’s grandson who is likely to have had descendants or followers distinguishable as *Kūki*. See Add. Note P. 673 on Kūki fate.

Sayyid **Lāchīn**—bearer of an urgent message from Bābur (932) 453.

Ḥaẓrat **Lām**, (Lāmak, Lāmakān), father of Noah—his reputed tomb, 210.

Langar Khān *Janjūha*—on Bābur's service (925) 380, 381, 388–9, 412; one of a raft-party 385; waits on Bābur 391, 411.

Langar Khān *Nīazāi Afghān*—one of a raft-party (925) 412; waits on Bābur (926) 421.

Laṭīf Begīm *Dūldāi Barlās Turk*—particulars 37 (where for "916" read 917 AH.).

Laṭīf-sultān Āghācha *Chār-shamba'ī*, a mistress of Ḥusain *Bāi-qarā*—particulars 269; her sons Abū'l-muḥsin and Kūpuk *q.v.*; [†before 911 AH.–1506 AD.].

Lope de Vega—a popular use of his name resembling one of Nawā'ī's 287 n. 3.

Lutḡī Beg—measures the Ganges-bank on Bābur's journey (933) 659.

Maghfūr, see Faghfūr.

Māh-afrūz—married by Kāmrān (934) 619 n. 1.

Mah-chūchūq *Arghūn*, daughter of Muqīm and Zarīf—marries Qāsim Kūkūldāsh (913) 342, 199 n. 1, 365; their daughter Nahīd *q.v.*; [†cir. 975 AH.–1568 AD.].

Mahdī Sultān Aūzbeḡ, the constant associate (brother?) of Hamza—defeated by Ḥusain *Bāi-qarā* (901) 58; enters Bābur's service 59; deserts 64; defeats 'Alī *Mīrān-shāhī* and goes back to Shaibānī 65; his Mughūls are disloyal to Bābur (904) 105; serving Shaibānī (906) 131; at Sar-i-pul 139; at Ḥiṣār (910) 244; 365 retires before Bābur (916) 352; defeated and killed by him at Pul-i-sangīn (917) 18, 37, 262, 353, 354; his *Mīrān-shāhī* wife 36; his sons at Jām (935) 622; [†917 AH.–1511–12 AD.].

Mahdī-Sultān Auzbeg-Shaibān?—his identity discussed 264 n. 1; his son 'Ādil and grandson 'Āqil *q.v.*

Sayyid **Mahdī Khwāja**, son of Mūsa Khwāja and third husband of Bābur's sister Khān-zāda—Bābur's *dīwān-begī* (916–7) 704 n. 3; 365 dissuades Muḥammad-i-zamān from accepting Bābur's invitation to Kābul (after 920) 364; on Bābur's service (932) 468, 471; in the left wing at Pānīpat 472, 473; commands troops sent to seize Dihlī 475; gifts made to him 527; given Etāwa 530; orders changed 531;

Index I. Personal

serves as an escort (933) 534, 537 ; given Biāna 539 ; sends news of Sangā's approach 544 ; joins Bābur quickly 548 ; in the left wing at Kānwa 567 ; given leave for Kābul 579 ; host to Bābur near Etāwa (935) 644 ; waits on him returning to Āgra 686 ; displeases him 688 n. 2, 704 n. 2 ; summoned to Court 689 ; later particulars 644 n. 4, 688 n. 2, 692 ; discussion of a plan to make him Pādshāh 703-7 ; his name may be a gloss in the story 705 ; his son Ja'far *q.v.* ; his inscribed slab at Amīr Khusrau's tomb 704 n. 1 ; his surmised Tirmīzī descent 704 ; his relation or servant Mīr Muḥammad (925) 381.

Māhim Begīm, wife of Bābur — particulars 344 n. 3, 711, 712, 714 ; with Bābur during the Transoxus campaign (916-920) 358 ; adopts Hind-āl (925) 374, 385, 715, App. L ; visits Humāyūn in Badakhshān (928) 436 ; goes to Āgra (935) 640 n. 2, 650 n. 2, 665, 686-7, 689 n. 2, 690 ; her influence probably misused on Humāyūn 694, 707 ; meets him, sick, in Muttra (937) 701-2 ; her care of Bābur's Āgra tomb (937) 709 ; [†940 AH.-1533-4 AD.].

Sayyid **Mahmūd Aūghlāqchī**, *Mughūl*—forced to go on foot (910) 239.

Mahmūd Beg Nūndākī, *Barlās Turk*—particulars 51 ; defends Hīšār against Abā-bīkr *Mīrān-shāhī* (873) 51, and against Husain *Bāi-qarā* (901) 58 ; negotiates with Husain 61.

Sultān **Mahmūd Dūldāi Barlās Turk**—expelled from Andijān (900) 44 ; turns informer (905) 125.

Mulla **Mahmūd Farābī**, associated with Khalīfa—reads the Qorān to Bābur (925) 401 ; rebukes a jest at Khalīfa's expense 416 ; reads the *Khuṭba* first for Bābur in Dihlī (932) 476 ; reinforces the right wing [*tūlghuma*] at Kānwa (933) 569 ; leads the Morning Prayer at Rāprī (935) 643 (where for "Muḥammad" read Mahmūd).

Sultān **Mahmūd Ghāzī Ghaznawī Turk**—his humble capital Ghaznī 217, 219 ; his and his descendants' tombs 218 ; Dost-i-nāšir's tomb near his 396 ; his dam and Bābur's gift from Hindūstān for its repairs 219 ; Būt-khāk traditionally named from his idol-breaking 409 n. 3 ; mentioned as a conqueror of Hindūstān 479 ; contrast made between his position and Bābur's 479 ; [†421 AH.-1030 AD.].

Sultān **Mahmūd Khān Chaghatāi Chīngīz-khānid**, Khāqān of the Mughūls, elder son of Yūnas and Shāh Begīm—succeeds

his father (892) 13 ; his disaster on the Chīr (895) 31, 34, 39 ; invades Farghāna (899) 13, 31 ; thought of as a refuge for Bābur 29, (908) 178 ; retires from Farghāna 32 ; attempts Samarkand and is defeated (900) 52, 111, (905) 122 ; takes Aūrā-tīpā (900) 55-6 ; demands Andijān (903) 87 ; is visited by Bābur (900) 54, (903) 90, 92, (907 and 908) 153-159 ; sends help to Bābur (903) 90, 92, (904) 101, (906) 138, 139 ; his men abandon Bābur (903) 91, 92 ; he opposes Bābur (905) 115-6, 116 ; moves out against Taṃbal (907) 154, 156 ; numbers his army 154 ; acclaims his standards 155 ; ceremonies on his meeting his brother Aḥmad (908) 160 ; goes with him against Taṃbal 161, 168, 171 ; they number their armies 161 ; retires to Tāshkīnt 172 ; defeated at Archiān by Shaibānī (909) 7, 23, 182-3 ; his prae-accession sobriquet Khāmka Khān 23 ; his summer retreat in Farghānā 5 ; his Mīrān-shāhī marriage (cir. 892) 13, 35 ; retainers of his 25, 28 ; former followers, deported (908) by Shaibānī, return after his death (916) 351 ; Bābur's comment on him as a soldier 91, 157, and as a verse-maker 154 ; murdered with five young sons by Shaibānī 350 ; [†914 AH.-1509 AD.].

Māhmūd Khān Lūdī Afghān, son of Sikandar—fights for Sangā at Kānwa (933) 562 ; reported to have taken Bihar (935) 639, 675 ; one of three competitors for rule 651 n. 5 ; gathers an army to oppose Bābur 651-2 ; it breaks up 654 ; is near the Son 658 ; flees before Bābur's men 662 ; referred to 664 n. 7, 679 n. 7 ; on his title Sulṭān 652 nn. 2, 6, 653-4 n. 1 ; [†945 AH.-1543 AD.].

Maḥmūd Khān Nūhānī Afghān—holding a district from Bābur ; taken by 'Ālam Khān (932) 455, 456 ; deserts 'Ālam Khān ; waits on Bābur and given revenue from Ghāzīpūr 527 ; sent against Etāma 530 ; waits on Bābur (935) 659 ; searches for a passage through the Ghogrā 668 ; in the battle of the Ghogrā 669 (here *Ghazīpūrī*) ; receives a grant on Bihār 676 ; on service against Biban and Bāyazīd 682.

Maḥmūd Khān shikdār of Sikandarpūr—collects boats for Bābur's passage of the Ghogrā (935) 668.

Maḥmūd Khān Sulṭān Aūzbeḡ-Shaibān Chīngīz-khānid—in the battle of Sar-i-pul (Khwāja Kārdzan) (906) 139 ; receives Qūndūz (910) 244 ; his protection sought 196 n. 5 ; dies 244 ; [†910 AH.-1504 AD.].

Sulṭān **Maḥmūd Khilīj** Turk, ruler in Mālwa—particulars 482 (where in n. 2 for "Gujrāt" read Mālwa) ; his territory (916)

Index I. Personal

593 ; his jewels (925 and 935) 612-3 ; thought of by Raḥīm dād as a refuge 688 n. 2 (where for "Muḥammad" read Maḥmūd) ; [†937 AH.-1531 AD.].

Maḥmūd kūdūr-sangak, pīāda—killed fighting 68 ; [†902 AH.-1497 AD.].

Sulṭān **Maḥmūd mīr-akhwūr**, see Mīrzā Beg *fīrmgī-bāz* (58 and n. 4).

Sulṭān **Maḥmūd Mīrzā Ghāzī**, *Mīrān-shāhī Tīmūrid, Barlās Turk*, son of Abū-sa'īd—particulars 45-51 ; defeated by Ḥusain Bāi-qarā (865 and 876), 46, 259-60, 268 ; succeeds his brother Aḥmad (899) 40-1, 86 ; alienates allegiance 41-2 ; sends Bābur wedding-gifts (900) 43 ; his death 27, 45, 50, 52 ; his family joins Bābur (910) 189 ; referred to 12 n. 2, 13 n. 5, 190, 194 ; his Ḥiṣār house 93 ; [†900 AH.-1495 AD.].

Sayyid **Maḥmūd Ṣaifī**, Maulānā 'Arūzī — author of the 'Arūz-i-saifī—tutor of Bāi-sunghar *Mīrān-shāhī* 111.

Maḥmūd Sarwānī, son of Faṭḥ Khan Khān-i-jahān—ordered to stay at Court (933) 537.

Maḥmūd Shāh Ilyās—his murder mentioned to illustrate a succession custom of Bengal 483.

Sulṭān **Maḥmūd Sharqī**, son of Jalālu'd-dīn—Bābur gives him the title of Sulṭān (935) 652.

Maḥmūd, son of Muḥammad-i-makhdūmī — beheaded in Badakhshān 242 ; [†910 AH.-1504-5 AD. ?].

(?) **Mahndī** (415, 473), or Mindī or Hindī (235, 335)—kills an Afghān trader (910) 235 ; in the centre at Qandahār (913) 335 ; wine first given to him (925) 415 ; in the left wing [*tūlghuma*] at Pānīpat (932) 473.

Khwāja **Majdu'd-dīn Muḥammad Khawāfī** — particulars 281, 282.

Makan Farmūlī (?) *Afghān*—not submissive to Bābur (932) 529 ; sent out of the way before Kānwa (933) 547 ; his son Ḥasan *q.v.*

Makhdūm-i-ālam, Naṣrat Shāh's Governor in Ḥājipūr—his defences on the Gandak (935) 663.

Ḥazrat **Makhdūmī Nūrā**—mentioned 641 n. 1.

Makhdūm-sulṭān Begīm *Mīrān-shāhī Tīmūrid, Barlās Turk*, daughter of Maḥmūd and Zuhra—in Badakhshān (*cir.* 935) 48.

Makhdūm-sulṭān Begīm Qarā-gūz, wife of 'Umar Shaikh—particulars 18, 24.

Index I. Personal

- Malik-dād Kararānī** (*Karānī*)¹—reprieved (932) 477-8; on service (933) 540, 582, (935) 682; in the right wing at Kānwa (933) 557.
- Malik-i-muḥammad Mirzā** *Mīran-shāhī*, nephew of Abū-saʿīd—aspires to rule (899) 41; murdered 41; his wife 47; his house 146; [†899 AH.-1494 AD.].
- Maliks of Alangār**—their garden a halting-place (926) 424.
- Malik of Fān**—stingy to Bābur (906) 130.
- Malik-qulī Kūnārī**—Bābur halts at his son's house (926) 423 (where read qulī for "ʿAlī").
- Malik Sharq**—returns from service (935) 683.
- Mallū Khān** of Māl-wā—his tank at Chanderī 597 n. 8, 598.
- Mamāq Sultān Aūz-beg - Shaibān Chīngīz - khānid**, son of Hamza—takes service with Bābur (901) 58, 59; his death 353; [†917 AH.-1511-2 AD.].
- Māmūm Khalīfa** *ʿAbbāsī*, son of Hārūn-u'r-rashīd—his Observatory and Tables, Author's Note 79; [†218 AH.-833 AD.].
- Mānik - chand Chauhān Rājput**—killed at Kānwa 573; [†933 AH.-1527 AD.].
- Rāja **Man-sing Gūālārī, Tūnwar Rājput**—his buildings 607, 608; his son Bikramājīt *q.v.*; [†924 AH.-1518 AD.].
- Shāh **Manšūr bakhshī**—helps Shaibānī to take Herāt (913) 325; given Khadija Begim to loot 326.
- Shah **Manšūr Barlās**—on service (932) 465-6, 475, 530, (933) 545; in the right centre at Pānīpat (932) 472, 473, and at Kānwa (933) 565, 569; his untimely praise of the Rājput army 548, 550.
- Sultān **Manšūr Khān Chaghatāi Chīngīz-khānid**, eldest son of Aḥmad, Alacha Khān—defeats his half-brother Saʿīd (914) 349; mentioned as Khāqān of the Mughūls, Saʿīd as Khān in Kāshghar 427; [†950 AH.-1543 AD.].
- Manšūr Mirzā Bāi-qarā**, *ʿUmar-shaikhī Tīmūrid, Barlās Turk*—mentioned in his son Husain's genealogy 256; his not-reigning 256; his wife Fīrūza and their children 256, 257; his beg Walī *q.v.*
- Manšūr Turkmān**—in the centre at Qandahār (913) 335.
- Malik Shāh **Manšūr Yūsuf-zāi Afghān**, son of Sulaimān—envoy of his tribe to Bābur (924) 371; his daughter's
- ¹ Cf. E. and D. for "Karānī" (*e.g.* vol. iv, 530). The Hai. MS. sometimes doubles the *r*, sometimes not.

Index I. Personal

marriage with Bābur (925) 375, App. K; waits on him 399, 400; his brother Taus Khān and cousin Aḥmad *q.v.*; a follower 377.

Maqṣūd *sūchī, shārbatchī, karg*—in the left centre at Qandahār (913) 335, 338; his tossing by a rhinoceros (*karg*) 400.

Marghūb *qul*—in Mahāwīn (932) 523.

Miān **Ma'rūf** *Farmūlī Afghān*¹—disaffected to Ibrāhīm and (later) to Bābur (932) 523; his opposition 530; flees 533-4; his son Muḥammad (?) leaves him (934) 598; his sons Muḥammad and Mūsa *q.v.*

Ma'rūf *Yaq'ūb-khaīl Dilah-zāk (Dilazāk) Afghān*—waits on Bābur at 'Alī-masjid (925) 394.

Shaikh **Maṣlahat** *Khujandī*—his birthplace 8; dreamed of by Bābur (906) 132; his tomb visited by Tīmūr (790) 132 n. 2.

Mastī *chuhra*—deals with a drunken man (925) 415; intoxicated by beer (926) 423.

Sultān **Mas'ūd** *Ghaznawī*—his tomb 218.

Sultān **Mas'ūd Mirzā** *Mirān-shāhī Tīmūrid, Barlās Turk*, son of Mahmūd and Khān-zāda I—particulars 47, 48; holding Ḥiṣār (900) 52; opposes Ḥusain *Bāi-qarā* and flees (901) 57-8, 130; one of three besieging Samarkand; retires with his desired Barlās bride 64; quarrels with Khusrau Shāh (902) 71, and with the Ḥiṣār begs (903) 93; takes refuge with Ḥusain *Bāi-qarā* 93, 95, 261, 265; returns to Khusrau and is blinded by him 95, 50; goes back to Ḥusain 95, 266; mentioned as older than Bāi-sunghar 110; meets Bābur in Ḥerāt (912) 302; murdered by Aūzbegs (913) 267; his wives Ṣāliḥa-sultān *Mirān-shāhī*, and Sa'adat-bakht *Bāi-qarā q.v.*; his betrothed (?) Kīchīk Begīm *Bāi-qarā q.v.*; [†913 AH.-1507 AD.].


Sultān **Mas'ūd Mirzā** *Kābulī, Shāh-rukhī, ut supra*—particulars 382; his cherished followers, sons of Mīr 'Alī Beg *q.v.*; his son 'Alī *aṣghar q.v.*; [deposed 843 AH.-1439-40 AD.].

Mullā **Mas'ūd** *Sherwānī*, of Ḥusain *Bāi-qarā's* Court—no particulars 284.

Ma'sūma-sultān Begīm *Mirān-shāhī Tīmūrid, Barlās Turk*, daughter of Aḥmad and Ḥabība-sultān, and wife of Bābur—particulars 36, 711; her marriage arranged (912) 306, 714; brought from Ḥerāt (913) 330; married 339; dies in child-bed and her name at once given to her child 36; [†cir. 915 AH.-1509 AD.].

¹ See *Wāqī'āt-i-mushtāqī*, E. and D. iv, 548.

Index I. Personal

Ma'sūma-sultān Begīm, *ut supra*, daughter of Bābur and Ma'suma-sultān (*supra*)—her birth 36 ; with her father in the Transoxus campaign (916–920) 358 ; her marriage (or betrothal) to Muḥammad-i-zamān *Bāi-qarā* (923 or 924) 365 ; gifts made to her servants (935) 633 ;  in the family-list 705, 706.

Maulānā Sayyidī, or *Mashhadī*—his chronogram on Humā-yūn's birth (913) 344.

Shaikh **Mazīd Beg**, Bābur's first guardian—particulars 26, 27, [† before 899 AH.–1494 AD.].

Mir **Mazīd Taghāi Kūnjī Mughūl**, brother or uncle of Aīsān-daulat—takes part in a sally from Samarkand (906) 142 ; wounded at Akhsī (908) 168 ; rebels (921) 363, 397 ; his relations, 'Alī-dost, Sherīm, Qul-naẓr *q.v.* ; [† *cir.* 923 AH.–1517 AD.].

Mazīd Beg Tarkhān Arghūn, son of Amīr Tarkhān Junaid (H.S. lith. ed. iii, 359)—his retainer Khusrau Shāh 49 ; his action in 873 AH. 51 ; his brother 'Āshiq-i-muḥammad *q.v.*

Shaikh **Mazīd Kūkūldāsh**—envoy of Muḥammad-i-zamān to Bābur (925) 402.

Medinī Rāo var. *Mindī etc.*—particulars 593 n. 5 ; his force at Kānwa (933) 562 ; holding Chanderī (934) 483, 593 ; Bābur negotiates with him 594 ; his house the scene of a supreme rite 595.

Mihr-angez Begīm Bāi-qarā Tīmūrid, Barlās Turk—married as a captive (913) 329 n. 1.

Mihr-bān Khānīm (see *infra*)—gifts to and from Bābur (935) 631, 632, 641 ; her husband Kūchūm *Aūzbeḡ* and their son Pūlād *q.v.* ; a verse seeming to be addressed to her (925) 402.

Mihr-bānū Begīm Mīrān-shāhī, half-sister of Bābur (perhaps the Khānīm last entered)—particulars 18.

Mihr-nigār Khānīm Chaghatāi Chungīz-khānīd, daughter of Yūnas—particulars 21, 149 ; joins Bābur in Kābul (911) 246 ; visited by him after her disloyalty (912) 315 ; goes to Badakhshān (913) 341 ; dies a prisoner 21.

Millī Sūrdūk—reprieved from death (932) 477, 478.

Mīnglī Bī Āghācha, a mistress of Ḥusain *Bāi-qarā*—particulars 269 ; her sons and daughters 262–3, 266.

Mīnglik Kūkūldāsh—leaves Samarkand (907) 147.

Index I. Personal

- Minūchihr Mīrzā** *Mīrān-shāhī Tīmūrid, Barlās Turk*, brother of Abū-sa'īd—an attributed descendant 24; his son Malik-i-muḥammad *q.v.*
- Minūchihr Khān Turk**—delayed in waiting on Bābur by a forcible marriage (925) 386, 388; on Bābur's service in Bhira 389; leading Daryā-khānīs (934) 589; his relation Naẓar-i-'alī *Turk q.v.*
- Mīrak**—entrusted with building work (935) 642.
- Mīrak Kūr Diwān** (or Gūr)—in Ālā-qūrgān when Shaibānī took Herāt (913) 328.
- Mīrān-shāh Mīrzā** *Mīrān-shāhī Tīmūrid, Barlās Turk*, son of Aūlūgh Beg *Kābulī*—rebels against his father and goes to Khusrau Shāh 95; sent to Bāmīān 96.
- Mīrān-shāh Sulṭān Mīrzā** *Tīmūrid, Barlās Turk*, 3rd son of Tīmūr—mentioned in a genealogy 14; his daughter's son Aḥmad *Bāi-qarā q.v.*; [†810 AH.-1407-8 AD.].
- Mīr Buzurg Tirmīzī**—his daughter and granddaughter, wives of Maḥmūd *Mīrān-shāhī* 47-8, 49.
- Mīrīm**—Mīr Muḥammad? ¹—adopted son of Aūzūn Ḥasan—killed fighting against Bābur 170; [†908 AH.-1502 AD.].
- Mīrīm Diwān**—*ut supra*—captured serving Bābur (904) 106; released (905) 119; discovers a rebel (912) 319.
- Mīrīm Laghari**—*ut supra*—leaves Bābur for home (903) 91; captured serving Bābur (904) 106; killed 167; [†904 AH.-1499 AD.].
- Mīrīm-i-nāṣir Beg**—*ut supra*—enters Bābur's service (904) 103; one of a household-party (906) 131; in the left centre at Qandahār (913) 335, 338; at social gatherings (925) 385, 388; on service 389, 391; receives his dead brother's district 397.
- Mīrīm Tarkhān**—*ut supra*—drowned while serving Bāi-sunghar *Mīrān-shāhī* 74; [†903 AH.-1497 AD.].
- Mīr Khurd bakāwal**—one of a boat-party (925) 388; ordered to catch pheasants 404; made Hind-āl's guardian 408; on service (935) 640.
- Mīr Mughūl**, son of 'Abdu'l-waḥḥāb *shaghāwal*—helps to defend Andijān (903) 122; his son killed (904) 102 (here Mughūl Beg); sent by Tarkhāns to invite Bābur to Samarkand (905) 122, 123; on service (925) 389 (here Beg

¹ Shaikhīm *Suhailī* however was named Aḥmad (277) not Muhammad.

Muhammad *Mughūl*) ; measures Bābur's marches (935) 658 (here Mughūl Beg) ; in the battle of the Ghogrā 673-4 (here Mughūl-i 'Abdu'l-wahhāb).

Mīr Sang-tarāsh—entrusted with building-work (935) 642.

Mīrzā Beg *fīringī-bāz*—in Ḥusain *Bāi-qarā's* service (901) 58.

Mīrzā Beg Kaī-khusrawī—in Ālā-qūrghān when Shaibānī took Herī (913) 328.

Mīrzā Beg Ṭaghāī, see Sl. 'Alī M. Ṭaghāī *Begchik*.

Mīrzā Beg Tarkhān—in the left centre at Pānīpat (932) 472.

Wais **Mīrzā Khān** *Mīrān-shāhī Tīmūrid, Barlās Turk*—Khān Mīrzā—son of Maḥmūd and Sultān-nigār *Chaghatāi*—particulars 47 ; sent by The Khān (Maḥmūd *Chaghatāi*) against Samarkand (905) 122 ; in Tāshkīnt (908) 159 ; at Khusrau Shāh's audience of submission (910) 193 ; demands vengeance on him 194 ; on service 234 ; disloyal (912) 313-20 ; captured and banished 320 ; rejoins Bābur from Herāt (913) 331 ; in the right wing at Qandahār 334 ; his loot 338 ; goes to Badakhshān on Shāh Begīm's insistence 340-1, 342 ; his claim to rule in it 698 nn. 1-3 ; serves as a refuge for Sa'īd *Chaghatāi* (915) 349 and Ḥaidar *Dughlāt* 350 ; sends Bābur news of Shaibānī's defeat at Merv (916) 350 ; invites his help in recovering their ancestral lands *ib.* ; messenger of Bābur to Ismā'il *Ṣafawī* 352 ; helps him to defend Ḥiṣār (918) 359 ; receives him plundered 362 ; sends him an envoy (925) 402 ; loses lands to Sa'īd *Chaghatāi* 695 ; mentioned 427 ; his death announced to Bābur (927) 433, 621 n. 5 ; his titles 21 n. 5 ; his guardians 26, 122 ; [†927 AH.—1521 AD.].

Mīr-zādas of Khwāst—wait on Bābur (925) 399.

Mīrzā-i-malū *Qārūq* ?—his son Shāh Ḥusain or Ḥasan *q.v.*

Mīrzā Mughūl, son of Daulat-qadam-i-turk—conveys letters (932) 526-7.

Mohan *Mundāhir Rājpūt*—a punitive expedition against him (936) 700-1 ; [†936 AH.—1529 AD. ?].

The **Mother** of the Head-man of Dikh-kat—particulars 150.


Ibrāhīm *Lūdī's* **Mother**—receives an allowance from Bābur (932) 478 ; attempts to poison him (933) 541 ; started under guard for Kābul 543 ; her grandson sent to Kāmran 544 ; [†933 AH.—1527 AD.].

Mīrzā-qulī Kūkūldāsh (Mīrzā's servant ?)—with Jahāngīr (*wt.* 9) in Akhsī (899) 32 ; one of three with Bābur (908) 166,

Index I. Personal

396; fights for him in Akhsī 174-5; one of eight in flight 177; his horse fails 178; at social gatherings (925) 385, 387, 388; out with Bābur 403; behaves in his own fashion 407.

Mūātūkān *Chaghatāi Chīngīz-khānid*—mentioned in Yūnās Khān's genealogy 19.

Bibī **Mubāraka** *Yūsuf-zāi Afghān*, a wife of Bābur—referred to 367 n. 3; her courtship App. K; asked and given in marriage 375, 376; a couplet suiting her 411; accompanies Mahīm to Āgra (935) 689 n. 5;  her probable charge of conveying Bābur's body to Kābul 709-10; her brother Jamāl App. K, xli; [† early under Akbar 963 AH.-1556 AD.].

Mubārak Khān *Jilwānī*—killed serving Biban (935) 685.

Mubārak Shāh *Muzaffarī*—rises in Badakhshān against Shaibānī (*cir.* 910) 242; invites Nāsir *Mīrān-shāhī* 242, 243; defeats Aūzbegs (912) 294-5; defeats Nāsir 321; in force (913) Author's Note 340; invites Mīrzā Khān to Qila'ī-ẓafar 21; [† *cir.* 913 AH.-1508 AD.].

Mughūl Beg, amīr of Ḥusain *Bāi-qarā*—particulars 275.

A **Mughūl servant**—aims an arrow at Bābur (912) 316.

Mūḥammad, the Prophet—reference to 75; a saying on travel 184; his edicts do not include the imposition of the *taṃghā* 555; on the duty of a wazīr 556; mentioned in the *farmān* and the *fath-nāma* (933) 553, 559-574.

Khwāja **Muḥammad**, an old tailor of 'Umar Shaikh's—allays anxiety for Bābur (899) 30.

Mīr **Muḥammad-i-Mahdī Khwāja**—on service (925) 381.

Pahlawān Ḥajī **Muḥammad**—gifts made to him (935) 633.


Ustad Sultān **Muḥammad**, a Kābul builder—orders for his work (935) 646-7.

Muḥammad 'Alī, son of Ḥaidar *kikābdār*—brings a gift (925) 418; summons Humāyūn (933) 537-8; sent out for news (935) 661, 662.

Muḥammad 'Alī bakhshī—on Abū-sa'īd's service and defeated by Ḥusain *Bāi-qarā* (868) 259.


Muḥammad 'Alī Jang-jang—in the centre at Bajaur (925) 370; at boat-parties 387, 388; his servant's service 391, 392; his districts 392-3, 530; reinforced 412; waits on Bābur 403, 419, (932) 458; at Milwat (932) 460, 461; at Ḥiṣār-firūza 465-6; wounded 471; in the van at Pānīpat 472; on service

530, (933) 549, 550, 576, 582 ; in the left wing at Kānwa 557 ; acts unsuccessfully against Biban and Bāyazīd (934) 589, 594, 598 ; pursues from near Qānūj 601 ; sent against Balūchīs (935) 638 ; his brother Arghūn and sons Tardī-muḥammad and Nan-roz *q.v.*

Khawāja **Muḥammad ‘Alī** *kitābdār* — messenger to Khawāja Yahyā (905) 124 ; confuses a pass word (908) 164 (here *sāirt-kīshī* = *sārt*) ; captured by Taṃbal 168 ; fights against rebels (912) 315 ; in the left centre at Qandahār (913) 335 ; in charge of treasure 338 ; at entertainments (925) 410, 411, 413 ;  at Kalanūr (930) 442 (here Tājik = *Sārt*).

Muḥammad ‘Alī *Mubashir-beg* — stays with Bābur at a crisis (903) 91 ; at Khūbān (905) 113 ; in the flight from Akhsī (908) 163 ; captured by Taṃbal 168 ; killed on service 252 ; his servant Sulaimān 175 ; [†911 AH.-1506 AD.].

Muḥammad ‘Alī *pāda* — deserts Nāṣir *Mīrān-shāhī* (913) 343.

Khawāja **Muḥammad ‘Alī** *Taghāī* — ‘Asas — brother of Mahīm Begīm? — in the van at Qandahār (913) 335 ; meets Bābur at a crisis (914) 346 ; waits on Bābur (925) 399, 403 ; answers a military summons 408 ; the first to follow Bābur in renouncing wine (933) 552 ; at various entertainments (925) 387, 388, 400, 412, (926) 423, (935) 683 ; on his identity 522 n. 4 ;  in charge of Bābur’s Āgra tomb (937) 709.

Khawāja **Muḥammad-amīn** — out with Bābur (910) 230 ; deserts from Qandahār (913) 343 ; at a garden-wine-party (925) 418 ; his servant Imām-i-muḥammad *ib.*

Muḥammad-āmīn Khān *Qāzānī, Jūgī Chīngīz - khānid* — Shaibānī sends him a Herāt musician 292 ; [†925 AH.-1519 AD.].

Ustād **Muḥammad-amīn** *jībachi* — attention for him desired from Khawāja Kalān (935) 647.

Muḥammad *Andijānī* — sent to Kābul (912) 313-4.

Muḥammad *Arghūn* — with Mughūls against Bābur (904) 106.

Sayyid **Muḥammad-i-aūrūs** *Arghūn*, son of Aūrūs — particulars 279.

Shāh Sultān **Muḥammad** *Badakhshī* — his claim to Greek descent and his six daughters 22. (Cf. T.R. trs. p. 107.)

Mīr **Muḥammad** *Badakhshī* of Ishkīmīsh — particulars 288-9 ; waits on Bābur (917) 289.

Muḥammad *bakhshī* — on service at Qandahār (913) 338.

Index I. Personal

- Muḥammad Bāqir Beg** *Andijānī*—with Jahāngīr (899) 32 ; disloyal to Bābur (900) 44 ; with Bāi-sunghar (902) 65 ; leaves Bābur for home (903) 91 ; in Akhsī and seen in the flight (908) 189, 181 ; 182 ; his son Dost *q.v.*
- Mūḥammad Barandūq Beg** *Barlās Turk*—particulars 270 ; on Ḥusain *Bāi-qarā's* service (901) 58 ; retorts on Khusrau Shāh (910) 243 ; retainer of Muẓaffar-i-ḥusain *Bāi-qarā* (911) 274, 293 ; acts against Shaibānī (912) 296, 297 ; at a feast 298 ; concerning Bābur's reception at the Herī Court 299 ; presses him to winter in Herī 307 ; his plan of defence rejected (913) 326.
- Muhammad Beg** *Begchīk*, brother of Ayūb—in the right wing at Qandahār (913) 334.
- Pahlawān **Muḥammad Bū-sa'id**—particulars 292.
- Shāh **Muḥammad dīwāna**, receives a fugitive Bāi-qarā 263 ; his son brings Bābur news of Bīban and Bāyazīd (935) 681.
- Muḥammad-dost Taghāi** *Kūnjī Mughūl*, son of 'Alī-dost—with Bābur (900) 53 ; remains at a crisis (903) 91 ; captured by Taṃbal (904) 106 ; released (905) 119 ; his self-aggrandizement 119 ; deserts to Taṃbal 125 ; negotiates for him with Bābur (908) 173 ; blinded by the Aūzbegs 125.
- Sayyid **Muḥammad Dūghlāt Hīṣārī**—enters Bābur's service (901) 58, 59 ; his Mughūls desert Bābur (904) 105 ; conspires against Taṃbal and goes to The Khān (Maḥmūd) (907) 154 ; sent with Bābur against Taṃbal (908) 161.
- Sultān **Muḥammad Dūldāi**, *Barlās Turk*—Bābur's messenger to Ḥusain *Bāi-qarā* (912) 294 ; returns with news of Ḥusain's death 295 ; in the right centre at Qandahār (913) 335 ; waits on Bābur from Bajaur (925) 401 ; overtakes him at Jūi-shāhī 410 ; at a wine-party *ib.* ; at Hīṣār-fīrūza (932) 465-6 ; in the right-wing at Pānīpat 472 ; given Qanūj 530 ; abandons it (933) 557 ; unwilling to return there 582 ; sent against Balūchīs (935) 638 ; ordered to Āgra 676.
- Shāh **Muḥammad Farmūlī Afghān**, son of Ma'rūf—particulars 675 ; Bābur gives him Sārūn (934) 603, 675 ; waits on Bābur (935) 675, 679.
- Sultān **Muḥammad Galpuk**, *Itārachī Mughūl* — opposing Bābur (908) 165.
- Shaikh **Muḥammad Ghaus**—particulars 539 ; helps Bābur to gain Gūālīār (933) 539-40 ; intercedes for Raḥīm-dād (936) 688, 690.


Muḥammad Ḥaidar Mirzā *Dughlāt*, see Ḥaidar.

Muḥammad Ḥusain Mirzā Kūrkan *Dughlāt*, receives Aūrā-tīpā (900) 56; effects Qāsim *qūchīn*'s dismissal (903) 90; sent by The Khān (Maḥmūd) to help Bābur 92; lends him Pashāghar (904) 97, and Dikh-kat (907) 148; sent against Samarkand (905) 122; keeps back Aūrā-tīpā from Bābur (907) 149; goes to him in Kābul (911) 246; incites a Mughūl revolt against him (912) 313-17; captured and banished 319; ungrateful for leniency *ib.*; Shaibānī avenges Bābur *ib.*; his son Ḥaidar's excuses for him 317 n. 3; his wife Khūb-nigār, son Ḥaidar, daughter Ḥabība *q.v.*; [†914 AH.-1508 AD.].

Muḥammad Ḥusain, brother of Abū'l-ḥasan *qūr-begī*—joins Mirzā Khān (912) 315; on Bābur's service (925) 413 (here *qūrchī*).

Muḥammad-i-ḥusain Mirzā Bāi-qarā *Timūrid*, *Barlās Turk*, son of Ḥusain and Mīnglī—particulars 262, 268; hostile to his father (903) 94; his flight into 'Irāq 262.

Mir **Muḥammad jāla-bān**—examines a ford through the Sind-water (Indus) (925) 378; selects a site for a pontoon-bridge across the Ganges (934) 599; examines fords above Aūd (Oudh) 602; advises about crossing the Sarū (Goghrā) 674; rewarded for his pontoon-bridge (935) 635; his raft-mishaps (925) 407, 423.

Muḥammad Jān, Najm Ṣānī's Lord-of-the-Gate— envoy to Bābur and discontented with his reception (917) 355.

Muḥammad Khalīl *akhta-begī*—sent raiding (933) 538; at Kānwa (933) 569.

Muḥammad Khān *Chaghatāi Chīngīz-khānid*—mentioned in Yūnas Khān's genealogy 19.

Muḥammadi Kūkūldāsh, kinsman of Bābā Qashqa (?—*q.v.*)—seen with Bābur by Khān-zāda (before 907 and in 916) 18; on service at Milwat (932) 458, 460; in the right centre at Pānīpat 472, 473, 475; sent against Dūlpūr 530; receives Samāna 528; in the right wing at Kānwa (933) 566, 569, 576; sends news of a second ¹ Balūchī incursion (935) 605 n. 3, 638; reports action 675; ordered to Āgra 676; at various entertainments (925) 385, 388, 412.

Muḥammad-i-makhdūmī—his son Maḥmūd *q.v.*

¹ The record of the first appears likely to be lost in the *lacuna* of 934 AH.

Index I. Personal

- Muḥammad Ma'sum Mirzā** *Bāi-qarā Tīmūrid, Barlās Turk*, son of Husain and Mīnglī—particulars 264, 269; his wife Bega *Mīrān-shāhī* *q.v.*; [†907 AH.—1501–2 AD. See HS. iii, 290].
- Mullā **Muḥammad Mazḥab**—profers support to Bābur (932) 463; Bābur's envoy to Bengal (935) 637.
- Muḥammad Mazīd Tarkhān** *Arghūn Chīngīz-khānid*, son of Aūrdū-būghā—particulars 39; has charge of Nāṣir *Mīrān-shāhī* (899) 32; leaves Samarkand after the Tarkhān rebellion (901) 62; displeases 'Alī *Mīrān-shāhī* (905) 121; plotted against *ib.*; invites Mirzā Khān and Bābur 122, 123; welcomes Bābur 40, 124; joins Khusrau Shāh (906) 129; fights for Bābur at Sar-i-pul (Khwāja Kārdzan) 139; takes refuge with Khusrau Shāh 141; at Kūl-i-malik (918) 357; killed there 39; his house a post of Bābur's 143; [†918 AH.—1512 AD.].
- Sultān **Muḥammad Mirzā** *Bāi-qarā Tīmūrid, Barlās Turk*—parentage 257.
- Sayyid **Muḥammad Mirzā Dūghlāt**, uncle of Ḥaidar—sent to help Bābur (906) 139; envoy of Sa'īd *Chaghatāi* to him (917) 22; escorts his niece to Kāshghar *ib.*
- Sultān **Muḥammad Mirzā** *Mīrān-shāhī*, grandson of Tīmūr—his son Abū-sa'īd *q.v.*
- Sultan **Muḥammad Mirzā** *Mīrān-shāhī Tīmūrid*—his father Abū-sa'īd *q.v.*
- Muḥammad miskīn**, *Dūldāi Barlās*, son of Ḥafīz—captured by Bābur's men (903) 72.
- Muḥammad Muḥsin** *Bāi-qarā*, see Kūpūk.
- Muḥammad Muqīm Beg** *Arghūn*, son of Zū'n-nūn—takes possession of Kābul (908) 195 n. 3; loses it to Bābur (910) 198, 199, 227, 246 n. 3; loses Qalāt-i-ghilzāi to him (911) 248–9; seeks his co-operation against Shaibānī (913) 330; withdraws and fails in etiquette 331–2; opposed to Bābur at Qandahār 333–7; flees in defeat 339.
- Khwāja **Muḥammad Muqīm Herāwī**, father of Niẓāmu'd-dīn Aḥmad the historian—mentioned 691 n. 1, 692; his story of a plan to supersede Humāyūn as Pādshāh in 937 AH. 703; discussion of it 704–7; its incredibility as told 704–5.
- Muḥammad Mūmin** *Bāi-qarā Tīmūrid, Barlās Turk*, son of Badī'u'z-zamān—Astarābād claimed for him (902) 69; de-

feated by an uncle 71 (where *delete* the 'aīn from his name); his murder attributed to Khadija Begim 268.

Shaikh **Muhammad** *Muṣalmān*, ancestor of the Farmūlī Shaikh-zādas—his tomb and descendants 220.

Sultān **Muhammad** **Muzaffar** *Gujrātī*, *Tānk Rājput*—particulars 481–2; his death 481; his sons Sikandar Shāh and Bahādur Khān *q.v.*; [†932 AH.–1526 AD.].

Muhammad *Nūḥānī*, see Bihār Khān.

Mullā **Muhammad** *Pargharī*—loquacious (932) 453.

Muhammad-i-qāsim *Barlās*—comes accidentally on Bābur (925) 417.

Muhammad-i-qāsim **Mirzā** *Arlāt*, son of Abū'l-qāsim (H.S. iii, 327)—his Bāi-qarā wife and their child 265; his sons (?) Bābur and Murād *q.v.*

Muhammad-i-qāsim **Mirzā** *Bāi-qarā Tīmūrid*, son of Ḥusain and Pāpā—parentage 265.

Muhammad-i-qāsim *Nabira*, grandson of Muhammad *Siḡhal*—made prisoner when opposing Bābur (903) 72.

Muhammad-i-qāsim *Qibchāq Turk*, son of Bāqī *Chaghānīānī*—leaves his family in Ajar (910) 191; father (?) of Aḥmad-i-qāsim *q.v.*

Muhammad-qulī *qūchīn* — Mir Shāh *qūchīn* — helps Bāi-sunghar's escape from Samarkand (901) 62; with Bābur at Samarkand and wounded (902) 68; stays with him at a crisis (903) 91; captured (904) and released by Tam̄bal (905) 119; in the van at Sar-i-pul (Khwāja Kārdzan) (906) 139; besieged in Samarkand 142–144; with Bābur when surprised by Tam̄bal (908) 163; in the left wing at Qandahār (913) 334; in a raid (925) 403.

Muhammad *qūrchī*, retainer of Khusrau Shāh—rises against the Aūzbeg occupation of Badakhshān (910) 242; expels Nāṣir *Mīrān-shāhī* (912) 321; keeping up his head (913) 340.

Ustad **Muhammad** *sabz-banā*—his son Banā'ī *q.v.*

Maulānā **Muhammad** **Ṣadru'd-dīn** *Andijānī*—his six sons' service to Bābur 370 n. 2; his sons Khwājaka Mullā-i-ṣadr, Kīchīk Khwāja, Khwāja Kalān *q.v.*

Muhammad **Ṣāliḥ** **Mirzā** *Khwārizmī*, author of the *Shaiḇānī-nāma*—in Khwāja Yaḥyā's service ¹ and waits on Bābur (901)

¹ See *Shaiḇānī-nāma*, Vambéry's ed. Cap. xv, l. 12, for his changes of service, and Sām Mirzā's *Tuḥfa-i-sāmī* for various particulars including his classification as a Chaghatāi.

Index I. Personal

- 64 ; leaves Samarkand with the Tarkhāns (905) 121 ; enters Shaibānī's service 65 n. 3 ; on Shaibānī's service (910) 196 n. 5 ; couplets of his quoted by Bābur 120–1, 448 ; [†941AH.–1534–5 AD.].
- Ustād Shāh **Muḥammad** *sang-tarāsh*—cuts an inscription (913) 343 ; receives orders for work (933) 585, 606, (935) 642.
- Muḥammad Shāh** *Khiljī Turk*, son of Nāsiru'd-dīn of Mālwa—takes Chanderī and seeks Ibrāhīm Lūdī's protection (916) 593 ; his young son Aḥmad *q.v.* ; [†931 AH.–1524 AD. ?].
- Muḥammad Shāh Pādshāh** *Mīrān-shāhī Timūrid, Barlās Turk*—his change of name for an orange 511 n. 4 ; [†1161AH.–1748 AD.].
- Mūḥammad** *Shaibānī*, see Shaibānī.
- Shaikh **Muḥammad-i Shaikh Bhakarī** (?) — on service (933) 382.
- Shāh **Muḥammad Shaikh-zāda** *Farmūlī Afghān*, son of Ma'rūf—leaves his Afghān associates (934) 598 (no name here) ; favoured by Bābur 603, 675 ; compelled to act with Biban and Bāyazīd (935) 675 ; writes dutifully to Bābur *ib.* ; waits on 'Askarī and Bābur *ib.* and 679.
- Muḥammad Sharif** *munaḥḥim* (astrologer)—comes to Kābul (925) 399 and to Āgra (933) 551 ; augurs defeat at Kānwa 551, 576 ; offers congratulations on victory, blamed and banished with a gift 576.
- Sultān **Muḥammad** *Sighal, Chaghatāi* — his descendants Muhammad-i-qāsim and Ḥasan *q.v.* (Cf. 66 n. 4 and H.S. lith. ed. iii, 275 for tribe and title resp.).
- Muḥammad Sultān** *bakhshī*—left behind to catch pheasants (925) 404 ; in a night-attack on Ibrāhīm's camp (932) 471 ; in the left wing at Pānīpat 472 ; has custody of the cook who poisoned Bābur (933) 542 ; staff-officers at Kānwa 568 ; host to Bābur (935) 629 ; introduces a Kābul messenger 644 ; brings news of Maḥmūd Lūdī 653–4 ; writes that Bābur's family is on its way from Kābul 657 ; waits on Bābur 606 ; his servant Shāh Qāsim *q.v.*
- Sultān **Muḥammad Sultān** *Chaghatāi Chīngīz - khānid* — Sultānīm and Khānika—eldest son of The Khān (Maḥmūd)—sent to help Bābur (903) 92 ; his guardian and he oppose Bābur (905) 116 ; his part in acclaiming the standards (907) 155 ; goes out to meet his uncle Aḥmad (Alacha Khān) (908) 159 ; murdered 350 ; [†914 AH.–1508 AD.].

Muhammad Sultān-i-jahāngīr Mirzā *Jahāngīrī Tīmūrid, Barlās Turk*—Samarkand given to him by his grandfather Tīmūr 85 ; his college 78.

Muḥammad Sultān Mirzā Bāi-qarā Tīmūrid, Barlās Turk, son of Wais and Sultānīm—particulars 265 ; waits on Bābur at Kalānūr (932) 458 ; on Bābur's service 468, 471, 475, 530, 534, (933) 545, 548, 582, (934) 589, (935) 682 ; in the left wing at Pānīpat (932) 472 and at Kānwa (933) 567, 570 ; gifts to him 527 ; given Qānūj 582 ; joins Bābur (935) 651 ; in the battle of the Ghogrā 671, 672, 674 ; mentioned 706 (where wrongly classed with half-Tīmūrids) ; once owner of the Elphinstone Codex 706 n. 3.

Beg **Muḥammad ta'alluqchī**—conveys gifts to Humāyūn (Muḥ. 934) and returns (Rabī' I, 935) 621 ; Bābur complains of his detention.

Muḥammad Tāhir—captured (903) 74.

Muḥammad Tīmūr Sultān Aūzbeḡ-Shaibān, Chīngīz-khānid, son of Shaibānī—at Samarkand (906) 128 ; at Sar-i-pul (Khwāja Kārdzan) 139 ; defeats and kills two Bāi-qarā Mirzās (913) 263, 329–30 ; leaves Samarkand on Bābur's approach (917) 354 ; at Ghaj-davān (918) 360 ; his marriages with captives 24, 36, 328 n. 1.

Mullā **Muḥammad ṭālib-mu'ammāi**—an enigmatist of Ḥusain Bāi-qarā's Court—particulars 201 n. 7¹ ; a couplet of his quoted 201–2 ; [†918 AH.–1512 AD.].

Pahlawān Hājī **Muḥammad tufang-andāzī**—receives gifts (935) 633.

Mullā **Muḥammad Turkistānī**, retainer of Khusrau Shāh—makes Qūndūz safe for Shaibānī Khān (910) 192.

Muhammad-i-'ubaidu'l-lāh, son of Aḥrārī, see Khwāja Khwāja.

Sultān **Muḥammad Wais**—waits on Bābur (902) 66 ; runs away and is suspected (907) 156 ; serving Bābur at Akhsī (908) 174 ; his retainer Kīchīk 'Alī q.v.

Muḥammad Walī Beg—particulars 277 ; on Ḥusain Bāi-qarā's service (901) 57, (902) 70, (903) 94.

Muḥammad-i-yūsuf Aūghlāqchī, elder son of Yūsuf—waits on Bābur (905) 125.

¹ He died serving Bābur, at Kūl-i-malik (H.S. iii, 344).—Further information negatives my suggestion (201 n. 7) that he and Mir Ḥusain (p. 288 and n. 7) were one.

Index I. Personal

Mir **Muḥammad-i-yūsuf**—particulars 285 ; waits on Bābur in Herāt (912) 285 ; Shaibānī instructs him in exposition (913) 329.

Muḥammad Zaitūn¹—opposing Bābur (932) 523 ; written to and makes false excuse 529, 530 ; waits on Bābur (933) 540 ; sent out of the way before Kānwa 547.

Khwāja **Muḥammad Zakariya**,² son of Yahyā—murdered 128 ; [906 AH.—1500 AD.].

Muḥammad-i-zamān Mīrzā Bāi-qarā Tīmūrid, Barlās Turk, grandson and last surviving heir of Husain—particulars 261, 269 n. 6, 279 ; spared by Shaibānī 263 ; his wanderings and association with Khwānd-amīr 364–5, 463 n. 3 ; sent to Bābur and married to his daughter Ma'sūma-sultān (923–4) 365 ; in Balkh 365, 522 ; dutiful letters and tribute sent by him to Bābur (925) 385, 402, 427, (926–932) 428 ; with Bābur (935) 606, 631, 639, 659 ; objects to the Bihār command 661–2 ; does homage for it and is given *insignia* of royalty 662, 706 ; starts for Bihār but is recalled 663, 664 ; in the battle of the Ghogrā 668, 669, 671 ; given Jūnpūr 682 ; pursues Biban and Bāyazīd 682 ; grounds for surmising in Bābur the intention to leave him as ruler in Hindūstān 705–7 ; of his later uprisings against Humāyūn 714 n. 1 ; [†drowned at Chausa 946 AH.—1539 AD.].

Muḥibb-i-'alī Khān Barlās Turk, son of Khalīfa—marries Nāhid Begim (930) 443 ; in a night-attack (932) 471 ; in the left centre at Pānīpat 472, 473 and at Kānwa (933) 565 ; unhorsed in 'Abdu'l-'azīz' discomfiture 549–50 ; on service (934) 601.

Muḥibb-i-'alī qurchī—on Khusrau Shāh's service (901) 60, (902) 71 ; joins Bābur (910) 188 ; Bābur's praise of him (912) 307, 308 ; loyal 313, (914) 346 ; in the van at Qandahār (913) 335 ; collector of an impost (925) 384 ; at Hīṣār-fīrūza (932) 465–6 ; at an entertainment 410.

Muḥibb-sultān Mīrān-shāhī Tīmūrid, Barlās Turk, daughter of Maḥmūd—particulars 48, 49.

Sāqī **Muḥsin**—wrestles (935) 660.

¹ "Zaitun is the name of the Chinese city from which satin was brought (*hodie* Thsiuancheu or Chinchou) and my belief is that our word satin came from it" (Col. H. Yule, E. and D. iv, 514).

² My text omits to translate *yīgīt* (*aūghūl*) and thus loses the information that Yahyā's sons Bāqī and Zakariya were above childhood, were grown to fighting age—braves—but not yet begs (see Index *s.n.* *chuhra*).

- Muhsin Dūldāi Barlās**—at Chanderī (934) 590.
- Muīnu'd-dīn al Zamjī**—omitted (or lost) from Bābur's list of Herāt celebrities 283 n. 1.
- Mujāhid Khān Multānī**—on Bābur's service (933) 540.
The **Mulla**, see 'Abdu'r-raḥmān *Jāmī*.
- Mullā Bābā Farkatī**—brings Bābur news of Shaibānī (913) 343.
- Mullā Bihishtī**—conveys gifts to Hind-al (935) 642.
- Mullā Bābā Pashāgharī, Chaghatāi**—comes into one of Bābur's dreams (906) 132; at Sar-i-pul 141; envoy for Bābur to Khusrau Shāh (910) 188; loyal (912) 313, (914) 346; disloyal in Ghaznī (921) 363; deserts Humāyūn (932) 545; joins the Aūzbegs; his proceedings 546; his brother Bābā Shaikh *q.v.*; his Kābul garden 315.
- Mullā Hijrī**, a poet—waits on Bābur (907) 153.
- Mullā Kabīr**—his devious route to wait on Bābur (925) 399.
- Mullā Khwājakā**—prescribes for Bābur (925) 399 (where read Khwajakā).
- Mullā Khwāja-i Sayyid Ātā**—his Bāi-qarā wife 265-6.
- Mullā Tabrizī**—conveys gifts (935) 642.
- Mullā Taghāi**—envoy to Bābur of Abū-sa'id *Aūzbeq* (935) 631, 632, 641.
- Mūmin**—suspected of the death of Nūyān Kūkūldāsh (907) 151-2.
- Mūmin-i-'alī tawāchī**—conveys orders (932) 451; conveys the Kānwa Letter-of-victory to Kābul (933) 580.
- Mūmin Ātākā**—out with Bābur (925) 404; on service (932) 465, 534; in the left wing (*tūlghuma*) at Kānwa (933) 568, 569; his brethren (935) 679.
- Khwāja **Munīr Aūshī**—incites attack on Bukhāra (902) 65.
- Sayyid **Murād Aūghlāqchī**¹—referred to as father of Yūsūf 39 and Ḥasan 279; [†874 AH.—1469-70 AD.].
- Mūrād Beg Bāyandarī Turkmān**—his joining Ḥusain *Bāi-qarā* (908) 280, 336.
- Murād Mirzā Arlāt**, son of Muḥammad-i-qāsim and Rābi'a-sultān *Mīrān-shāhī*—his Bāi-qarā (?) marriage 266.²
- Murād Qajar Turkmān, qūrchī**—'Irāqī envoy to Bābur (935) 666, 688, 689, n. 4.

¹ See Add. Notes under p. 39.

² See Add. Notes under p. 266.

Index I. Personal

- Mullā Khwāja **Murshid** *‘Irāqī*—envoy of Bābur to Ibrāhīm *Lūdī* (925) 385, 427 n. 3; made Dīwān of Bihār (935) 661, 662.
- Mīr **Mūrtāza**—particulars 284.
- Musā Khwāja**—whispers of Mughūl rebellion (914) 346.
- Malik **Musā** *Dilah-zāk (Dilazāk) Afghān*—receives gifts (925) 394; brings tribute 409.
- Musā Sultān** *Farmūlī*, son of Ma’rūf—waits on Bābur (935) 685; in the battle of the Ghogrā 669.
- Muṣṭafa Shaikh-zāda** *Farmūlī Afghān*—on service for Ibrāhīm *Lūdī* (932) 527; his brother Bāyazīd *q.v.*; [†932 AH.—1525–6 AD.].
- Muṣṭafa Rūmī, tawāchī**—his culverin-discharge at Pānīpat (932) 474; has carts made for defence at Kānwa (933) 550; at Kānwa 550, 568–9; at the Gangas bridge (934) 599; in the battle of the Ghogrā (935) 668, 669, 670.
- Mū’yaḍ**—leading Daryā-khānīs for Bābur (933) 582.
- Shāh **Muzaffar**—particulars 291; his artist-training owed to Nawā’ī 272.
- Muzaffar** *Barlās*—particulars 270–1.
- Sultān **Muzaffar** *Gujrātī*—his death and successor 534 (where for [Jumāda II] “and” read 932; [†932 AH.—1526 AD.].
- Muzaffar-i-ḥusain Mirzā Bāi-qarā Tīmūrīd, Barlās Turk**, son of Ḥusain and Khadija—particulars 262, 268; serving under his father (901) 58, (902) 71; given Astarābād (902) 61, 69; made joint-ruler in Herī (911) 292–3; combines in action against Shaibānī (912) 296–7 and withdraws 301; fails in etiquette 297; in social relation with Bābur 298, 299, 300, 302–3; plain speech to him from Qāsim Beg 304; a false report of him in Kābul 313; irresolute in opposing Shaibānī (913) 326; his army defeated 327; flees (to Astarābād) abandoning his family *ib.*; his wife Khān-zāda Khānīm *q.v.*
- Sultān **Muzaffar Shāh** *Ḥabshī*, mentioned in illustration of a Bengal custom 483.
- Mirzā Yār-i-aḥmad **Najm Sānī**, wazīr of Ismā’īl *Ṣafawī*—his killing Sohrāb *Bāi-qarā* 262; his commission to correct Bābur (918) 355, 359; his massacre in Qarshī 360; slain at Ghaj-dawān 262 n. 4, 361; Bābur’s alleged

failure to support him 361 ; his retainer Muḥammad Jān *q.v.* ;
[†918 AH.-1512 AD.].

Nādir Shāh *Afshārid*—his birthplace (mod.) Qalāt-i-nādiri
329 n. 4 ; [†1160 AH.-1747 AD.].

Nahār, son of Ḥasan Khān *Mewātī*—released by Bābur from
capture (933) 545 ; returns to Court 578 ; escapes 581.

Nāhid Begīm—her marriage (930) 443.

Na'man Chuhra—captured by Taṃbal (908) 168 ; at a wine-
party (925) 385.

Gurū **Nānak Shāh**—his relations with Daulat Khān *Yūsuf-
khail* and traditionally with Bābur 461 n. 3 ; [†946 AH.-
1539 AD.].

Napoleon—his problem of creed in Egypt less difficult than
that of Bābur with Shī'a support 356.

Nārpat Hāra *Chauhān Rājput*—his force at Kānwa (933) 562.

Naṣir Beg—makes over Andijān to Bābur (904) 103 ; counsels
him (908) 165 ; captured by Taṃbal 168 ; his sons Dost-
Mirīm-, and Shāhīm - i - nāṣir ; his brother - in - law Aūzūn
Ḥasan *q.v.*

Naṣir Khān *Nūhānī Afghān*—particulars 659 n. 4 ; disaffected
to Ibrāhīm *Lūdī* and unsubmitive to Bābur (932) 523 ;
discussion of his movements 530 ; assembles a force but flees
before Bābur's 533-4, 544 ; his son Farīd *q.v.*

Naṣir Mirzā *Mīrān-shāhī Tīmūrid, Barlās Turk*, son of 'Umar
Shaikh—particulars 17 ; in Kāsān (*et.* 8) (899) 32 ; taken
to his uncle Aḥmad 32 ; meets Bābur (908) 172, 178 ; at the
capture of Kābul (910) 198, 199 ; Zurmut hostility 220 ;
given Nīngnahār 227 ; misconduct 229, 241-2 ; accepts an
invitation to Badakhshān 242-3 ; has an imbroglio with
Khusrau Shāh 243 ; clans which had left him 255 ; defeats
Āūzbegs (912) 295 ; defeated by Badakhshīs and goes to
Bābur 321 ; Bābur's reflections on the situation 322 ; out
with Bābur (913) 324 ; in the van at Qandahār 335 ; his
loot and command and beleaguerment in Qandahār 339-40 ;
goes to Ghaznī 343, 344 ; given Kābul (917) 363 ;
returns it to Bābur (920) 363 ; dies in Ghaznī (921) 363 ;
his sister Mihr-bānū and wife Qarā-gūz *Bāi-qarā q.v.* ;
[†921 AH.-1515 AD.].

Khwāja **Naṣīru'd-dīn Tūsī**—his Astronomical Tables 79 ;
[†672 AH.-1274 AD.].

Index I. Personal

- Sultān **Nāṣiru'd-dīn Khiljī Turk**, Sultān of Malwā—events following his death 593 ; his son Maḥmūd *q.v.* ; [†916 AH.—1510 AD.].
- Naṣrat Shāh Husain-shāhī**, Sultān in Bengal — particulars 482–3 ; reported friendly to Bābur (935) 628, 637 ; sends him an envoy 637 ; negotiations with him 661, 664, 676 ; referred to as at peace with Bābur 665 ; mentioned 667, 677, 679 ; his troops defeated on the Ghogrā 671–4 ; peace made 676 ; [†939 AH.—1532 AD.].
- Naṣrat Shāh Tughlūq Turk**—receives Dihli from Tīmūr 481 n. 4.
- Naurang Beg**—punishes the Mundāhirs (936) 700, 701.
- Nau-roz**, brother of Muḥammad-'alī *Jang-jang* — at Bajaur (925) 370.
- Naukar Hindū**, see Tūka.
- Nazar-i-'alī Turk**—on Bābur's service (925) 389 ; his relation Minūchihr *q.v.*
- Nazar Bahādur**—killed on Khusrau Shāh's service 93, 94, 279 ; [†903 AH.—1497–8 AD.].
- Nazar Bahādur Aūzbeḡ**—one of five champions worsted by Bābur in single combat (914) 349 n. 1.
- Shāh **Nazar Turkmān**—in the centre at Qandahār (913) 335 ; rebels (914) 345.
- Ni'amat Arghūn**—his defeat 34.
- Mullā **Ni'amat**—killed in a surprise by Sangā 549 ; [†933 AH.—1527 AD.].
- Khawāja **Ni'amatu'l-lāh**—his son Āṣafī 286 n. 2.
- Nigārsī**, see Dankūsī.
- Nizām Khān Biāna'ī**—not submissive to Bābur (932) 523 ; receives letters and a quatrain from him 529 ; defeats Bābur's troops (933) 538–9 ; waits on Bābur 539 ; in the left wing at Kānwa 567 ; on service (935) 678.
- Khawājā **Nizāmu'd-dīn Aḥmad**, the author of the *Ṭabaqāt-i-akbarī*, son of Muḥammad Muqīm—discussion of his story of the intended supersession of Babur's sons 702–8 ; [†1003 AH.—1594 AD.].
- Sayyid **Nizāmu'd-dīn 'Alī Khalifa Marghilānī, Barlās Turk** son of Junaid—escapes from prison and death (900) 55 ; driven from Bābur's presence (903) 90, (905) 119 ; defends Kābul (912) 313 ; mediates (914) 345 ; hears rumours of

- Mughūl revolt 346 ; in the left centre at Bajaur (925) 369 and at Pānīpat (932) 473 ; given charge of Ibrāhīm's corpse 474 n. 1 ; at Kānwa (933) 556, 558, 564-5 ; on service 384, 395, 666 ; communicates bad news at Chanderī (934) 594 and (935) 639 ; mediates for Raḥīm-dād 689 ; declines the Badakhshān government (936) 697 ; discussion of his plan to set Humāyūn aside (in Hindūstān ?) 702-8 ; his seat at a feast 631 ; host to Bābur 408 ; his sons Muḥibb-i-'alī, Ḥusamu'd-dīn-i-'alī, Ḥamza and daughter Gul-barg *q.v.*
- Shaikh **Nizāmū'd-dīn Auliya**—his tomb visited by Bābur (932) 475 ; [†725 AH.-1325 AD.].
- Nizāmu'l-mulk** *Khawāfī*, Dīwān in Herī—arrested and put to death 282 ; [†903 AH.-1497-8 AD.].
- Hazrat **Nuh** (Noah)—his father Lām *q.v.*
- Nūr Beg** (perhaps Sayyid Nūru'd-dīn *Chaghāniānī infra*)—disobeys the Law, plays the lute (925) 395 ; joins Bābur in an autumn garden 418 ; his brethren on service (932) 446 ; with Bābur in the East (935) 653 ; in the battle of the Ghogrā 673 ; sent to allay Raḥīm-dād's fears 688-9 ; his brother Shāham *q.v.*
- Sayyid **Nūru'd-dīn Chaghāniānī**—Sayyid Amīr—a son-in-law of Bābur and father of Salīma-sultān 713 ; perhaps Nūr Beg *supra*.
- Shaikh **Nūru'd-dīn Beg** *Turkistānī*, *Qibchāq Turk*—grandfather, through a daughter, of Yūnas *Chaghatāi* 19 (see T.R. trs. p. 64).
- Nūru'l-lāh ṭambūrchī**—his experience in an earthquake (911) 247.
- Sayyid **Nūyān Beg** *Tirmīzī*—particulars 273 ; his son Ḥasan-i-ya'qūb *q.v.*
- Nūyān Kūkūldāsh** *Tirmīzī*—makes a right guess (906) 131-2 ; on service against Shaibānī 142 ; his sword sent as a gift to Taṃbal (907) 150 ; that sword wounds Bābur's head (908) 151, 167, 396 ; his suspicious death 151-152 ; Bābur's grief 152 ; Nūyān's uncle Ḥaq-naẓar *q.v.* ; [†907 AH.-1502 AD.].
- Padmāwatī**, wife of Rānā Sangā—in Rantanbhūr (935) 612 ; mentioned 613 n. 1 ; her son Bikramājīt and kinsman Asūk-māl *q.v.*
- Pahār Khān** *Lūdī*, see Bihār.

Index I. Personal

- Pahār Mirza**, a father-in-law of Jahāngīr *Mīrān-shāhī*—his daughter brings her son Pir-i-muḥammad to Bābur (913) 331.
- Pahlawān Aūdī** (*Oudhī*)—wrestles (935) 683, 688.
- Pahlawān Lāhorī**, a boatman—wrestles (935) 656.
- Pāpa Āghācha**, a mistress of Ḥusain *Bāi-qarā*—particulars 266, 268–9; her five sons and three daughters *ib.*¹
- Pāpā-aūghūlī**, of Bābur's household—out with Bābur (910) 234; at Qandahār (913) 335.
- Parbat Kakar**—conveys tribute to Bābur (925) 391, 392, 393.
- Pasha Begīm Bahārlū**, *Āq-qūlūq Turkmān*, daughter of 'Alī-shukr Beg—particulars 49; her nephew Yār-'alī *Balāl q.v.*²
- Pāyanda-muḥammad Qīplān**—out with Bābur (925) 404.
- Pāyanda-sultān Begīm Mīrān-shāhī Tīmūrid**, *Barlās Turk*, daughter of Abū-sa'īd and wife of Ḥusain *Bāi-qarā*—particulars 263, 265, 268; her son Haidar and her daughters *ib.*; visited in Herāt by Bābur (912) 301; arranges a marriage for him 306; captured by Shaibānī (913) 327.
- Pietro della Vallé**—an illustration drawn from his recorded morning-draught (1623 AD.) 395.
- Khawāja **Pir Aḥmad Khawāfī**—his son 281.
- Pir Budāgh Sultān**, Khāqān in Desht Qibchāq (H.S. iii, 232)—his Bāi-qarā marriage 258 n. 2.
- Mir **Pir Darwesh Hazār-asṭī**—in charge of Balkh (857) 50; fights there *ib.*
- Pīrī Beg Turkmān**—joins Bābur (913) 336; particulars Author's Note, 336.
- Pir Kānū** of Sakhī-sarwār—Bābur halts at his tomb (910) 238.
- Pir Muḥammad *Aīlchī-būghā*, *qūchīn*—particulars 50 and nn.; drowned 48 n. 4, 50; [895 AH.–1490 AD.].
- Pir Muḥammad Mīrān-shāhī Tīmūrid**, *Barlās Turk*, son of Jahāngīr—brought by his widowed mother to Bābur (913) 331.
- Pir-qulī Sīstānī**—in the right wing at Pānīpat (932) 472, and at Kānwa (933) 566; on service (932) 530.
- Pir Sultān Pashāī**—one of Bābur's guides (912) 308.
- Prester John, Wang Khān [T.R. trs. 16], Ong Khān [Abu'l-ghāzī, Desmaisons' trs. p. 55]—his title 23 n. 3.

¹ For emendation of 266 n. 7, see Add. Notes under P. 266.

² On p. 49 l. 3 for "Black" read White; and in l. 3 read ("wife of") Muḥammadi son of ("Jahān-shāh").

Pulād Sultān Aūzbeḡ-Shaibān Chīngīz-khānid—son of Kūchūm—Bābur sends him his earliest-mentioned Dīwān (925) 402, 632 n. 3; at Jām (934) 622; an envoy goes from him to Bābur (935) 631, 632, 641.

Pūrān (Allāh-birdī or Allāh-qulī)—out with Bābur (910) 234; wounded (913) 342; his father-in-law Qāsim *qūchīn q.v.*

Qābil (Cain)—Bābur goes alone to his tomb (925) 415.

Qādīr-birdī Ghainī—spoken to by Bābur when in hiding (908) 180–1.

Qāitmās *Turkmān*, retainer of Jahāngīr—drowned (910) 237.¹

Qalandar pīāda—on Bābur's service (932) 529.

Qambar-i-'alī Arghūn—on Bābur's service (935) 688.

Qambar-i-'alī Beg—mobilizes the Hindūstān army by Abū-sa'īd's order (873?) 46; expelled from Khurāsān with Maḥmūd *Mīrān-shāhī* 47.

Qambar-i-'alī Beg qūchīn, son of Qāsim—races with Bābur (?) (907) 147; wounded, brings Bābur a message (908) 174; one of the eight in flight from Akhsī 177; gives Bābur his horse 177–8; beats down snow for a road (912) 308–9; fights rebels in Kābul 315; at Qandahār (913) 334; wounded 336; hurries from Qūndūz against rebels in Ghaznī (921) 364; brings Bābur a letter from Balkh (?) (925) 385.

Qambār-i-'alī Beg Silākh, Mughūl—particulars 28; his inconvenient absence (904) 106; recalled (905) 108; goes away 110; returns 112; in the van at Khūbān 113; goes away 115; returns and is ill-tempered 117; his districts 115, 124; his ill-timed pacificism 118; his misconduct 123; goes to Tam̄bal, made prisoner, escapes to Bābur 124; on Bābur's service (906) 130, 131; at Sar-i-pul 138, 139; sends his family out of Samarkand 141; ? races with Bābur (907) 147; ? leaves Bābur in Dikh-kat 150 n. 3; conspires against Tam̄bal and goes to The Khān (Maḥmūd) 154; serves Bābur against Tam̄bal (908) 161, 162, 165, 166; counsels Bābur distastefully and flees 168, 170; talks to him of peace with Tam̄bal 173; made prisoner in Akhsī against Bābur's wish 174; leaves Khusrau Shah for Bābur (910) 189; dismissed by Bābur and why 192, 532 n. 1; his son 'Abdu'-shukūr *q.v.*

¹ Cf. H. S. Ferti's trs. p. 70 for the same name Qaitmās.

Index I. Personal

- Qam̄bar Bī Aūz̄beg**—blamed by Shaibānī for three murders (906) 128; on service for him (910) 242, 244; defeated by Ṭahmāsp *Ṣafawī*'s men (934) 622.
- Qarā Aḥmad yūrūnchī**—Bābur's messenger to the Kābul begs (912) 314.
- Qarā Barlās**—leaves Samarkand with the Tarkhāns (905) 121; fights for Bābur at Sar-i-pul (906) 139; besieged and holds out to the end 143, 144.
- Sayyid **Qarā Beg Kohbur Chaghatāī**—remains with Bābur at a crisis (903) 91; invited into Akhsi (for Bābur) (904) 101; escapes after defeat 106; at Khūbān (905) 113; released 119¹; his (?) hasty retreat to entrenchments (906) 138, 232 n. 4; his son 'Abdu'l-qadūs *q.v.*
- Qarā Bilūt**—surrenders Qalāt-i-ghilzāī to Bābur (911) 248-9.
- Qaracha Khān**—punished for disobedience (925) 390-1; on service (934) 602, (935) 638; his messenger with news of Mahīm's journey 650, 659.
- Qārā-gūz Begīm Arlāt**—her marriage with Nāṣir *Mīrān-shāhī* 265.
- Qārā-gūz Begīm**, see (1) Makhdūma, (2) Rābī'a-sultān.
- Qarā-qūzī**—on Bābur's service (932) 471; in the left-wing [*tūlghuma*] at Pānīpat 473.
- Qārlūghāch Bakhshī** kills Mughūl Beg's son (904) 102.
- Qashqa Maḥmūd** (or Qāshqa), Beg of the Chīrās *tūmān* of Mughūls—sent to help Bābur (906) 138; quarrels with a Begchīk for the military post of honour (907) 155. (He may be "Bābā Qashqa" *q.v.*
- Mullā **Qāsim**—building work given to him (935) 642.
- Sayyid **Qāsim** (p. 96), see Sayyid Kāmāl.
- Qāsim-i-'ajab Beg**—remains with Bābur at a crisis (903) 91; promoted to beg's rank (904) 104; captured by Tam̄bal's men (905) 115-6; released 119.
- Qāsim-i-'alī tariyākī**—musician at entertainments (925) 385, 387, 388.
- Qāsim Beg qūchīn**—particulars 26; supports Bābur (899) 30, (900) 43; his appointments 43, 44 (where delete Sayyid as his title); punishes misconducted Mughūls (902) 66-7, 153 and has to leave Bābur (907) 27, 67; on missions (903) 90, (904) 100, 101; remains with Bābur at a crisis (903) 91;

¹ His capture is not recorded.

defeated by Mughūls (904) 105-6 ; in the centre at Khūbān (905) 113 ; banished from Andijān by 'Alī-dost 119 ; rejoins Bābur for Samarkand 123, (906) 130 ; suspects Banā'i 136 ; in the centre at Sar-i-pul 139 ; defending Samarkand 141, 142, 143, 144 ; races with Bābur (907) 147 ; advises a tactful gift 150 ; out with Bābur (910) 234 ; rewarded (911) 252 ; goes with a punitive force to Nigr-aū 253 ; a saying of his twisted for ill 254 ; defeats Aūzbegs (912) 295 ; insists in Herāt on ceremony due to Bābur 298 ; angered by Bābur's being pressed to drink wine 304 ; mistaken as to a route 308-9 ; mistakenly compassionate 313 ; allowed to keep his Fifth of spoil (913) 324 ; in the left wing at Qandahār 334, 335 ; wounded 336 ; retainers allotted to him 339 ; his counsel 339-40 ; mediates for suspects (914) 345 ; waits on Bābur returned from Hindūstān (925) 395 ; mediates for Tramontane clans to leave Kābul 402 ; Bābur breaks fast at his house 408 ; his sons Hamza, Tīngri-birdi, Qambar-i-'alī *q.v.* ; his ill-conducted nephew 414 ; a servant 313 ; a father-in-law Banda-i-'alī *q.v.* ; [†928 AH.-1522 AD.].

Qāsim Duldāi, Barlās Turk — serving Bāi-sunghar *Mirān-shāhī* (902) 65 ; joins Bābur 66.

Qāsim-i-husain Aūzbeq-Shaibān, son of Qāsim and 'Āyisha-sultān *Bāi-garā*—particulars 267, 298 ; joins Bābur (933) 550 ; at Kānwa 556, 559 ; receives Badāūn 582 ; on service 582, (934) 589, (935) 682 ; in the battle of the Ghogrā (935) 669 ; mentioned 631 n. 4, 706.

Sayyid Qāsim Jalāir—wins the Champion's Portion at Asfara (900) 53 ; takes it at Shāhrukhiya 53 ; stays with Bābur at a crisis (903) 91 ; joins him for Samarkand (905) 123-4 ; at Sar-i-pul (Khwāja Kārdzan) (906) 139 ; his strange doings in Pāp (908) 171 ; his unseasonable arrival in Akhsī 174 ; defeats an Aūzbeq raider (910) 195 ; out with Bābur 234, (925) 403 ; drunk 415 ; Bābur pays him a consolation-visit 418 ; a party in his country-house (926) 420 ; assigned to reinforce Khwāja Kalān in Kābul (935) 647.

Qāsim Khān Qāzzāq, Jūjī Chīngīz-khānid—his marriage with Sultān-nigār *Chaghatai* 23 ; his good administration 23-4 ; [†924 AH.-1518 AD.].

Qāsim Khūtka (?) *Arghūn*, (var. *Jangeh*)—in Akhsī (908) 171.

Qāsim Khwāja—succeeds in his brother Yakka's appointments (935) 674 ; on service 682.

Index I. Personal

- Qāsim Kūkūldāsh**—at a household party (906) 131 (his name is omitted from the Hai. MS. f. 83 and from my text); helps Bābur at his mother's burial (911) 246; at Qandahār (913) 335; his Arghūn marriage 342, 199 n. 1, 443.
- Qāsim Mir-akhwūr**—stays with Bābur at a crisis (903) 91; on service (933) 548.
- Malik **Qāsim Mughūl**, brother (p. 568) of Bābā Qashqa—in the right-wing [*tūlghuma*] at Pānīpat (932) 473, and at Kānwa (933) 568; on service with his brethren (932) 528, (933) 558, 582, (934) 589; his good service near Qanūj and his death 599; his kinsmen, see *s.n.* Bābā Qashqa; [+934 AH.—1528 AD.].
- Shāh **Qāsim pūda**—sent on a second mission to Bābur's kinsfolk in Khurāsān (935) 617.
- Qāsim Sambhalī**—not submissive to Bābur (932) 523; surrenders 528, 529; sent out of the way before Kānwa (933) 547 (where the Hai. MS. adds “Beg”, by clerical? error).
- Qāsim Sultān Aūzbeḡ-Shaibān Chīngīz-khānid**—his Bāi-qarā marriage 267; at a reception (912) 298; his son Qāsim-i-ḡusain *q.v.*
- Qātāq Begīm**, wife of Aḡmad *Mīrān-shāhī*—particulars 36; of Aḡmad's escape from her dominance 36 n. 1.
- Qayyām Beg**—Aūrdū (Ūrdū) Shāh—out with Bābur (925) 403; waits on Bābur as Governor of Nīngnahār (926) 421; joins him in Hindūstān (933) 550 (here Qawwām Aūrdū-shāh); at Kānwa 556, 569.
- Qāzī Bihzādī**—Bābur forbids unlawful drinks in his house (925) 398.
- Qāzī Ghulām**—escapes death by pretending to be a slave (904) 102.
- Qāzī Jīā**—waits on Bābur (932) 527; on service 530, (933) 544, (935) 639; joins Bābur 667; on service 668, 682.
- Qāzī of Kābul**—waits on Bābur (925) 395.
- Qāzī of Samāna**—complains of Mundāhir attack (936) 693, 700.
- Qismatāī Mīrzā**—on Bābur's service in Hindūstān (932) 474, (933) 545, 546–7, 548; his untimely praise of the Rājput army 548, 550.
- Qilka Kāshgharī**—escapes death (904) 102.
- Qīzil tawāchī**—messenger of Shāh Beg *Arghūn* to Bābur (925) 395.

- Qublāi Khān**, great-grandson of Chingiz Khān—his building at Qarshī 84 n. 2 ; [†693 AH.-1294 AD.].
- Qūch Beg** (Qūj), son of Aḥmad *qarāwal*—in the left wing at Khūbān (905) 113 ; his courage at Bishkharān 118 ; leaves Bābur for Hiṣār (906) 129 ; ? reprieved at Qāsim *qūchīn*'s request (914) 345 ; on Bābur's service (925) 374, (925) 384 ; at Parhāla 390 ; comes on summons to Kābul 409 ; referred to as dead (933) 565 ; his brother Tardī Beg *q.v.*
- Qūch Arghūn**—allotted in Qalāt to Qāsim *qūchīn* (913) 339.
- Qūch Beg** *Kohbur Chaghatāi*, son of Haidar-i-qāsim—at Sar-i-pul (906) 139 ; in Samarkand besieged 142, 143, 144.
- Qul-arūk**—drowned in the Sind-water (910) 237.
- Qul-bāyazīd** *bakāwal*—particulars 237 ; swims the Sind-water (910) 237 ; at Qandahār (913) 335, 338 ; his son Tīzak *q.v.* ; his tomb near Kābul 198.
- Qulī Beg** *Arghūn*—known as attached to Bābur (913) 337 ; returns from an embassy to Kāshghar (925) 415 ; his brother Aḥmad-'alī Tarkhān *q.v.*
- Qūlij Bahādur** *Aūzbeḡ*—mentioned in Ṭahmāsp's *Ṣafawī*'s account of Jām (935) 636 n. 2.
- Mirzā **Qūlī Kūkūldāsh**, see Mirzā-qulī.
- Qulī-muḥammad** *Būghdā qūchīn*—particulars 40.
- Ustād **Qul-muḥammad** '*Aūdī*—particulars 291 ; his musical training owed to Nawa'ī 272.
- Qul-nachāq**—holding Balkh for the Bāi-qarās (912) 294, 296 ; surrenders it to Shaibānī 300.
- Qul-naẓar** of Ṭaghāi Beg—sallies out from Samarkand (906) 142 ; does well 144.
- Qurbān Chīrkhī**—sent into Bhīra (925) 381 ; a false rumour about him as invited into Balkh (935) 625 ; gifts to his servants 633 ; in the battle of the Ghogra 669 ; on service 678.
- Quṣam ibn 'Abbās**, one of the Companions—his tomb at Samarkand 75.
- Qusum-nāi** (?)—on service (932) 534.
- Quṭb Khān** *Sarwānī*—not submissive to Bābur (932) 523 ; Mahdī Khwāja sent against him in Etāwa 530 ; takes Chandwār (933) 557 ; abandons both places 579, 582 ; defeated 587.
- Khwāja **Quṭbu'd-dīn Aūshī** (*Ūshī*)—his birthplace in Far-ghāna 475 n. 6 ; Bābur visits his tomb in Dihli (932) 475 ; [†633 AH.-1235 AD.].

Index I. Personal

Qūtlūq Khwāja Kūkūldāsh—with Bābur in Samarkand (906) 143, 144; host to Bābur (925) 398, 407; held up as an example 406.

Qūtlūq-muḥammad Kūkūldāsh, foster-brother of Daulat-sultān Khānīm—brings Bābur letters from Kāshghar (925) 409 (where for “Daulat” read Qūtlūq).

Qūtlūq-nigār Khānīm *Chaghataī Chīngīz-khānid*, mother of Bābur—particulars 21; mentioned 17, 19; in Andijān (900) 43; entreats her son's help (903) 88, 89; sent to join him in Khujand 92, and in Aūrā-tīpā (905) 136; her Mughūls rebel (904) 105; with Bābur in Samarkand (906) 136; leaves the town with him (907) 147; hears of a sister's death 148–9; goes to her own family in Tāshkīnt 149; her dangerous illness *ib.*; her safety leaves Bābur free (908) 157, 158; with him in Sūkh 184; uses his tent in the exodus from Farghāna (910) 188; left in Kāhmard 189; crosses Hindūkush and rejoins him in Kābul 197; her death (911) 21, 246; her treatment as a refugee in Tāshkīnt (908) contrasted with that of her refugee-relations in Kābul (912) 318; her concern for her son's marriage affairs (905) 120, (910) 48; her old governess 148; [†911 AH.–1505 AD.].



Qūtlūq-qadam qarāwal—out with Bābur (910) 236–7; in the left-centre at Qandahār (913) 335; on service (925) 403, (932) 458, 460, 468, 471, 530; in the left wing at Pānīpat 472 and at Kānwa (933) 567, 570; on service 475; host to Bābur (926) 424; his tomb and bridge near Kābul 198, 204; [†934 AH.–1528 AD. ?].

Qūtlūq-sultān Begīm, daughter of Mīrān-shāh son of Tīmūr—wife of Ḥusain *Qānjūt* 256 n. 5.

Rābi'a-sultān Begīm *Mīrān-shāhī Tīmūrid, Barlās Turk*—Qarā-gūz Begīm—daughter of Aḥmad—particulars 13, 35.

Sayyid **Rafī'u'd-dīn Ṣafawī**—Mullā Rafī'—mediates for Nizām Khān with Bābur (933) 539; concocts tonic powders (935) 606; at a feast 631.

Khwāja **Rahīm-dād**, paternal-nephew of Mahdī Khwāja—receives and obtains possession of Gūaliar (933) 539, 540, 547; his quarters and constructions there (935) 607, 610, 613; Bābur sleeps in his flower-garden 612, 613; action against him as seditious 688–9, (936) 690; his son held as hostage and escapes (935) 688–9; Ibn Batuta's account

- of him 692 n. 1;  no sequel of his rebellion mentioned in the *Akbar-nāma* 692.
- Rahmat piāda**—conveys letters to Kābul (932) 466.
- Rāja of Kahlūr**— waits on Bābur (936) 699.
- Rajab-sultān Begīm** *Mirān-shāhī Tīmūrid, Barlās Turk*, daughter of Maḥmūd—particulars 48, 49.
- Ramzān lūlī**—a musician at parties (925) 387, 388.
- Rāo Sarwānī**, see Dāūd.
- Sultān **Rashīd Khān** *Chaghatāi Chīngīz-khānid*, son of Sa'īd and Makhtūm *Qālūchī* (T.R. trs. p. 187) — his Qāzzāq marriage 23.
- Mr. Thomas **Rastel**—an illustration drawn from his morning-draught recorded [1623 AD.] 395.
- Rānā Ratan-sī**—successor of his father Sangā in Chītor 613; mentioned in connection with the Khiljī jewels *ib.*; his younger brother Bikramājīt *q.v.*
- Rauḥ-dam**—musician at entertainments (925) 385, 387, 388; in a raft-misadventure 407.
- Rawū'ī Sarwānī** (Rāo)—serving Bābur (933) 538 (here read as Dāūd), (935) 682; host to Bābur (934) 588.
- Rīnīsh** (var. Zīnīsh) *Aūzbeḡ*—his defeat by Ṭahmāsp *Ṣafawī* (934) 618, 622 (where in n. 1 for "934" read 935 as the date of the battle of Jām); [†934 AH.—1528 AD.].
- A **Rūmī** prescribes for Bābur (935) 657, 660.
- Rāja **Rūp-narāin**—included in Bābur's Revenue List 521.
- Ruqaiya Aghā**, wife of Bādī'u'z-zamān *Bāi-qarā*—captured in Herāt and married by Timūr *Aūzbeḡ* 328.
- Ruqaiya-sultān Begīm** *Mirān-shāhī Tīmūrid, Barlās Turk*, daughter of 'Umar Shaikh—particulars 18, 19; [†cir. 935 AH.—1528 AD.].
- Rūstam-i-'alī Turkman**—in the centre at Qandahār (913) 335; on service (925) 377, (933) 538; in the *tūlghuma* of the left-wing at Kānwa 568, 569.
- Rustam Khān**—Ilīās (p. 576)—captures Bābur's commander at Kūl (Koel) (933) 557, 576; captured and flayed alive 576.
- Sa'adat-bakht Begīm**—**Begīm Sultān**—*Bāi-qarā Tīmūrid, Barlās Turk*, daughter of Husain—particulars 266–7.
- Nāṣīru'd-dīn **Sabuktigīn Ghaznawī Turk**—the humble status of his capital 217; a legend concerning him 219; his son Maḥmūd *q.v.*; [†387 AH.—997 AD.].

Index I. Personal

Sadharān *Tānk Rājpūt*—his acceptance of Islām 481 n. 5.

Pahlawān **Ṣādiq**—made to wrestle (935) 650; forbidden as an antagonist 653; wrestles 688.

Mullā **Sa'du'd-dīn Mas'ūd Taftazānī**—a descendant of 283; [†792 AH.—1390 AD.].

Sultān **Sa'id Khān Ghāzī**, *Chaghatāi Chīngīz-khānīd*, son of Aḥmad—particulars 698 nn. 2, 3, 349; meets Bābur (908) 159; stays with him in Kābul (914) 318, 349–50; receives Andijān from him (916) 318, 357; loyal to him 344 n. 2, 351–2; sends an envoy to him (917) 22; Ḥaidar *Dūghlāt* goes from Bābur to Sa'id (918) 362; two kinswomen take refuge with him (923 and 924) 24 (where in n. 1 *delete* the second sentence); reported to have designs on Badakhshān (925) 412; an envoy to him returns 415; 351 named as a principal actor between 926 and 932 AH. 427; writes and sends gifts to Bābur (932) 446; 352 invades Badakhshān (936) 695–6; 353 gist of a letter from Bābur to him 697–8; 354 Bābur moves menacingly for the North-west 698; his full-brother Khalīl, his son Rashīd, his wife Ḥabība, and *kūkūl-dāsh* Yāngī Beg *q.v.*; [†939 AH.—1533 AD.].

Sa'idliq Sa'd *Turkmān*—defeated by Ḥusain *Bāi-qarā* (873?) 260.

Saif-i-'alī Beg *Bahārlū Qarā-qūlūq Turkmān*, father of Bairām Khān-i-khānān—particulars 91 n. 3.¹

Maulānā **Saifī** *Bukhārī*—'Arūzī—particulars 288; [†909 AH.—1503–4 AD.].

Saif Khān Nūhānī, son of Daryā Khān—deserts 'Ālam Khān *Lūdī* (932) 457.

Saifu'd-dīn Aḥmad, Shaikhu'l-islām in Herāt—particulars 283; takes the keys of Herāt to Shaibānī (913) 328; his pupil Muḥammad-i-yūsuf *q.v.*; killed by Shāh Ismā'il 283; [†916 AH.—1510 A.D.].

Ḥājī **Saifu'd-dīn Beg**, ?uncle of Timūr—his descendant Walī Beg 272.

Sakma *Mughūl*—rebels against Bābur (914) 345.

Ṣalāhu'd-dīn (Silhādī)—particulars 562 n. 3, 614 n. 2; his force at Kānwā (933) 562; attack on him planned and abandoned (934) 598; Bābur visits village near his birth-place (935) 614; mentioned 628 n. 2.

¹ He joined Bābur with his father Yār-i-'alī *Balāl* (*q.v.*) in 910 AH. (Blochmann's *Biographies*, A.-i.-A. trs. 315).

Şāliha-sultān Begīm *Mīrān-shāhī*, daughter of Maḥmūd and Pasha, wife of Bābur—(name not now in the Turkī text) 47 ;
 the likelihood that she and “Dil-dār” were one 713
 (where read Şāliha).

Şāliha-sultān *Mīrān-shāhī*—Āq Begīm—daughter of Aḥmad and Qātāq—particulars 35 ; gifts from her wedding reach Bābur (900) 43.

Salīma-sultān Begīm— her parentage 713.

Sultān **Sālīm Rūmī**—takes Badī'u-z-zamān *Bāi-qarā*, a captive, to Constantinople (920) 327 n. 5 ; defeats Ismā'il *Şafawī* at Chāldirān (920) 443, 469 ; [†926 AH.—1520 AD.].

Samad Mīnglīghī—wounded and dies 106 ; [†904 AH.—1499 AD.].

Mehtar **Sambhal**, slave of Shāh Beg *Arghūn*—particulars 338 n. 2 ; captured at Qandahār and escapes (913) 338 ;
 Commānder in Qandahār and revictuals it for Shāh Beg 432.

Sultān **Sanjar Barlās Turk**, son of 'Abdu'l-lāh—incites a Mughūl revolt in Kābul (912) 313–17 ; spared on family grounds 317.

Sultān **Sanjar Mīrzā Mervī**—his daughter Bega Sultān Begīm's Bāi-qarā marriage (*cir.* 860) 267.

Rānā **Sangā Mewārī**—particulars 483, 558 n. 2 ; his capture of Chanderī 593 ; proffers Bābur co-operation against Ibrāhīm *Lūdī* (931?) 426, 529 ; fails him (932) 529 ; takes Kandār 530, 539 ; Bābur's attack on him deferred 530–1 and determined (933) 538 ; his strength and approach 544, 547 ; defeated at Kānwa 559–574 ; escapes 576 ; references to the battle 267, 533, 579, 582, 583, 599, 600, 630 n. 4, 637, 663 ; his lands not invaded, on climatic grounds 577, 578 ; Bābur's planned attack on him in Chītor frustrated (934) 598 ; his wife Padmāwatī and sons Ratan-sī and Bikramājīṭ *q.v.* ; his trusted man Medinī Rāo *q.v.* ; [†934 AH.—1528 AD.].¹

Sangur Khān Janjūha—waits on Bābur (925) 383 ; on service 389, 419 ; killed in a sally from Bīāna 548 ; [†933 AH.—1527 AD.].

Mīr **Sar-i-barhana**, see Shamsu'd-dīn Muḥammad.

Sārigh-bāsh Mīrza Itārachī—sent by The Khān (Maḥmūd) to help Bābur (908) 161, 170.

Mullā **Sarsān**—Kāmran's messenger and custodian of Ibrāhīm *Lūdī's* son (933) 544.

¹ Concerning the date of his death, see Additional Notes under p. 603.

Index I. Personal

Sar-u-pā *Gujūr*—Bābur's guide to Parhāla (925) 389, 391.

Satrvi Kachi—his force at Kānwa (933) 562.

Sultān **Sātūq-būghra Khān Ghāzī Pādshāh** (b. 384 AH.—994 AD.).—a surmised descendant 29 n. 8 ; his style Pādshāh 344 n. 2.

Sayyid Amīr, see Nūru'd-dīn *Chaghaniānī*.

Sayyid Dakkanī—Shāh Ṭāhir *Khwāndī Dakkanī*—present at a feast (935) 631.¹

Sayyid Daknī *Shirāzī*, or Ruknī, or Zaknī—receives honours and orders (935) 619 ; on his name and work *ib.* n. 2, 634 n. 1 ; (see *supra*).

Sayyidī Beg Ṭaghāī, see Sherīm Ṭaghāī.

Sayyidīm 'Alī darbān (? Muhammad-'alī), son of Bābā 'Alī Beg—particulars 307 ; serving Khusrau Shāh (901) 60–1 ; leads the Rustā-hazāra to join Bābur (910) 196 ; a follower punished 197 ; takes Bāi-qarā service (912) 307 ; drowned by Badī'u'z-zamān 307–8 ; [*†cir.* 913 AH.—1507 AD.].

Sayyid Mashhadī (var. Masnadī)—brings Bābur news of Khwāja Raḥīmdād's sedition (935) 688.

Sayyid Mirzā Andikhūdī, ? brother of Apāq Begīm—his two Bāi-qarā marriages 267.

Sayyid Rūmī—at a feast (935) 631.

Sayyid Ṭabīb Khurāsānī—attends Bābur's mother (911) 247.

Shād Begīm Bāi-qarā Ṭimūrid, Barlās Turk—particulars 263–4 ; her husband 'Ādil Sultān *Aūzbeq q.v.*

Shādī, a reciter—his son Ghulām-i-shadī 292.

Shādī Khān Kīwī Afghān—fights and submits to Bābur (910) 233.

Shādmān chuhra—wrestles (935) 660.

Shāh Bābā bīldār—entrusted with building work (935) 642.

Shah-bāz qalandar—his tomb destroyed by Bābur (925) 377.

Shah-bāz Qārlūq—serving Tam̄bal (908) 170.

Shāh Beg Arghūn—Shuja' Beg—son of Zū'n-nūn—his close association with his father 274 ; mentioned as with him in Qandahār (902) 71, (910) 198, 227 ; they give refuge to

¹ Since my text was printed, my husband has lighted upon what shows that the guest at the feast was an ambassador sent by Burhān Niẓām Shāh of Ahmadnagar to congratulate Bābur on his conquest of Dihlī, namely, Shāh Ṭāhir the apostle of Shiism in the Dakkan. He is thus distinguished from Sayyid Daknī, (Ruknī, Zaknī) *infra* and my text needs suitable correction. (See Add. Notes under p. 631 for further particulars of the Sayyid and his embassy.)

Badī'ū'z-zamān *Bāi-qarā* (902) 71, (913) 307 ; act with the *Mīrzā* (903) 94, 95 ; favoured by *Ḥusain Bāi-qarā* 264 ; his dominance *ib.* ; proffers and renounces co-operation with *Bābur* against *Shaibānī* (913) 330, 331–2 ; loses *Qandahār* to him 337–8 ; released from *Ṣafawī* imprisonment by his slave *Sam̄bhal's* devotion (917) 338 n. 2, 365 ; news of his taking *Kāhān* reaches *Bābur* (925) 395 ; his interpretation of *Bābur's* reiterated attack on *Qandahār* 365, 427 ; other suggestions for the attack of 926 AH. 430 ; action of his checks an expedition into *Hindūstān* (926) 428, 429, 430 ; his position and political relations 429 ; *Bābur's* campaign against *Qandahār* (926–928) 366, 430–436, App. J. xxxiv ; final surrender to *Bābur* (928) *ib.* ; his death 437, 443 ; his son *Shāh Ḥasan*, brother *Muḥammad Muqīm*, slave *Mehtar*, commissary *Qīzīl q.v.* ; [†930 AH.–1524 AD. ?].

Shāh Begīm *Badakhshī*, wife of *Yūnas Khān Chaghatāi*—particulars 22–3 ; visited by *Bābur* (903) 92, (907) 149, (908) 157 ; delays to accept his plans 158 ; meets her younger son *Aḥmad* 159 ; ordered by *Shaibānī* to stay in *Tāshkīnt* 184 ; comes to *Bābur* in *Kābul* (911) 246 ; disloyal (912) 317 ; his reflections on her conduct 318–9 ; goes to *Badakhshān* (913) 21, 35, 341 ; captured by *Abā-bikr Kāshgharī* ; her sons *Maḥmūd* and *Aḥmad*, her daughter *Daulat-sultān*, her nephews *Sanjar Barlās* ; her grandsons *Mīrzā Khān* and *Sa'id* (and his brothers) *q.v.*

Shāh-i-gharīb Mīrzā *Bāi-qarā Tīmūrid*, *Barlās Turk*, son of *Ḥusain* and *Khadija*—particulars 261, 268 ; his retainer *Āhī* the poet 289 n. 3 ; [†902 AH.–1496–7 AD.—H.S. lith. ed. iii, 260].

Shāhī *qalandar*—plays the *ribāb*. (925) 417.

Shāhī tamghāchī—appointed clerk (935) 629.

Shāhīm (*Shāh Muḥammad* ?)—sent for news (932) 454 ; climbs into *Chanderī* (934) 595 (here *yūs-bāshī*) ; his brother *Nūr Beg q.v.*

Shahīm-i-nāṣir—one of eight fugitives from *Akhsī* (908) 177.

Shāh-jahān Pādshāh *Mīrān-shāhī Tīmūrid*, *Barlās Turk*—184 ; his imitation of *Bābur* (1030) 298 n. 3 ; his work in *Bābur's* burial-garden 710, App. V, lxxx, [†1076 AH.–1666 AD.].

Index I. Personal

Shāh Muhammad *muhrdār*, son of Bābā Qashqa—on Bābur's service (925) 388, (935) 688; his kinsmen *see s.n.* Bābā Qashqa; [†958 AH.—1551 AD.].¹

Shāh-qulī *ghichakī*—a guitar-player—particulars 291.

Shāh-qulī *Kūl-ābī*—goes into Hīṣāt (935) 640; his brother Wais *q.v.*

Shāh-qulī, ? servant of Div Sulṭān (p. 635)—sent to give Bābur a report of the battle of Jām (935) 649; conveys from Bābur an acceptance of excuse to Ṭahmāsp *Ṣafawī* 649.

Shahrak—conveys letters and a copy of Bābur-nāma writings (935) 652, 653.

Shahr-bānū Begīm *Mīrān-shāhī Tīmūrid*, *Barlās Turk*, daughter of Abū-sa'īd—particulars 268; married to Ḥusain *Bāi-qarā* (*cir.* 873) and divorced (876) 21 n. 1, 268.

Shahr-bānū Begīm *Mīrān-shāhī*, (*ut supra*), daughter of 'Umar Shaikh, wife of Junaid *Barlās*—particulars 18.

Shāhrūkh Mirza *Barlās Turk*, son of Tīmūr—mentioned in a genealogy 14; ruling in Herāt when Ḥusain *Bāi-qarā* was born there (842) 256; his wazīr serves Ḥusain (after 873) 281; [†850 AH.—1447 AD.].

Shāhrukh-Sulṭān *Afshār Turk*—commands a reinforcement for Bābur from Ismā'īl *Ṣafawī* (917) 354.

Shāh Ṣufī—does well in Samarkand (906) 144.

Shāh Sulṭān Begīm (? *Arghun*), wife of Ābū-sa'īd *Mīrān-shāhī* and mother of 'Umar Shaikh—her parentage not stated 13 n. 5,² 45 n. 1; goes from Akhsī to Andijān when widowed (899) 32; a mediator (905) 113; her death announced (907) 149; [†906 AH.—1501 AD.].

Shāh-suwār *Mughūl*—fights in single combat (904) 106.

Shāh Ṭahir *Khwāndī Dakkani*, *see* Sayyid Dakkani.

Shāh-zāda, ? Shāh Ḥasan *Arghūn*—(926) 417, 418.

Shāh-zādā *Mungīrī*, son of Naṣrat Shāh—negociates with Bābur (935) 676 (where the note reference "5" should follow Mungir).

Shaibak *pīāda*—brings news of Hind-āl's birth (925) 385.

A **Shaibān-Aūzbeg Sulṭān's** marriage 23.

¹ For further particulars see Add. Note under p. 688.

² For "H.S. ii" read iii (as also in some other places).

Muhammad **Shaibānī Khān** — Shaibāq Khān ¹ — *Aūzbeg-Shaibān Chīngīz-khānīd* — his relations with Hamza and Mahdī Sultāns *q.v.*; invited to help Bāi-sunghar (903) 73; raids Shīrāz 92; defeats Tarkhāns in Dabūsī (905) 40, 124, (906) 137; takes Bukhārā 125; is given Samarkand by 'Alī *Mīrān-shāhī* 125; murders the Mīrzā (906) 128; his men murder Khwāja Yahyā and two sons 128; loses Samarkand by Bābur's surprise attack 131, 132, 134; Bābur's comparison of this capture with Husain *Bāi-qarā's* of Herāt 135; Bābur's estimate of Shaibānī's position 137-8; defeats Bābur at Sar-i-pul (Khwāja Kārdzan) 138-141; besieges Samarkand and effects its surrender (906) 142-7; receives an envoy from Husain *Bāi-qarā* 145; crosses the frozen Saihūn and raids Shahrūkhiya 151; plunders Aūrā-tīpā 152-3; referred to (908) 158, 168; invited into Farghāna 172; defeats the Chaghatāi Khāns and Bābur at Archiān 18, 183; captures Andijān (909?) 192; beheads Walī *Qībchāq* (910) 196; takes Khwārizin (911) 242, 255-6; co-operation against him invited by Husain *Bāi-qarā* (910) 190, (911) 255; his men beaten in Badakhshān (911-2) 294-5; takes Balkh 300; his capture of Herāt (913) 263, 275, 296-7, 325-330; besieges Nāshir *Mīrān-shāhī* in Qandahār and retires 339-40, 343; a recognized menace to Kābul 21 n. 4; 340, 342; orders Sa'īd *Chaghatāi's* death (914) 349; 183 murders Chaghatāi and Dughlāt chiefs 350; war begun with Shāh Ismā'il (915) 350; defeated and killed at Merv 350; his wives Mihr-nigār *Chaghatāi*, Khān-zāda *Mīrān-shāhī*, Zuhra *Aūzbeg q.v.*; his sons Timūr and Khurram *q.v.*; Banā'i his retainer (906) 136; creates a Tarkhān 133; [†915 AH.—Dec. 1510 AD.].

Shaikhī—receives gifts (935) 633.

Shaikhīm Beg, amīr and poet of Husain *Bāi-qarā*—particulars 277, 286; [†918 AH.—1512-3 AD.].


Shaikhīm Mīrzā Aūzbeg—holding Qarshī for his nephew 'Ubaidu'l-lāh (918) 360.

Shaikhīm mīr-shikār—loses one of Bābur's good hawks (925) 394.

Shaikhī nāyī, flautist in Husain *Bāi-qarā's* Court—particulars 291; owed his training to Nawā'i 272.

¹ Down to p. 131 the Hai. MS. uses the name Shaibānī or Shaibānī Khān; from that page onwards it writes Shaibāq Khān, in agreement with the Elphinstone MS. —Other names found are *e.g.* Gulbadan's Shāhī Beg Khān and Shah-bakht. (My note 2 on p. 12 needs modification.)

Index I. Personal

- Shaikh **Sharaf Qarā-bāghī**—his arrest for sedition (935) 687–8.
- Shaikh **Sharafu'd-dīn Munīrī** — his father Shaikh Yahyā *Chishtī* 666; his writings read aloud to Akbar 666 n. 7; [†782 AH.–1380 AD.].
- Shāmī** (Syrian)—deserts from Qandahār (913) 343.
- Sher-afgan**, brother of Tardī and Qūj Begs—on Bābur's service (933) 538.
- Sher-i-aḥmad**—belittled as good company (935) 648.
- Sherak Beg** *Arghun* (var. Sher, Sherka) — serving Muqīm *Arghūn* (910) 195; defeated and takes service with Bābur 196, 198; in the centre at Qandahār (913) 335.
- Sher-i-'alī Aūghlān**,¹ *Chaghatāi Chīngīz-khanīd*—mentioned in Yūnas Khān's genealogy 19.
- Sher-i-'alī chuhra** (a brave?)—deserts Bābur (906) 129; put to death under suspicion (911) 248.
- Mīr **Sher Hājī Beg** *Kūnjī Mughūl*—his daughter's marriage with Yūnas Khān 20 (where for “‘Alī-sheer” read Sher Hājī).
- Sherīm** (Sher-i-muhammad?) *chuhra*, a brave?—defends Hīṣār (910) 244; killed at Qūndūz *ib.*; [†910 AH.–1505 AD.].
- Sherīm Taghāī** *Kūnjī Mughūl*—Taghāī Beg—maternal uncle of Bābur's mother—supports Bābur (899) 29, (903) 91, 98; captured by Tambal (905) 110; released 119; in Samarkand (906) 141, 143, 188; Bābur's reflections on his conduct 141, 188; thinks of leaving Bābur (910) 188; on his service 194, 197, 234; loses an index-finger 235; his post against rebels (912) 314; an opinion on game (*kiyīk*) (913) 325; in the right wing at Qandahār (913) 334, 337; counsels a retreat to Badakhshān from Kābul 340;  disloyal (916) 351; heads Mughūl revolt in Ghaznī (921) 363; defeated 364, 397; takes refuge with Bābur 364; his son Tūqā *q.v.*; his (and other) abbreviated names 29 n. 2.
- Sherīm Zikr Beg**—put to death in Kābul under 'Abdu'r-razzāq (909?) 195 n. 3.
- Sher Khān** *Lūdī Afghān*, son of 'Ālam Khān—on his father's service (932) 455.
- Sher Khān Sūr Afghān**—Farīd Khān—Sher Shāh—favoured by Bābur (934) 652; serving Maḥmūd *Lūdī* (935) 652; co-guardian of Jalāl Khān *Nūḥānī* with Dūdū Bibī 652 n. 1, 664 n. 2; writes dutifully to Bābur 659; his training, cog-

¹ The title “Aūghlān” (child, boy) indicates that the bearer died without ruling.

nomen and one of his marriages 664 n. 2, 659 n. 4; his victory over Humāyūn (1540) 652 n. 3.

Sher Khān *Tarkalānī*—host to Bābur (926) 424.

Sher-qulī *qarāwal Mughūl*—loyal to Bābur (912) 315; at Qandahār (913) 333, 335; rebels (914) 345.

Bābā **Sher-zād**, *see* Bābā Sher-zād.

Mullā **Shams**—very riotous (932) 453.

Sultān **Shamsu'd-dīn Āltmīsh**¹ (*Altamsh*) of the Slave dynasty in Dihlī—his buildings in Gūālīār 610, 611; [†633 AH.—1236 AD.].

Sayyid **Shamsu'd-dīn Muḥammad**—Mīr Sar-i-barahna—particulars 280.

Shamsu'd-dīn Muḥammad—bearer of letters between Khwāja Kalān and Bābur (935) 644, 645, 649.

Maulānā **Shihāb mu'ammāi**—arrives in Āgra from Herāt (935) 605; invited in verse by Bābur 683; [†942 AH.—1535 AD.].

Khusrau's **Shihabu'd-dīn**—on Bābur's service (935) 689, (936) 690.

Shaikh **Shihābu'd-dīn 'Arab**—at a feast (935) 631.

Mu'zzu'd-dīn **Shihābu'd-dīn Muḥammad Ghūrī**—his capital Ghaznī 217; mentioned as a conqueror of Hindūstān 479; his position contrasted with Bābur's 479–80, 481; [†602 AH.—1206 AD.].

Shāh **Sikandar**—on Bābur's service (932–3) 546; sent to Bihār (935) 664.





Sikandar-i-Filkūs—Alexander of Macedon—Badakhshīchiefs claim of descent from him 22; a surmise that he founded Samarkand 75; his supposition that the Indus was the Nile a probable root of a geographical crux 206 n. 3; [†327 B.C.].

Sultān **Sikandar Mirzā Bāi-qarā Tīmūrid**, *Barlās Turk*, nephew of Ḥusain—parentage 257; his wife Sultān-nizhad *q.v.*; [†908 AH.—1502–3 AD.].

Sultān **Sikandar Lūdī Afghān**, son of Buhlūl—over-lord in Bhira (910) 382, 383; his treasure 470, exhausted (935) 617; his siege of Gūālīār 477; his capture of Jūnpūr and Dihlī (881) 481, 571 n. 5; Bābur visits his tomb (932) 476; his brother 'Ālam Khān and sons Ibrāhīm and Maḥmūd *q.v.*; his death and its date 427 and n. 3; [†923 AH.—1517 AD.].

¹ This cognomen was given because the bearer was born during an eclipse of the moon (*āī*, moon and the root *al* taking away); *see* Badāyūnī Bib. Ind. ed. i, 62.

Index I. Personal

- Sikandar Shāh Gujrātī**—his accession and murder 534–5 (where for “2nd” read 932); [†932 AH.–1526 AD.].
- Siktū Hindū**—father of Dīwa *q.v.*
- Sīūdūk Turkmān**—his hands frost-bitten (912) 311; in the centre at Qandahār (913) 335; rebels against Bābur (914) 355.
- Sīunjuk Sultān Khān Aūzbeḡ-Shaibān, Chīngīs-khānid**, son of Abu'l-khair— besieges Tāshkīnt (918) 358, 396; his son Bārāq at Jām (935) 622.
- Sohrāb Mīrzā Bāi-qarā**, son of Abū-turāb—particulars 262.
- The Spanish Ambassadors**—the place of their first interview with Tīmūr 78 n. 2.
- Sulaimān**—offers his horse to a wounded man (908) 175.
- Sulaimān Āqā Turkmān**—envoy of Ṭahmāsp *Ṣafawī* to Bābur (933) 540, 583; in the right wing at Kānwa 566.
- Sulaimān Mīrzā Mīrān-shāhī Tīmūrid, Barlās Turk**, son of Mīrzā Khān (Wais)¹— brought to Kābul on his father's death (927) 433 n. 1; in the right centre at Pānīpat (932) 472, and at Kānwa (933) 565;  sent to govern Badakhshān (936) 697–8, 699;  Bābur's protective warning to Sa'īd *Chaghatāi* 697–8 (here styled Shāh Mīrzā); on his descent 698 nn. 2, 3; meets his rebel grandson Shāhrukh (*cir.* 983) 191 n. 2; [†997 AH.–1589 AD.].
- Mīān Sūlaimān Shaikh-zāda Farmūlī Afghān**—reinforces 'Ālam Khān *Lūdī* (932) 456; gives him 4 *laks* 457; Bābur dismounts at his Dihlī home 476.
- Malik Shāh Sulaimān Yūsuf-zāi Afghān**—murdered by Aūlūḡ Beg *Kābulī* App. K, xxxvi; his sons Maṣṣūr and Ṭāūs, his nephew Aḡmad *q.v.*
- Sultān-bakht Begīm Mīrān-shāhī Tīmūrid, Barlās Turk**, daughter of Abū-sa'īd—her daughter visited by Bābur (935) 616.
- Sultānīm Begīm Mīrān-shāhī (ut supra)**, daughter of Aḡmad and Qātāq—particulars 36.
- Sultānīm Begīm Bāi-qarā (ut supra)**, daughter of Ḥusain and Chūlī Begīm—particulars 265; arrives in Kābul (925) 397; dies on her way to Āgra (933) 265; her husbands Wais *Bāi-qarā* and 'Abdu'l-bāqī *Mīrān-shāhī*, her son Muḡammad

¹ Here delete “Sultān-nigar Khānīm”, who was his grandmother and not his mother.

- Sultān Mīrẓā and grandson Aūlūgh Mīrẓā (265 n. 5) *q.v.* ; [†933 AH.-1527 AD.].
- Sultān Malik Kāshgharī**, *Duldāi Barlās Turk*—his sons Hāfiz Muḥammad and Aḥmad Hājī Beg, his brother Jānī Beg *q.v.*
- Sultān-nigār Khānīm** *Chaghatāi Chingīz-khānīd*, daughter of Yūnas Khān and Shāh Begīm—particulars 23; long parted from a half sister (907) 149; meets her brother Aḥmad (908) 159; mentioned in Bābur's reflection on disloyal kinsfolk (912) 318; writes to him from Kāshghar (932) 446 n. 2; her son Wais [Mīrẓā Khān] and grandson Sulaimān *q.v.*¹; [†934 AH.-1527-8 AD.].
- Sultān-nīzhād Begīm** *Bāi-qarā Tīmūrid, Barlās Turk*, daughter of Husain and Pāpā—particulars 266; her husband Sikandar *Bāi-qarā q.v.*
- Sultān-qulī and Sultān 'Alī**, see Bābā-qulī and Bābā 'Alī.
- Sultān-qulī chūnāq, Mughūl**—his fidelity (904) and treachery(?) (914 and 921) 105, 109 n. 5; falls into a pit outside Kābul (910) 198; does a bold deed 236; out with Bābur (911) 252-3; rejoins Bābur from Herāt (913) 330-1; in the Mughūl rebellion at Ghaznī (921) 364 n. 1.
- Sultān **Suyūrghatmish Mīrẓā** *Shāh-rukhī Tīmūrid, Barlās Turk*, son of Shāh-rukh—mentioned in his son Mas'ūd's genealogy 382.
- Ṭaghāī Beg**, see Sherīm Ṭaghāī.
- Ṭaghāī Shāh bakhshī**—put in charge of Shāh Beg's treasury (913) 338.
- Tāham-tan Turkmān**—particulars 279; his grandson Muḥammad-i-zamān *q.v.*
- Tāhir Beg Dūldāi Barlās Turk**, son of Hāfiz-i-muḥammad—joint governor of Mīrẓā Khān (905) 122; feeds the famished Bābur (907) 148.
- Tāhir tibrī**—finds Ibrāhīm Lūdī's body (932) 475; surprised by Rājpūts (933) 549.
- Shāh-zāda² **Tahmāsp Ṣafawī 'Arab**, son of Ismā'il—mentioned as reigning from 930-932 AH. 427; Bābur's envoy to him (930) returns with gifts (933) 540, 560 n. 2, 538, 712; his campaigns against the Aūzbegs (934) 618, (935) the battle of Jām 617 n. 3, 622-4 (where on p. 622 n. 1 read 935

¹ On p. 433 n. 1 her name is mistakenly entered as that of Sulaimān's mother.

² Concerning this title, see Add. Notes under p. 540.

Index I. Personal

for "934"), 625 n. 4, 635-6; his own account of the battle 635-6; desires peace 639 n. 3; his envoys in Āgra 630, 632; his friendship enjoined on Kāmraṇ 645; [†984 AH.-1576 AD.].

Tāj Khān *Sārang-khānī Afghān* — sends Bābur news that Maḥmūd *Lūḍī's* army has broken up (935) 654; waits on Bābur 657; brings news which prevents hunting 658; sent on service 682; superseded in Chunār by Junaid *Barlās* 683.

Tāju'd-dīn Maḥmūd *Arghūn* — holding Qalāt for Muqīm (913) 339; waits on Bābur (925) 418.

Sultān Aḥmad **Tambal** *Itārachī Mughūl* — with Bābur at Asfara (900) 53; wounded near Samarkand (902) 67; promoted (903) 86; deserts Bābur under privation 86, 87; joins Aūzūn Ḥasan in supporting Jahāngīr in Farghāna 87-8; induces The Khān (Maḥmūd) to withdraw support from Bābur 91; his tyranny (904) 100-1; brings Jahāngīr against Bābur in Marghinān 101; his men drubbed out of Akhsī and defeated at the ferry 101-2; loses Andijān 103; is joined by anxious Mughūls 105; takes Jahāngīr against Andijān and retires 106-7; Bābur's campaign against him (905) 108-110, 112-5; defeated at Khūbān 113; helped feebly by The Khān 115-6; opposes Bābur at Archiān 117 and at Bīshkārān 118; terms made 118-9; waits on Bābur 119; his ill-influence 119, 125; makes Qambar-i-'alī prisoner 124; deserters to him 118, 125, 156; moves against The Khān (906) 145, 154; an uncle's rough comment on him 145; is sent Nūyān's sword by Bābur (907) 150-1; conspiracy against him 154; the two Khāns join Bābur against him (908) 161-176; wounds Bābur with Nūyān's sword 166-7, 396; terms with him repudiated by Bābur 169, 171; invites Shaibānī into Farghāna 172; occupies Akhsī citadel 173; left by Jahāngīr 173-174; mentioned to Bābur in the flight from Akhsī 178, 182; helped by Shaibānī 183; defeated by him and killed 244 and n. 3; a couplet of Muḥammad Ṣāliḥ's about him 289; his brothers Beg Tilba, Khalīl, Muḥammad and Bāyazīd *q.v.*; [†909 AH.-1504 AD.].

Tāng-ātmish Sultān *Aūz-beg-Shaibān* ? — at a feast (935) 631; his descent 631 n. 4; in the battle of the Ghogrā 669.

Tardī Beg, brother of Qūj (Qūch) and Sher-afgān — in the left centre at Pānīpat (932) 472, 473, and at Kānwa (933) 565; on service 538-9, 582, (934) 590, 602; [†946 AH.-1539 AD.].

Tardī Beg *khāksār* — Bābur visits him (925) 417-8; makes verse dropping down the Kābul-river (932) 448; praises a

spring and receives a district 467, 581; returns to the darwesh-life (933) 583; conveys a gift to Kāmraṇ in Qandahār 583.

Tardika—Tardi *yakka* (568 n. 1)—on service (932) 462; in the right wing [*tūlghuma*] at Kānwa (933) 568, 579; joins Bābur at Dugdugī (935) 651; on service 678.

Tardī-muḥammad *Jang-jang*, son of Muḥammad *Jang-jang*—sent into Bhīra (935) 661, 664.

Tardī-muḥammad *Qibchāq*—at entertainments (925) 386, 400.

Tarkhān Begīm *Arghūn Chīngīz-khānid*, daughter of 'Abdu'l-'alī—particulars 36.

Tarsam Bahādur—punishes the Mundāhirs (936) 700-1.

Tarsūn-muḥammad Sultān—serving Humāyūn (935) 640.

Malik **Tāūs** *Yūsuf-zāi Afghān*—escorts his sister Mubāraka to her wedding with Bābur (925) 375.

Tātār Khān Kākār (or *Gakar*)—particulars 387; detains one travelling to Bābur (925) 386; killed by his cousin Hātī 387, 389; Bābur dismounts at his house in Pauhāla 390; [†925 AH.—1519 AD.].

Tātār Khān Sārang-khāni Afghān—Khān-i-jahān—in Gūālīār and not submissive to Bābur (932) 523; surrenders (933) 539-40; on Bābur's service (935) 582 (here Khān-i-jahān).

Tātār Khān Yūsuf-khail Lūdī Afghān—particulars 382, 383; his son Daulat Khān *q.v.*; [†a few years before 910 AH.—1504-5 AD.].

Amīr **Timūr Beg** *Barlās Turk*—Ṣaḥib-i-qirān—mentioned in genealogies 14, 256; his birthplace Kesh 83; Samarkand his capital 75, 77, 78; his description of Soghd 84; his removal of the body of Sayyid Barka to Samarkand 266 n. 4; circumambulates Shaikh Māsḥāṭ's tomb (790) 132 n. 2; and Aḥmad *Yassawī's* (799) 356; captures of Qarshī 134 n. 1; his example followed in the bestowal of Farghāna 14; his gifts of the governments of Dihlī 487 and Samarkand 85; his descendants styled *Mirzā* down to 913 AH. 344; Ḥusain *Bāi-qarā* the best swordsman of his line 259 and greatest in his lands 191; a descendant 567; favoured begs 19, 39; one of his old soldiers 150; a descendant effects the migration of fowlers to Multān 225; Bābur's victory where his had been at Pul-i-sangīn 352; his and his descendants rule in Hindūstān 382; their loss of lands to the Aūzbegs 340; his builders and Bābur's numerically compared 520; [†807 AH.—1405 AD.].

Index I. Personal

Timūr 'Uṣmān *Mīrān-shāhī Timūrid, Barlās Turk*—mentioned 280.

Tingri-birdi *Bashaghī (?) Mughul*—in the left wing [*tūlghumā*] at Pānīpat (932) 473.

Tingri-birdi Beg, son of Qāsim *qūchīn*—helps to beat down snow for a road (912) 308–9; in the left wing at Qandahār (913) 334, 336; his servant at Bajaur (925) 361; entertains Bābur 401; returns to his districts Khwāst and Andar-āb 403; overtakes Bābur at Jūi-shāhī 410; acts swiftly for him (932–3) 546.

Tingri-qūlī, a musician—plays at Bābur's entertainments (925) 385, 386, 388; upset into the Parwān-water 407; first given wine 415.

Tirahī Sultān—takes a letter to Khwāja Kalān (925) 411.

Mulla **Tirik-i-'alī** (= Pers. Jān-i-'alī?)—fights for Bābur at Bajaur (925) 368 and (on his name) n. 5; on service (933) 551 (where read Tirik).

Tizak, son of Qūl-i-bāyazīd *bakāwal*—captured as a child and kept 4 years (910) 197.

Tūfān *Arghūn*—joins Bābur and so creates a good omen (913) 333.

Sayyid **Tufān**—on Bābur's service (932) 453.

Tūghlūq-timūr Khān *Chaghatāi Chīngīz-khānid*—mentioned in Yūnas Khān's genealogy 19.

Tūka *Hindū* (var. Nau-kār)—given charge of gifts for Kābul (932) 525.

Tūkhtā-būghā Sultān *Chaghatāi Chīngīz-khānid*, son of Aḥmad (Alacha Khān)—waits on Bābur (934) 601; at a feast (935) 631; referred to as serving Bābur 318; works magic 654; in the battle of the Ghogrā 672, 673; receives praise, thanks, and guerdon 674, 677; on service 682; [†cir. 940 AH.–1533–4 AD.].

Tūlik Kūkūldāsh¹—Tāmbal strikes him with Bābur's sword (912) 316; defeats Aūzbegs in Badakhshān (925) 408; on Humāyūn's service (935) 640; his servant Barlās Jūkī *q.v.*

Tūlmīsh *Aūzbeḡ*—in the battle of the Ghogrā (935) 669; on service 678.

Tūlūn Khwāja Beg, *Bārīn Mughul*—particulars 87; on Bābur's service (902) 66, (903) 88; killed 88; [†903 AH.–1498 AD.].

¹ He may be the Tūlik Khān *qūchīn* of the *Ma'asiru'l-umrā* i, 475.

Tūn-sultān (var. Yūn) *Mughūl—ghūnchachī* of 'Umar Shaikh 24.
Tūqā Beg, son of Sherīm Ṭaghāī — captured by Ṭaṃbal when serving Bābur (904) 106; killed as a prisoner 107; [†904 AH.—1499 AD.],

Khwāja '**Ubāidu'l-lāh** *Ahrārī Naqshbandī* — his righteous influence in Samarkand 42; his intervention for peace between 'Umar Shaikh and kinsmen 62 and n. 1; Pashāghar once his village 97; disciples named by Bābur, Aḥmad and 'Umar Shaikh *Mīrān-shāhī*, Darwesh Beg Tarkhān, and Maulānā-i-qāzī *q.v.*; held in slight esteem by Maḥmūd *Mīrān-shāhī* 46; his family ill-treated by Maḥmūd (899) 41; dreamed of by Bābur (906) 132; his *Wālidīyyah-risāla* versified by Bābur 619–20, 468 n. 4, 604; his sons [Muḥammad 'Ubaidu'l-lāh] Khwājakā Khwāja and Yaḥya *q.v.*; [†895 AH.—1491 AD.].

'**Ubaidu'l-lāh Sultān Khān** *Aūzbeḡ, Shaibānī Chīngīz-khānid*, son of Maḥmūd and nephew of Shaibānī—defeats two pairs of Bāī-qarā Mīrzās (913) 263, 329–30; defeated at Merv (917) 354; defeated north of Bukhārā *ib.*; his vow and return to obedience 348, 356; victorious over Bābur at Kūl-i-malik (918) 201 n. 7, 357–8; routs Najm Ṣānī at Ghaj-davān 360–1; avenges Mughūl tyranny in Ḥiṣār 362; attacks Herāt (927) 434; takes Merv (932) 534, 617 n. 2; takes Mashhad (933) 534, 623 n. 3; attacked by Ṭaḥmāsp *Ṣafawī* (934) 618, 622; defeated at Jām (935) 622 (where in n. 1 for "934" read 935), 635–6; Ṭaḥmāsp's description of him 636 n. 2¹; his wives by capture Ḥabība *Dūghlāt* and Mihr-angez *Bāī-qarā q.v.*; [†946 AH.—1539 AD.].

Rāwāl **Ūdai-singh** *Bāgarī*—his force at Kānwa (933) 562; his death 573; [†933 AH.—1527 AD.].

Ūlugh, **Ūlūs**, see Aūlūgh, Aūlūs.

Mīr '**Umar Beg** *Turkmān*—particulars 279; his sons Abū'l-faṭḥ and 'Alī Khān *q.v.*

'**Umar Mīrzā** *Timūrid, Barlās Turk*, son of Mīrān-shāh—mentioned 262 n. 3.

'**Umar Shaikh Mīrzā I**, son of Timūr—mentioned 14 (where in l. 3 for "and" read who); receives Farghāna 14; [†797 AH.—1395 AD.].

¹ Haidar Mīrzā gives an interesting account of his character and attainments (T.R. trs. p. 283).

Index I. Personal

‘Umar Shaikh Mirzā II *Mirān-shāhī*, father of Bābur—particulars 16–19, 24–28; his lands 17, 24, 50, 55, 95 n. 2, 103; Akhsī his capital 10; his ambition 12; his family relations 12; betroths Bābur 35, 120; Farghāna invaded (899) 13; his death 13, 29, 32, App. A, i, iii; his house used by Bābur (908) 172 and his tomb visited (900) 54, (908) 173; his mother Shāh Sulṭān Begīm *q.v.*; his retainers Tūlūn Khwāja, ‘Abdu’l-wahhāb, Khwājakī Khwāja *q.v.*; his old tailor 30; mentioned 6; [†899 AH.–1494 AD.].

Umīd Āghācha *Andijānī, ghūnchachī* of ‘Umar Shaikh—her son Nāsir *q.v.*; [†before 899 AH.–1494 AD.].

‘Uṣmān, the Third Khalīf—Bābur surmised that Samarkand became Musalmān in his reign 75; [†murdered 35 AH.–665 AD.].

Mullā-zāda Mullā **‘Uṣmān**—particulars 284; his birthplace Chīrkh 217.

Amīr **Wāhid**—his tomb in Herāt visited by Bābur (912) 306; [†35 AH.–655–6 AD.?).


Beg **Wais**—brings news from Kābul to Āgra (933) 536.

Pīr (or Mīr) **Wais**—stays with Bābur at a crisis (903) 91; released (905) 119; leaves Samarkand during the siege (906–7) 146.

Shaikh **Wais**—stays with Bābur at a crisis (903) 91; leaves Samarkand during the siege (906–7) 146.

Wais Ātāka—his canal at Kābul 200.

Wais Khān *Chaghatāi Chīngīz-khānīd*, father of Yūnas Khān—mentioned 19; his sons Yūnas and Aīsān-būghā *q.v.*; [†832 AH.–1428–9 AD.].

Sulṭān **Wais Kūlābī**—his friendship recommended to Humāyūn (935) 627;  reinforces Qila‘-i-zafar (935 or 936) 696; his daughter Ḥaram Begīm *q.v.*

Wais Lāgharī Beg tūghchī—particulars 28; joins The Khān (Maḥmūd) (899) 32; safe-guards his ward Nāsir *Mirān-shāhī ib.*; on service for Bāi-sunghar (902) 65; waits on Bābur 66; stays with him at a crisis (903) 91; on his service (904) 98, 100, 101, 106; at Khūbān (905) 113; advises 117; plundered by ‘Alī-dost 119; leaves Samarkand during the siege (906–7) 146; his son (?) Beggīna *q.v.*

Wais *Mirān-shāhī*, see *Mirzā Khān*.

Index I. Personal

Sultān **Wais Mirzā Bāi-qarā Tīmūrid**, *Barlās Turk*, son of Bāi-qarā II—parentage 257; his cousin and wife Sultānīm *q.v.*

Sultān **Wais Sawādī**—mentioned 372; sent to collect a tax he had fixed (925) 374; receives gifts and leave 376.¹

Sultān **Wālāma Taklū**—mentioned in Shāh Tahmāsp's account of the battle of Jām (935) 626 n. 2.

Pīr **Walī Barlas Turk**—loses Sīwistān to Shāh Beg (*cir.* 917) 429 n. 1.

Walī Beg Barlās—particulars 272–3; his son Muḥammad-i Walī *q.v.*; [†973 AH.].

Walī Beg Qibchāq Turk, brother of Khusrau Shāh²—particulars 51; on his brother's service (901) 60, 64, (902) 71, (903) 93–4; mentioned (906) 129, (910) 191 by Ḥusain Bāi-qarā; inquired for from Khusrau by Bābur 193; defeated by Aīmaqs 196; his death 51, 196; his former followers gathered together 242; [†910 AH.–1504 AD.].

Walī khazānchī, Qarā-qūzī—captured by Tambal in Akhsī (908) 181; in the left centre at Qandahār (913) 335; his matchlock shooting at Bajaur (925) 369; on service 391, (932) 458, 465–6, 471; in the right wing at Pānīpat 472, 475, and at Kanwā (933) 566; his ill-behaviour in the heats 524.

Walī pārschī (cheeta-keeper)—receives a gift (935) 633.

Walī Qizil Mughūl—rebuked (932) 453; in the right-wing [*tūlghuma*] at Pānīpat 473; made *shiq-dār* of Dihlī 476; on service (934) 601, (935) 638.

Yādgar-i-muḥammad³ Mirzā Shāh-rukhī Tīmūrid, *Barlās Turk*, son of Muḥammad—his capture of Herāt referred to 278; his defeat by Ḥusain Bāi-qarā at Chanārān (874) 260; his loss of Herāt to Ḥusain (875) 260, 279, compared with Shaibānī's of Samarkand to Bābur (906) 134–5; the date of his death referred to 259 n. 1; his Master-of-horse Mīr (Qambar-i-)‘alī *q.v.*; [†875 AH.–1470–1 AD.].

Yādgar-i-nāsir Mirzā Mīrān-shāhī Tīmūrid, *Barlās Turk*, son of Nāsīr—gifts made to him (935) 632; [†953 AH.–1546 AD.].

Yādgar-i-sultān Begīm Mīrān-shāhī (*ut supra*), daughter of ‘Umar Shaikh—particulars 18; her Aūzbeq marriage (908) 18, 356; her return to Bābur (917) 356.

¹ See Additional Note under P. 372.

² See Additional Notes under P. 51.

³ Here the Hai. MS. and Ilminsky's Imprint add “Nāsīr”.

Index I. Personal

Yādgār Taghāi—his daughter Bega Begīm *q.v.*

Khwāja **Yahyā**, younger son of 'Ubaidu'l-lāh *Ahrārī*—his part in the Tarkhān revolt (901) 63 ; treats with Bābur (904) 98 ; welcomes him to Samarkand (905) 124 ; waits on Shaibānī (906) 127 ; banished by him and murdered with two sons 128, 147 n. 4 ; his house mentioned 133 ; his sons Muḥammad Zakariya and Bāqī, his grandsons 'Abdu'sh-shahīd and Khwāja Kalān *q.v.* ; [†906 AH.—1500 AD.].

Shaikh **Yahyā Chishtī**—his tomb visited by Bābur (935) 666 ; his son Sharafu'd-dīn *Munīrī q.v.*

Yahyā Nūhānī, at the head of Hindūstān traders—allowed to leave Kābul (925) 416.

Yahyā Nūhānī (perhaps the man last entered)—waits on Bābur (935) 676 ; a grant and leave given 683 ; his younger brother (no name) 683.

Yakka Khwāja—on Bābur's service (934) 598 ; in the battle of the Ghogrā (935) 671 ; drowned 674 ; his brother Qāsim *q.v.* ; [†935 AH.—1529 AD.].

Yāngī Beg Kūkūldāsh—brings Bābur letters and gifts from Kāshghar (932) 445–6.

Ya'qūb-i-ayūb Begchik, son of Ayūb—on Ḥusain Bāi-qarā's service (901) 58 ; proffers Khusrau Shāh's service to Bābur (910) 192–3.

Sultān **Ya'qūb Beg Āq-qūllūq Turkmān**—a desertion to him 275 ; affords refuge to Banā'ī 287 ; his beg Tīmūr 'Uṣman *Mīrān-shāhī q.v.* ; [†896 AH.—1491 AD.].

Maulānā **Ya'qūb Naqshbandī**—his birthplace Chīrkh 217 ; [†851 AH.—1447 AD.].

Ya'qūb tez-jang—☛ one of five champions defeated in single combat by Bābur (914) 349 n. 1.

Ya'qūb Sultān—mentioned as at Jām 636 n. 2.

Mullā **Yarak**—plays one of his compositions and incites Bābur to compose (926) 422.

Yarak Taghāi (var. Yārik)—stays with Bābur at a crisis (903) 91 ; *locum tenens* in Akhsī (905) 116 ; retaliates on Turkmān Hazāras (911) 253 ; takes charge of sheep raided by Bābur (912) 313 ; in the right wing at Qandahār (913) 334.

Yār-i-'alī Balāl, Bahārlū Qarā-qūllūq Turkmān, grandfather of Bairām Khān-i-khānān—stays with Bābur at a crisis (903) 91 ; wounded (905) 109 (where in n. 5 for "father" read

grandfather); rejoins Bābur (910) 189; on his Tramontane service (932-3) 546.

Yār-i-husain, grandson of Mīr (Shaikh) 'Alī Beg—waits on Bābur (910) 228; asks permission to raise a force in Bābur's name 231; kills Bāqī *Chaghāniānī* (911) 250-1.

Yārīm Beg—Yār-i-muḥammad?—on Bābur's service (913) 337.

Yīlī-pars Sultān *Aūzbeḡ-shaibān*—his brother Aīsān-qulī (*q.v.*) 265.

Yīsūn-tawā Khān *Chaghatāi Chīngīz-khānid*—mentioned in Yūnas Khān's genealogy 19.

Yūl-chūq—conveys a message to Bābur (904) 99.

Yūnas-i-'alī, son of Bābā 'Alī Lord-of-the-Gate—surprised at a Tuesday's fast (925) 398; on Bābur's service 278, 468 (where read his name in l. 3) 475, 521; in the right centre at Pānīpat (932) 472, 473 and at Kānwa (933) 565, 569; has charge of Ibrāhīm's mother 543, 545; makes a garden (932) 532; in social charge of Ṭahmāsp *Ṣafawī's* envoys (935) 631; inquires into Muḥammad-i-zamān *Bāi-qarā's* objections to Bihār 661, 662; in the battle of the Ghogrā 671; at entertainments (925) 400, (935) 683; his kinsman Ibrāhīm *qanūnī q.v.*

Yūnas Khān *Chaghatāi Chīngīz-khānid*, Bābur's maternal grandfather—particulars¹ 19-24; made Khān of the Mughūls by Bābur's grandfather 20, 344 n. 2, 352; his friendly relations with Bābur's father 12; receives Tāshkīnt from him 13; defeats him 16; his sons Maḥmūd and Aḥmad *q.v.* and daughters 21-4; his servant Qamḡar-i-'alī *q.v.* mentioned 92 n. 1, 149, 565 n. 1; [†892 AH.-1487 AD.].

Khawāja **Yūnas** *Sajāwandī*—his birthplace in Luhūgur (Logar) 217.

Yūsuf-i-'alī—musician at entertainments (925) 385, 387, 388; 418.

Yūsuf-i-'alī *bakāwal*—on Bābur's service in Bajaur (925) 375.

Yūsuf-i-'alī Kūkūldāsh—made joint-*dārogha* in Herāt (911) 293; Bābur's cicerone in Herāt (912) 304; his good dancing 303.

Yūsuf-i-'alī *rikābdār*—conveys a letter concerning Hind-āl's pre-natal adoption (925) 374; receives a gift for swimming

¹ The natural place for this Section of record is at the first mention of Yūnas Khān (p. 12) and not, as now found, interrupting another Section. See p. 678 and n. 4 as to "Sections".

Index I. Personal

- 401; meets Bābur 418; (?) in Saṃbhal (934) 587; (?) dies there 675, 687 (here 'Alī-i-yūsuf); [†935 AH.-1529 AD.].¹
- Khwāja **Yūsuf** *Andijānī*, a musician—particulars 4.
- Yūsuf-i-ayūb** *Begchik*, son of Ayūb—Bābur warned against him (910) 190; takes service with Bābur 196; winters with Nāṣir 241; leaves Bābur for Jahāngir (911) 190, 254.
- Yūsuf** *badī*²—particulars 289; [†897 AH.-1492].
- Sayyid **Yūsuf Beg** *Aūghlāqchī*, son of Murād—particulars 39; waits on Bābur from Samarkand (903) 72; holding Yār-yilāq for 'Alī *Mirān-shāhī* (904) 98; dismissed from Khurāsān on suspicion 98; joins Bābur (910) 196; advises him 197; his death 241; his brother Ḥasan and sons Muḥammad-i-yūsuf and Aḥmad-i-yūsuf *q.v.*; [†910 AH.-1505 AD.].
- Yūsuf dārogha** of Akhsī?—interviews Bābur during the flight (908) 181-2.
- Sayyid **Yūsuf** *Machamī*—particulars 118; opposes Bābur (905) 118, 117 n. 2.
- Zāhid Khwāja**—abandons Saṃbhal (933) 557; on service (935) 682; [†953 AH.-1546 AD.].
- Shaikh **Zain** *Khawwāfī*—verse-making on the Kābul-river (932) 448; his account of Bābur's regretted couplet 448 n. 5; goes into Dihli for the Congregational Prayer 476; makes a garden at Āgra 532; recals a vow to Bābur (933) 553; his *inshā* on Bābur's renunciation of wine and of the *tamghā* 553-6; his *Fath-nāma* of Kānwa 559-574, and chronograms of victory 575; in the left centre of the battle 565; prefers requests for Muḥammad-i-zamān *Bāi-qarā* (935) 662; invited in verse by Bābur 683; his maternal uncle Abū'l-wajid *q.v.*; [†940 AH.-1533-4 AD.].
- Zainab-sultān Begīm**—her granddaughter met by Bābur near Āgra (935) 616.
- Zainab-sultān Begīm** *Mirān-shāhī Tīmūrid*, *Barlās Turk*, daughter of Maḥmūd—particulars 48; married to Bābur (910) 48, 711; [†*cir.* 912 AH.-1506-7 AD.].
- Zard-rūi**—on Bābur's service (935) 668, 669.
- Zar-dusht** ("Zoroaster")—mentioned in a verse 85.
- Bibī **Zarif Khātūn**—her daughter Māh-chūchūq 199 n. 1, 342 n. 3.

¹ The entries of 934 and 935 may concern a second man 'Alī-i-yūsuf.

² Perhaps skilled in the art of metaphors and tropes ('*ilmu'l-badī*').

Index I. Personal

- Zubaida Aghācha** *Jalāir*—particulars 267, 273 n. 2; [†before 911 AH.-1506 AD.].
- Zubaida Khatūn**, wife of Khalīfa Hārūnu'r-rashīd—a surmise concerning her 306 n. 1; [†216 AH.-831 AD.].
- Zubair Rāghī**—revolts against Aūzbeḡ rule in Badakhshān (910) 242, (912) 295; defeats Nāṣir *Mīrān-shāhī* 321; standing firm (913) 340; [†914 AH.-1508 AD.].
- Zuhra Begī Āghā** *Aūzbeḡ*, concubine of Maḥmūd *Mīrān-shāhī*—particulars 47, 49; intrigues disastrously with Shaibānī (905)*125-6, (906) 127-8.
- Mīr Shaikh **Zū'n-nūn Beg** *Arghūn*—particulars 274-5; captures Shāl (Quetta) (884) 429 n. 1; his ward-ship of 'Alī *Mīrān-shāhī* (900) 55; imprisons Khalīfa 55; surrenders Aūrā-tīpā 56; serving Ḥusain *Bāi-qarā* (901) 57, 60 n. 3; becomes an ally of the rebel Badī'u-z-zamān (902) 71, (903) 94-5, 260; invited by Ḥusain to co-operate against Shaibānī (910) 190, 191; goes for refuge to Ḥusain 243; dealings with his son Muqīm 198, 227, 248; his title Lion-of-God 281; part of the coalition government in Herāt (911) 293; defeats Aūzbegs (912) 296; social matters 298, 299, 307; hears plain speaking from Qāsīm Beg *qūchūn* 304; his futile opposition to Shaibānī (913) 326; defeated and killed 275, 327; his retainer Jān-āirdī; [†913 AH.-1507 AD.].

Index II. Geographical.

- Ābāpūr (S.E. of Āgra), Babur at 642-3.
 Ābā-qūrūq (Kābul), Bābur at 197.
 Ab-burdan (Upper Zar-afshān), description of 152; spring and pass of 152; a route through 40 n. 4.
 Āb-dara (Hīṣār-shādmān), Bābur takes up good ground at 353.
 Āb-dara (Hindū-kush), a winter-route through 205, 242, 321, 351.
 Āb-i-khān (Farghāna), Tam̄bal in 110, 112.
 Āb-i-rahmat = Qarā-sū *q.v.* (Samarkand), mentioned to locate Kān-i-gil 78, 81.
 Āb-istāda (S.E. of Ghazni) described 239; Bābur at 218, 239.
 Abīward (Khurāsān), Anwārī's birthplace 260 n. 1.
 Āb-i-yār-qūrūq (Samarkand), Bābur in 66.
 Abuha or Anuha (N.W.F.P. India), limits Sawād 400.
 Ābūn- or Atūn-village (Kābul), Bābur at 407.
 Ādampūr or Ārampūr-*pargana* (U.P. India), Bābur at 650, 684; 682 n. 1; location of 650 n. 3; 684 n. 3.
 Adinapūr (Kābul), on the Surkh-rūd 209; of the name 207, App. E, xxi; a dārogha's head-quarters 208; the Bāgh-i-wafā near 421, 443; Bābur at 229.
 Adūsa-and-Mūrī (U.P. India), Bābur at 645.
 Afghānistān, Bābur's limitation of the name 200; demerits of its mountains 223.
 Āgra, revenue of 521; 'Ālam Khān plans to attack 455-6, 474; estimate of Pānipat casualties made in 474; submits to Bābur 523; exhaustion of treasure in 617; a military rendezvous 676; supplies from 685; hot season in 524; measurement of Kābul-Āgra road 629; water-raising in 487; Bābur takes olanders to 610; his workmen in 520, 630, 642; keeps Rāmzān in 584; receives letters from 639; comes and goes to and from 478, 548, 581, 606, 686; others ditto 475, 526, 540, 576-8, 606, 621-4, 650; mentioned to locate places 529, 531 (2), 588, 597, 641, 650-8, 680.
 Āhangarān (on the Herī-rūd, Khurāsān), 308 n.
 Āhangarān-julgā¹ (S.E. of Tāshkint), Bābur at 90, 152, 161.
 Abār-passage (Ganges), Bābur's troops at 528.
 Aibak, mod. Hāibak, Fr. map Boukhara, Hai-bagh (Kābul-Balkh route), Bābur at 189; a rebel near 546, and for location 546, n. 2.
 Aikarī-yār (Kābul), Bābur's scouts fight near 196.
 Aikī-sū-ārā² = Miyān-dū-āb = Between-the-two-waters (Farghāna) an alternative name Rabāṭīk-aūrchīn 88; located 88, n. 2; Mughūls in 88, 105; Bābur in 114; Tam̄bal in 116.
 Ailāish- or Ailāmish-daryā, ? Qarā-daryā (Farghāna), Bābur's men defeated on, 105; game near 114.
 Ailāk-yilāq (Hīṣār-shādmān), Bābur at 187-8, 194.
 Ailchī (E. Turkistan), of the name 50, n. 2.
 Aīndīki var. (Kābul), Bābur gathers tooth-picks near 407.
 'Aish-pushla (Farghāna), Tam̄bal near 106; Bābur near 165.
 Aitmāk-dābān (Samarkand) described 83; a boundary 84; 64 n. 1; 80 n. 2.
 Āī-tūghdī (Kābul) position of 253 n. 3; Bābur at 253.
 Ajar Fort (in Kāhmard, or Kāhmard *q.v.* Fr. map Maimènè), Bābur's and his followers' families left in 189; various occurrences in 197, 243, 293; a plan to defend 191; gifts to its peasantry 633 n. 5.
 Akhsī, Akhsikit (Farghāna), described 9; book-name of 9 and n. 4; position of 13; — 'Umar Shaikh's capital 10; exploit at 16; death at 13; — a rebel at 26; a death in 40; appointments to 32, 115; a notable of 110; a village of 171; a melon of 82; besieged 31-2, 54; threatened 44; army of, called up against Bābur 110; comings and goings from and to 87, 90, 101-3, 124, 161, 176, 180, 182, 183; river-fight below 102; Bābur at 54, 116, 170-1-2; apportioned to Jahāngīr 118-9; an army hostile to Bābur near 162; promised to Bābur 168; his attempt to defend 173-6; his flight from 176, 396; Shaibānī defeats the Chaghatāi Khāns near 18, 182, 351-6.
 Akriāda-*pargana* (Panj-āb), a holder of 453.
 Alāi-tāgh (Farghāna), on a Hīṣār-E. Turkistān route 129; sub-districts of 162.
 Alangār-tūmān (Kābul), described 210; a constituent of the true Lamghānāt 210; a holder of 241; Bābur in 424.
 Ālā-qūrgān = Ikhtiyārū'd-dīn (Herāt), Bābur reported captive in 313; the Bāi-qarā households in 327; captured by Shaibānī 328.
 Ālā-sāi-bulūk (Kābul), described 220-1; wines of 221.

¹ My text has *julgāsi*, but I am advised to omit the genitive *sī*; so, too, in *aikī-sū-ārā-sī*, Rabāṭīk-aūrchīn-ī *q.v.*

² Cf. *s.n.* Āhangarān-julga n. as to form of the name.

Index II. Geographical

- Ālā-tāgh (s. of Qalāt-i-ghilzāi, Afghānistān), over-run 249.
- Alexander's Iron-wall (Darband *q.v.* Caspian Sea), mentioned in metaphor 564; purpose of 564 n. 3.
- Alexandria ad Caucasum (Kābul), site of 214 n. 7.
- Alghū-tāgh var. Aūlūgh-tāgh (mid-Oxus valley), a Bāi-qarā arrival near 60.
- 'Alī-ābād (Samarkand), Shaibānī in 135.
- 'Alī-masjid (Khaibar-route), Bābur passes 394, 411-2, 450; description of its spring 412 n. 1.
- 'Alī-shang-tūmān (Kābul), described 210; a constituent of the tune Lamghānāt 210; a holder of 241; Bābur in 342, 424.
- Allāhābād (India), *see* Piāg.
- Almāligh (E. Turkistān), depopulation of 1; located 2 n. 1; referred to 162 n. 2.
- Almār (s. of Ma'imēnē, Fr. map), Bābur passes through, 296.
- Ālmātū (E. Turkistān), depopulation of 1; located 2 n. 1; referred to 162 n. 2; * a battle near 349.
- Altī-shahr (E. Turkistān), an occasional name of Yiti-kint 11 n. 6.
- Alwār, Alūr (Rājpūtāna), a rebel leaves 545; an arrival from 687; mentioned to fix limits 577-8-9; gift made of its treasure 519; an appointment to 578.
- Ambahar (N.W.F.P. India?), on a suggested route 376; pass of 376.
- Ambāla (Panj-āb), Bābur at 465.
- 'Ambar-koh (Qūndūz), a fight on 61.
- Amla (Kābul), Bābur at 422.
- Amrohā (U.P. India), revenue assigned of 685.
- Amū-darya, Oxus, Bābur on 48, 189, 249, others on 57, 74, 193, 244, *359¹; of Trans-Amū tribes 242; limits territory 49; *Bābur's fortunes lost beyond 426;—ferries of, Aūbāj, 93, 95 (where for Aūbāj read Chār-jūi), 110, 189, Chārjūi (which read for Aūbāj), Kilif 57, 191, Kirki 191, Tirmīz 191.
- Andar-āb (n. of Hindū-kush), a n. boundary of Kābul 200; mountains of 221; roads from 205; a holder of 403; comings through 51, 193 (Bābur's), 196.
- Andarābā (Panj-āb), Bābur at 391-2.
- Andijān (Farghāna), description of 3-4; the capital, sport in, pure Turki in, climate of 4—its water 5, mountains of 15, 55, 102, 118, 125; tribes of 162; a grass of 221; its Chār-bāgh 29; celebrities of 4, 280; mentioned to locate places, etc., 4, 8, 10, 16, 113, 396; its railway 30 n. 5; given to 'Umar Shaikh I and II, 14; people of led into captivity 20, 22; Bābur its governor 29 n. 1; succeeds in it 29 attacks on 27, 30, 54, 87-8, 106-8, 161-8, 171, 192; captures of 18, 20, 89, 90, 122, 192, 244; demanded from Bābur 87, 168, 318, 351-2; Auzbeg chiefs wait on Bābur in 58; lost by Bābur 89-90, 122; his attempts to regain 92-7-8, 162-5; succeeds, 103-4, 115; proposed disposition of 118; the cause of his second exile from 105; he compares it with Samarkand 123; a raid near 164; its army on service, 48, 87, 101, 171-2; occupied by Sa'id Khān 351-7, 362; commandants of 25, 32, 44; gifts sent to 633; comings and goings to and from 32, 58, 64, 102-3-6-8-9, 113, 145, 150, 165-8, 170, *183, 399; Bābur's comings and goings to and from 55, 66, 71, 114-9, 174; hint of another visit 358 and n. 2; (*see* Farghāna).
- Andikān (Farghāna), 161 *see* Andijān.
- Andikhūd (w. of Balkh, Khurāsān), fighting near 46, 260; plan to defend 191; Sayyids of 266-7-8; a commandant of 279; a traitor in 325.
- Anwār, ? Unwāra (near Āgra), Bābur at 589, 641.
- Āqār-tūzi (Samarkand), a battle near 34.
- Āq-būra-rūd (Farghāna), rapid descent of 5 n. 3.
- Āq-kūtal (between Soghd and Tāshkint), a force passes 111.
- Āq-qāchghāi (Aūrā-tipā, Samarkand), a rapid message through 25.
- Āq-sū (Aūrā-tipā, Samarkand), Aḥmad *Mirānshāhī* dies on 33.
- Āq-sū (Eastern Turkistān), 20 n. 5, 29 n. 5.
- 'Arabia, a bird of 497.
- Arāt (Kābul), App. G. xxv.
- Archa-kint (Farghāna), a road through 116.
- Archīān-qūrhān (Farghāna), Tambal enters 117; scene of the Chaghatāi Khāns' defeat 117 n. 2, *182, *351 (where read Archīān for "Akhsi"), 356 (here read near Akhsi).
- Argand-āb (Qandahār) irrigation off-takes of 332 n. 4, 333 n. 4.
- Āri-pargana, Arrah (Bihār, India), Bābur in 664-6.
- Arind-water, Rind (U.P. India), Bābur on 684.
- Arūpār (U.P. India), *see* Rūpār.
- Arus-, Urus-, Arys-sū (W. Turkistān), a battle near 16.
- Asfara (Farghāna), described 7; Persian-speaking Sārts of 7 and n. 3; a holder of 115; Bābur takes refuge in 7 and sends gifts to Highlanders of 633 and n. 4; Bābur captures 53; Bābur in a village of 123.
- Asfidūk (Samarkand), Bābur in 131-2.
- Aspara or Ashpara (Mughlīstān), Abū-sa'id *Mirān-shāhī* leads an army to 20.
- Astar-āb (e. of Pul-i-chiragh, Fr. map Ma'imēnē), tribes in 255.
- Astarābād (Khurāsān), partridge-cry in 496; oranges of 510; a poet of 290 n. 3; Ḥusain Bāi-qarā and 46, 95, 259, 260, 261, 272; assignments of 61-9, 70, 94; commandants

¹ Asterisks indicate Translator's matter.

Index II. Geographical

- in 272 (Nawā'ī), 275; two Bāi-qarās put to death in 262, 266.
- Atak, "Attock" (on the Indus), locates Nil-āb 206 n. 3, and Bābā Wali *Qandahārī's* shrine 332 n. 4.
- Atar (Kābul), located 211; Bābur at 343, 422-3.
- Aūba, Ubeh, "Obek" (on the Herī-rūd), a holder of 274.
- Aūd (U.P. India), *see* Oude, Oudh.
- Aūlābā-tū (Ghaznī?), Bābur at 323.
- Aūliā-ātā (E. Turkistān), 2 n. 1.
- Aūlūgh-nūr (Kābul), located 209; a route past 209; on the "nūr" of the name App. F, xxiii; Bābur at 421-5.
- Aūnjū- or Ūnjū-tūpa (Farghāna), Bābur at 110.
- Aurangābād (Haidarābād, Dakhin, India), a grape of 77 n. 2.
- Aūrā-tīpā (between Khujand and the Zar-afshān, Samarkand), its names Aūrūsh and Aūrūshna 77; an alp of 25; Dikhkat a village of 149, 154; locates Khwās 17; escapes to 124, 141, 156; transfers of, to 'Umar 'Shaikh 17, to Aḥmad 27, 30, 35, to Muḥ. Ḥusain *Dughlāt* 97; Aḥmad dies in 33; The Khān in 92; Bābur's family in 136; Bābur in 98-9, 124, 149(2); enemies of Bābur in 152, 154.
- Aūrganj or Ūrganj (Khwarizm), a claim to rule in 266.
- Aūrgūt (Samarkand), surrenders to Bābur, 68.
- Aūsh, Ūsh (Farghāna), described 4; a trick of the ragamuffins of 6; course of its water 10; appointments to 32, 65; a raid near 25; an arrival from 112; fugitive to 168; dependencies of 109, 110; Tambal and 103-7, 123; Bābur's men in 114; oppression of 172; good behaviour at 176; Bābur at 108, 161-2-4-7-9 (advice to go to).
- Aūtrār, Ūtrār, "Otrār" (W. Turkistān), *see* Yāngī.
- Aūtrūli, Atrauli (U.P. India), Bābur at 587.
- Aūz-kīnt (Farghāna), refuge in planned, for the child Bābur, 29; Mughūls take refuge in 105; Jahāngir, with Tambal, and 103, 114-6-8, 123; Bābur and 29, 108-9, 118, 161-2-9; Bābur's note on 162.
- Awighūr (Farghāna), a holder of 118, 125 n. 2.
- Āzarbāijān (on the Caspian), taken by White Sheep 49; cold of 219; a comer from 280; Tīmūr's workmen in 520.
- Bābā Ḥasan *Abdāl*, i.e., Bābā Wali *Qandahārī* (Qandahār), irrigation-channels towards 332-6; shrine of the saint near Atack (Attock) 332 n. 4.
- Bābā Ilāhī (Herāt), Ḥusain *Bāi-qarā* dies at 256; (*see* Fr. map Herat, Baboulei).
- Bābā Khākī (Herāt), a rapid message from Farghāna to 25; an army at 326; located 25 n. 2, 326 n. 1.
- Bābā Lūli (Kābul), Bābur advances towards 315.
- Bābā Qarā (Bajaur *q.v.*), spring of 371; ? identical with Khwāja Khizr 371 n. 1; valley of 367 n. 3.
- Bābā Tawakkul's Langar (Farghāna), the younger Khān halts at 168.
- Bābā Wali (Atak, Attock), *see* Bābā Ḥasan.
- Bābur-khāna (Panj-āb), 450 n. 5.
- Bāburpūr (U.P. India), Bābur at 644 n. 6.
- Bachratā var. (Farghāna), a ferry crossed near 116, 170 (by Bābur).
- Badakhshān, Farghāna's s. boundary 1; Hindū-kush divides Kābul from 204; trees of 221; locates Kāfiristān 46; Kābul trade of 202; Bābur sends sugar-cane to 208; a poet of 288; Rusta Hazāra of 196; unprofitable to Bābur 480; reference to his conquest of 220; Greek descent of its Shāhs 22, 242; a series of rulers in 47-9, 208 n. 8, 243, 340, *426, *433, *697; a plan for defence of 191; Aūzbegs and 242, 294; considered as a refuge for Bābur 340; various begīms go to 21-2-4, 48; Nāsir's affairs in 242-3, 321-2; a letter of victory sent to 371; Bābur plans going to 412; Bābur and Māhīm visit Humāyūn in 426, 436; Sa'id *Chaghatai's* affairs with 412, *695-6; *Humāyīm's desertion of 690, 707; *offered to Khalifa 697 and n. 1; *contingent disposition of 706.
- Badām-chashma (Kābul), climatic change at pass of 203; Bābur at 229, 409, 445.
- Badāyūn (U.P. India), appointments to 267, 582.
- Bādghis (Khurāsān, n. of Herāt), Aūzbegs defeat Bāi-qarās in 275; Bābur in 296, 307.
- Bād-i-pich-pass, Bād-pakht? (Kābul), a route through 209; Bābur goes through 343, 421; places an inscription in 343.
- Badr-aū-*bulūk*, Tag-aū (Kābul), described 221; water of 227 n. 1; a route through 209; Bābur in 421.
- Badrū-ferry (Ghogrā, Sarū); 667 n. 5.
- Bādshāh-nagar (U.P. India), Bābur's visit gives the name to 678 n. 1.
- Bāgar (Rājputāna), a holder of 573; identified 573 n. 2.
- "Bāghdād," a variant for Būghdā 40 and n. 2.
- Bāghlān (Qūndūz), nomads leave Kābul for 402.
- Bahār or Bihār (Kābul), seat of a tribe 413; Bābur at 414.
- Bahat, Bihat, Jhelum-river (Panj-āb), course of 485; Bābur on 382, *441, 453; crossed in fear of him 382.
- Bahraich (U.P. India), revenue of 521; locates Ghazrā crossings 669.
- Bajaur (N.W.F.P. India), concerning its name 367 n. 4, 571 n. 3; once a Kābul dependency 207; wines and fruit of 372, 510-1; monkeys and birds of 492-3-4; beer made in 423; a test of women's

Index II. Geographical

- virtue in 211; Bābur and 367 to 370, 371-3, 377, *429; repopulation of 375; tribute of 400; Dost Beg's valour at 370, 397; Khwāja Kalān and 370, 411, 422-3; Bibi Mubārīka left in 376; arrivals from 401.
- Bakkak-pass (between Yaka-aūlāng and the Heri-rud valley), Bābur's perilous crossing of 309; an alternative pass (Zirrīn) 310 n. 2.
- Baksar *sarkār* (U.P. India), revenue of 521.
- Baksara (U.P. India), Bābur at *603, 660.
- Balādar, Bilādar (U.P. India), Bābur at 686.
- Balā-ḥiṣār (Kābul), present site of 198 n. 4; (*see* Citadel).
- Bālā-jūi (Kābul), maker and name of 200 and n. 5.
- Ballia (U.P. India), sub-divisions of 637 n. 1, 664 n. 8, 667 n. 2.
- Balkh (Oxus valley), border-countries of 76, 261, 204; heat in 520; a melon-grower of 686; its trade with Kābul 202; holders of 18, 61-9, 257, 263, 275; exploits at 50, 93, 270; Husain *Bāi-qarā* and 70, 191; Khusrāu Shāh and 93-4, 110, 270; Shaibāni and 294-6, 300, *363; Kitin-qarā and 545 6; 'Ubaid and 622; *Ism'īl *Ṣafawī* and 359, 363; Muḥammad-i-zamān and *364, 385, *428; Bābur and 220, *359, *426-7, *442-4-5-6, 463 and n. 3, 546 n. 1, 625.
- Balkh-āb, headwaters of 216; Bābur crosses 295.
- Balnāth Jogī's hill (Panj-āb), Bābur near 452.
- Bāmiān (Khurāsān ? w. of Ghūr-bund, Kābul), mountains of 215; how reached from Kābul 205; Khusrāu Shāh and 96 (where for "Qāsim" read Kāmal; Bābur and 189, 311, *351, 409).
- Bām-valley (Herāt), a *langar* in 308 n. 1; Bābur in 296, 297 n. 1.
- Banākat, Fanākat = Shāhrukhiya (Tāshkīnt) 2 n. 5, 76.
- Banāras, Benares (U.P. India), crocodiles near 502; threatened 652-4; Bābur near 657.
- Banas-river (India), course of 485.
- Bāndir, Bhandar (C. India), a fruit of 507; Bābur at 590-8.
- Band-i-sālār Road (Farghāna), Bābur on 55, 116.
- Bangarmāwū, Bangarmau (U.P. India), Bābur near 601.
- Bangash *tūmān* (Kābul), described 220, 209, 233, 405; a holder of 27, 252; plan of attack on 229, 231-3, 382.
- Bannū plain (N.W.F.P. India), a limit of Kābul territory 200; a waterless plain near 234; date of the modern town 232 n. 5; Bābur and 218, 231-2, 382, 394.
- Bānswāra (Rājputāna), an old name of 573 n. 1.
- Banūr (Patiāla, Panj-āb), Bābur on (Ghaggar) torrent of 464.
- (The) Bar (Panj-āb), 380 n. 4.
- Baraich (U.P. India), *see* Bahraich.
- Barak or Birk (? N.W.F.P. India), mentioned as between Dasht and Farmūl 235.
- Barakistān, Birkistān (Zurmūt, Kābul), a tomb in 220; ? tongue of 207.
- Barā-koh (Farghāna) described 5; position of 5 n. 2.
- Bāramūla (Kāshmir), a limit of Sawād territory 372 n. 3.
- Bārān-sū,¹ Panjhīr-sū (Kābul), affluents to 210-1; the bird-migrants' road 224; migration of fish in 225; bird-catching on 228; routes crossing 209, 342; locates various places 207 n. 5, 215, App. E, xvii;—passers along 195, 242; Bābur and 254, 420, *see* Koh-dāman.
- Bārān *wilāyat* (Kohistān, Kābul), Bābur in 253, 320, 405.
- Bāra (N.W.F.P. India), road of 411; Bābur fords the water of 230.
- Bāri (Rajputāna), hills of 486; hunting-grounds in 509 n. 2; Bābur at 509, 585.
- Bārik-āb (affluent of the "Kābul-river"), Bābur on 409, 414, 446.
- Bast, Bost, Bust (on the Helmand, Afghānistān), Husain *Bāi-qarā's* affairs at 94, 260.
- Bastām ('Irāq), a w. limit of Khurāsān 261 (where read Bastām); captured 622.
- Bateswār (U.P. India), ferry of 643 n. 3.
- Bāzār and Tāq (India), *see* Dasht.
- Bāzarak (Hindū-kush), described 205.
- Beg-tūt (Kābul), earthquake action near 247.
- Benares (India), *see* Banāras.
- Bengal, Bangala (India), particulars of the rules and customs in 482; envoys to and from 637, 640, 665; army of 663; Bābur at ease about 677, 679 n. 7; traversed by the Ganges 485; a bird of 495; fruits of 504.
- Between-two-waters (Farghāna), *see* Aikī-sū-ārā.
- Betwi-river, Betwa (C. India) described 597.
- Bhānder (C. India), *see* Bāndir.
- Bhilsān (C. India), Sangā's 483, Bābur's plan against 598.
- Bhira (Panj-āb), history of 382; revenue of 521; tribes of 387; Balūchīs in 383; locates places 379, 380, 381; limit of Lūdi Afghān lands 481, and of Bābur's in Hindūstān 520; servants from 616, 678; arrivals from 228, 391, 419; local soldiery 389, 539, rhinoceros in 490, Bābur and 377-8, 382-3-7, *429, 478; he stays in the fort of 384; safeguards people of 383, 478; sends prisoners into 461; summons by Māhim of an escort from 650; a governor 386-8, 392-9.
- Bhūjpūr (Bihār, India), Bābur at 662.
- Biah-sū, Beas (Panj-āb), course of 485; Bābur crosses 458.

¹ Bābur uses this name for, Anglicé, the Kābul-river as low as nearly to Dakka.

Bīāna, Bayāna (Rājputāna), mountains in 486; red-stone of 532, 611; water-raising in 487; a dependency of 563; locates places 539, 613; disaffection to Bābur of 523-9; taken 530-8, 540-5; a gun made to use against it 537; praise of its soldiers 548, 550; an appointment to 579; asked for 613; Bābur at 577, 581; his workmen in 520; revenue from assigned to support his tomb *709.

Bīānwān *pargana* (U.P. India), assignment on 540.

Bībī Māh-rūi (Kābul), Bābur at 314.

Bigrām, Bīkrām (Panj-āb), four ancient sites so-named 230 n. 2; Bābur at 230, 394, 450-1.

Bihār (India), a limit of Afghān lands in Hind 480-1, and of Bābur's 520; revenue of 521; Bābur and 639, 656, 677-9; an assignment on 676; mentioned as if Bābur's 561; Muhammad-i-zamān and 661-3-4; an earlier Lūdi capture of 675; a diwān of 661.

Bihya (Bihār, India), Bābur at 662-7 n. 2.

Bih-zādi (Kābul), Bābur at 398, 416-8; wine fetched from 417; 19th century vinegar of 417 n. 2.

Bijānagar, Vijāynagar (Dakhin, Deccan, India), a ruler of 483.

Bilādar (U.P. India), *see* Balādar.

Bilah (Panj-āb), Bābur at 237.

Bilkir? (Kābul), Bābur at 420.

Bilwah ferry (Ganges), Bābur at 658.

Bimrūki *pargana* (Panj-āb), a holder of 453.

Birk and Birkistān, *see* Barak.

Bishkhārān (Farghāna), good fighting at 28; Bābur at or near 117-8, 170.

Bish-kint (on the Khujand-Tāshkint road), Tambal at 145, 154; Bābur at 151.

Bī-sūt (Kābul), Bī-sūtīs migrated to Bajaur 375.

Bolān-pass (Balūchistān), *Shah Beg's entrance to Sind 429.

"Bottam" (? débouchement of the Zar-afshān), a word used by Ibn Hankal 76 n. 6.

Būdāna-*qūrūq* (Samarkand), described 82; Bābur at 131 (here Quail-reserve).

Buhlūlpūr (Panj-āb), Bābur at 454.

Bukhārā (Transoxiana), described 82; w. limit of Samarkand 76 and of Soghd 84; deficient water-supply of 77; trade with Kābul 202; wines of 83; melons of 10, 82; bullies in 7; Bābur sends sugar-cane to 208; various rulers of 35, 38, 112; governors in 40, 52, 121; taken by Shai-bānī 125; various attacks on 63-5, 124, *356-7-9, *354, *359, *360; Bābur's capture of 21, 704 n. 3; Mahdī Khwāja and 704 n. 3; various comings and goings from and to 62-3-4, 135, 534.

Būlān (Kābul), a route through 209.

Būli (Rājputāna), revenues of 521.

Burhānpūr (C. India), Bābur on water of 592-8.

Burh-ganga (Old Ganges), its part in the battle of the Ghogrā 667 n. 2; 674 n. 6, 667 n. 2.

Būrka-yilāq (Aūrā-tīpa *q.v.*), Bābur at the fort of 92, 124.

Busāwar (Rājputāna), Bābur at 548 (where read Busāwar) 581.

Bū-stān-sarāi (Kābul), Bābur at 251-4.

Bū-stān-sarāi (Samarkand), 62; Bābur at 74, 134.

Būt-khāk (Kābul), damming of its water 647; Bābur at 409, 446 n. 4.

Buz-gala-Khāna (Samarkand), *see* Aitmak-dābūn.

Chāch, *see* Tāshkint.

Chachāwali (U.P. India), Bābur at 649.

Chach-charān (on the Heri-rūd), a holder of 274; Bābur at 308.

Chaghāniān (Hīṣār-shādmān), located 48 n. 5; an earlier extension of the name 188 n. 4; Nūndāk dependent on 471; a meadow (*aūlāng*) of 129; a ruler in 47; Khusrāu Shāh at 93; Bābur in 188.

Chāghān-sarāi *bulūk*, Chighān-sarāi (Kābul), described 212; water of 211-2; name of 212 n. 2; a governor of 227; Bābur's capture of 211 (where for "920" read 924), *366-7 n. 3.

Chahār *see* Chār.

*Chak-chaq pass (Hīṣār-shādmān), Bābur traverses 359.

Chāldirān (Persia), cart-defence in the battle of 469 n. 1.

Chambal-river (C. India), course of 485; Bābur on 509, 585-9, 607, 614; Shāh-i-jahān pours wine into 298 n. 3.

Champāran (Bihār, India), revenue of 521.

Chanārān (n.w. of Mashhad), Hūsain Bār-qarā's victory at 260; located 260 n. 1 and Ferté *q.v.* p. 39 n. 2).

Chandāwal (Bajaur, N.W.F.P.), of its name 367 n. 3; torrent of 372; Bābur hunts near 372.

Chandawār, Chandwār (U.P. India), correct name of 642 n. 8, water-raising in 487; comings and goings from and to 531, 552, 582; Bābur at 589, 642-3; he loses it 557, 581.

Chandirī (C. India), described 582-3-6; hills of 486; death of a holder of 573; mentioned to fix dates 269, 483, 605; Bābur's capture of 589, 590-2-4-8.

Chapar-kuda (U.P. India), identity of with Chaparghatta 650 n. 1; a start from 659 n. 5; Bābur at 650.

Chār-dār *col* (Hindū-kush), 204 n. 4.

Chār-dih plain (w. of Kābul-town), the Kābul-river traverses 200 n. 4; *overlooked from Bābur's tomb 710.

Chārikār, Chār-yak-kār (Kābul), altitude of 204 n. 4; name of *ib.* 295 n. 1; Judas-trees of 216 n. 3.

Index II. Geographical

- Châr-jûi ferry (Oxus), 95 (where "Aûbâj" is wrong).
- Char-shamba = Wednesday (Oxus valley see Fr. map Maimènè), 71 n. 2.
- Châr-sû (Samarkand), an execution in 196.
- Châr-yak (Fr. map Maimènè), over-run 295, 94 (where for "San-chîrîk" read San and Châr-yak).
- Chashma-i-tûra pass (Kâbul), Bâbur at 403-4.
- Châsh-tûpa (Kâbul), Bâbur at 320.
- Chatsû (Râjpûtâna), revenue of 521.
- Châ-tû var. Jâl-tû (Kâbul), Bâbur at 228.
- Chatur-mûk (U.P. India), a Ghogrâ-crossing at 669, 677.
- Chaupâra (N.W.F.P. India), an Indus ferry at 206; a limit of Bannû 233; Bâbur near 234.
- Chaupâra (U.P. India), ferry of 677-9.
- Chausa (Bihâr, India), a death at 273 n. 3; Bâbur at *603, 659, 660.
- Chausa or Jûsa (C. India), Bâbur at 581.
- Chîchîk-tû (Balkh-Herât road), located 300; Bâbur at 296.
- Chihîl-dukhtarân (Farghâna), 107, 162; (Heri) 296, 301; (Kâbul), 107 n. 1.
- Chihîl-qulba (Kâbul), Bâbur hunts near 420.
- Chikmân-sârâi (Andikhûd, Oxus valley), a defeat at 46, 260, 268.
- Chîn, China, Kâbul trade with 203; a Chîni cup 407; [for "China" see Khiâtî].
- Chîn-âb, Chân-âb, tract and river (Chen-âb, Panj-âb), course of 485; the Bar in 380 n. 4; a Turk possession 380-2; Bâbur resolves to regain 380; he on the river *441, 453; envoys to him from 386; his family reach 659; an appointment to 386.
- China-qûrghân (Kâbul), Bâbur at 407.
- Chîniût or Chîniwat (Panj-âb), a Turk possession 380-2; Bâbur resolves to regain 380.
- Chirâgh-dân (Upper Heri-rûd), Bâbur at 309; see Add. Note p. 309 for omitted passage.
- Chirkh (Kâbul), described 217; a mullâ of 284; a soldier of 669, 678.
- Chîr-sû, Chîr-chîk (Tâshkînt lands), Aḥmad *Mîran-shâhi's* disaster at 17, 25, 31-4-5.
- Chîtr (Panj-âb), Bâbur at 645.
- Chitûr, Chitor (Râjpûtâna), hills of 486, Bâbur's plan against 598; Rânâ Sangâ's 483, 617.
- Chunâr (U.P. India), advance on 652-4; arrival from 657; appointments 682-3; Bâbur at 658; road measured from 659; question of identity 682 n. n.
- Chûpân-âtâ (Samarkand), 72 n. 3, 76 (Kohik), 76 n. 4; Bâbur crosses 124; [see Kohik].
- Chûṭtālî (Dûkî, Qandahâr), Bâbur at 238-9.
- Cintra (Portugal), oranges of 511 n. 4.
- Citadel (*arg*) of Kâbul, 201; Bâlâ-ḥîṣâr 198 n. 4; —of Samarkand, 77; position of 78 n. 6; Bâbur in 134, 141.
- Dabûsî (Samarkand), Aûzbeg victories at 40, 124, 137.
- Dahânah (see Fr. map Maimènè), corn from 295; traversed 194-7, 243, 295.
- Dakka (Kâbul), App. E. xx; [see note to Bârân-sû].
- Dakkan, Dakhin, Deccan (India), rulers in 482; ? Daknî = Dakkanî 619, 631, Add. Note pp. 619, 631.
- Dâman (N.W.F.P. India), see Dasht.
- Dâmghân (Persia), a w. limit of Khurâsân 261; Bâl-qarâs captured in 263; Aûzbegs defeated at 618, 622.
- Dandân-shikan pass (Khurâsân), Bâbur crosses 294.
- Dara-i-bâm (Badghis, Khurâsân), Bâbur in 296.
- Dara-i-gaz (s. of Balkh), a recal from 14.
- Dara-i-Ghâzi Khân (Panj-âb), 233 n. 3.
- Dara-i-khwush (Kâbul), Bâbur in 27, 251-3.
- Dara-i-nûr (Kâbul) described 210; unique character of 210, 241, App. F; wines of 210, 410, App. G, xxv; monkeys of 211, 492; name of App. F, xxiii, xxiv; a holder of 227, 344; attacked 241; Bâbur in 422.
- Dara-i-pûr-amîn (Kâbul), Bâbur at 342 (where for "anîm" read amîn).
- Dara-i-ṣûf (Khurâsân), character of 222.¹
- Dara-i-zang (Khurâsân), defence for planned 191.
- Dara-i-zindân (Kâbul-Balkh road), mountains of 222; located 189 n. 6; Bâbur in 189.
- Darband (Caspian Sea), 564 n. 5.
- Darband-i-ahanîn (Hîṣâr-shâdmân), a limit of territory 47; a name of Qulûgha, Quhqa, 194; *Bâbur at 353; Najm Ṣamî near 359.
- Dar-i-gham canal (Samarkand) described 76, 84; Bâbur on 124-5; (see Kohik-water).
- Darûṭa (Kâbul), Bâbur at 421-2.
- Darwâza (Bâjaur? N.W.F.P. India), a road through 376.
- Dasht (Plain), Dâman, Bâzâr and Tâq (N.W.F.P. India), names of 229 n. 1, 233 and n. 1; (Mehtar Sulaimân) mountains of 223; limits Bannû 233; a route through 206; Bâbur and 229, 235-7, 394.
- Dasht-i-shaikh, Kurrat-tâziyân (Kohistân, Kâbul) described 215.
- Dâwar (Kohistân, Kâbul), Bâbur at 421; perhaps Dûr-nâma 421 n. 5.
- Dhar (C. India), observatory in 79.
- Dibâlpûr (Panj-âb), revenue or 521; water-wheels in 486, 532; commandants in 442-3, 463; Bâbur captures 208, *441, 575-8.
- Dih-i-afghân (Kâbul), a rebel in 345; a goer to 402.
- Dih-i-ghulâmân (Kâbul), Bâbur at 413.
- Dih-i-yaq'ûb (Kâbul), narrows of 200; water of 241; Bâbur at 409, 445.

¹ "The Dara-i-ṣûf, often mentioned by the Arabian writers, seems to lie west of Bâmiân" (Erskine, *Memoirs*, p. 152 n. 1).

Dihli, mountains of 485 ; the capital of Hindūstān 463 ; a Lūdi possession 481 ; revenue of 521 ; Miwāt and 577 ; 'Ālam Khān and 455-6 ; Ibrāhīm marches from 465 ; Sangā gives Bābur rendezvous near 529 ; Bābur takes possession of 475 ; appointments to 476 ; submissive 523 ; mentioned as Bābur's 561 ; Khwāja Kalān's inscription in 525 ; an arrival from to Bābur 526 ; treasure of 583, *695 n. 1, 617.

Dikh-kat (Aūrā-tipa, Samarkand), described 149, 152 ; an arrival in 151 ; Bābur in 149, 150, 633 n. 4.

Dilmāu var. (U.P. India), comings and goings from and to 534-7, 681-4 ; variants of name of 681 n. 3.

Din-kot, Dhānkot (N.W.F.P. India), location and name of 206 n. 6 ; limit of Koh-i-jūd 380 and of Bannū 233 ; routes through 206, 399.

Dirapūr (U.P. India), Bābur in 649.

Diri pass (Kābul), a route through 209.

Diylū (Samarkand), allies of Bābur in 138.

Dizak (Samarkand), Bābur a fugitive in 148 ; a governor of 26.

"Doāb," see Miyān-dū-āb.

Dū-āba (U.P. India), Gangetic changes in 667 n. 2.

Dugdūgi (U.P. India), Bābur at 651-2.

Dūghāba river (Khurāsān), head-waters of 216.

Dūkī (Qandahār), mountains of 223, 236 ; Bābur in 218, 238, 382.

Dūlpūr, "Dholpur" (Rājputāna), mountains of 486 ; Ibrāhīm Lūdi's begs in 593 ; Bābur and 520, 552, 585, *603-6, 614, 634-5-9, 689 ; accounts of work in 606, 634, 642 ; a view from 610.

Dūn (Jaswān, Panj-āb) ; 'Ālam Khān in 457 ; Bābur in 461-2.

Dungarpūr (Rājputāna), old name of 573 n. 1.

Dūr-nāma or -namā'i (Kohistan, Kābul), described 215 ; Bābur at 420 ; (see Dāwar).

Dūrrin- or Dūrrin-tangi (Kābul), a limit of Shāh-i-Kābul 200, 417.

Dū-shambla (Badakhshān), Humāyun at 621.

Dūshi (n. of Hindū-kush), Khusrau Shāh submits to Bābur at 51, 191-5.

Egypt, see Miṣr.

Etāwa, Itāwa (U.P. India), hostile to Bābur 523-9, 530 ; appointments to 530-3, 579, 582 ; comings and goings from and to 541, 645, 689 ; Bābur at 644, 686.

Faizābād (Badakhshān), *? Bābur and Māhīn at 436.

Fakhrū'd-dīn-aūlūm (Balkh-Herāt road), Bābur at 296 ; (see Fr. map Maïmène).

Fanākat, Banākat = Shāhrukhiya (Tāshkent), passed by the Str-daryā 2 ; identity of 2 n.5, 7 n.5.

Fān-tāgh (Hiṣār-shādmān), Lake Iskandar in 129 ; Bābur in 130.

Fārāb (W. Turkistan?), a mullā of 643.

Farāghina (Farghāna), Bābur at 168.

Farghāna mod. Kokand, description of 1 to 12 ; extent of 2 n. 3 ; included in Trans-oxiāna 76 ; Alps of 223 ; nick-name of 289 ; winter-route into 2, *183 ; capitals of 3, 10, 162 ; an e. limit of Samarkand 76 ; Kābul trade of 202 ; celebrities of 4, 7, 76, 90, 289 ; 'Umar Shaikh's (I and II) 14-7, 24 ; Bābur succeeds in 1, 29 ; invasions of 13, 20-9, 54, *183 ; proposal to dispossess Bābur 168 ; an arrival in 28 ; an exit from 190 ; Bābur's loss of 19 n. 1, *183 ; Bābur's leaving 187 ; (see Andijān).

Far-kat (n. of Kindīr-tau *q.v.*), a refugee in 149 ; a mullā of 343 ; reached from Ghawā (Farghāna, Fr. map, Gava), 179.

Farmūl tūmān (Kābul), described 220 ; a s. limit of Kābul 200 ; Ūrghūn in 206 n. 2 ; roads through 206, 231-3-5 ; Shaikh-zādas of 220, 679 n. 7.

Fathpūr (U.P. India), Bābur at 643, 686.

Fathpūr or Nathpūr (U.P. India), a dependency of 680 ; lake of 681.

Fathpūr-Aswa (U.P. India), Bābur at 651.

Firūzābād (U.P. India), 643 n. 3.

Firūz-koh (Ghūr-Kābul road), Bābur on 365.

Firūzpūr (-jhirka ; Gurgaon, Panj-āb), described 580 n. 1 ; Bābur at 580.

Fulūl (Badakhshān), Khusrau Shāh and 60 ; Mughūls from, join Bābur 192 (where read Fulūl).

Gagar, Ghaggar, Kakar river (Patiāla, Panj-āb), Bābur visits and describes 464-5 ; called *rūd* (torrent) of Banūr and Sanūr 464.

Gagar, Kakar (U.P. India), a constituent of the Gogrā, Ghogrā *q.v.* ; the word Gagar or Kakar used 602.

Gamb(h)ir-water (India), Bābur crosses 606.

Gandak river (India), course of 485 ; defence of 663.

Gandamak (Kābul), Bābur at 394, 414, 446.

Gang-river, Ganges (India), course of 485 ; changed course of 667 n. 2, 674 n. 6-7 n. 2, 682 n. 1 ; bridged by Bābur 495, 599, 633 ; lands and chiefs east of 523, 628, 638, 651 ; various crossings made of 530, 544, 583-7, 598, 669, 681-4 ; Bābur on 598 to 665, 666-7 ; a battle-station east of 371 ; Bābur swims 603-5, 655, 660.

Garm-chashma (Kābul), Bābur at 229, 411, 448.

Garm-sīr (S. Afghānistān), *432 ; a bird of 496.

Garzawān (Khurāsān, Fr. map Maïmène, Ghourzistan), mountains of 222 ; locates a place 69 ; a plan for defence of 191 ; Bābur at 296 (where mis-spelled "Gurz-wān").

Index II. Geographical

- Gau- or Kau-water (Kābul), Kāfiristān the source of 210.
- Gawār or Kawār (Kābul), position of 210.
- Ghain (Kābul), a punitive force against 253.
- Ghaj-davān (Bukhārā), *besieged 360; *battle of 361, 279; a fugitive from 363.
- Gharjistan, Ghurjistan (Khurāsān), mountains of 222; Bābur near 308; Muḥammad-i zamān in 365.¹
- Ghawā (Farghāna, Fr. map, Gava), Bābur seeks the road to 179, 180-1-2.
- Ghāzipūr (U.P. India), crocodiles of 502; an assignment on 527; a holder of 669; threatened 544, 680; Bābur at 659; his boats sent to 679.
- Ghaznī = Kābul and Zābulistan, Ghaznīn (Kābul); describes 217, 321; a N.W. limit to Hindūstān 481; cold of 219, 526; game in 224; no honey from 203; firewood of 223; highwaymen on road to 228; wines of, taken to Hindūstān 461, 551; repairs of a dam at 219, 646; a route to 206; locates Zurmut 220; a Shāhrukhī's 382 (here Kābul); Aūlugh Beg and 95 n. 2; Dost Beg buried at 396; various governors of 227, 253-4, 307, 343-4, 363, 397, 525; not subjected to Bābur (912 AH.) 300; rebellion in (912 AH.) 363; Khwāja Kalān and 447, 526; Bābur and 199, 228, 239, 240, 330, 526.
- Ghūr (Khurāsān), mountains of 222; w. limit to Kābul 200; road from Kābul to 214; a holder of 274.
- Ghurām (Panj-āb), an assignment of 525.
- Ghūr-bund *tāmān* (Kābul), described 214; Nīl-āb (Naulibis) in 206 n. 3; roads from 205; a tulip of 215; Bābur in 195, 294, 314.
- Ghūrī (Khurāsān), position of 409; a route through 94; corn from 295; a failure in 546.
- Ghurjistan, *see* Gharjistan.
- Ghwālirī pass (on the Gūmāl *q.v.*, India), a surmised route through 235 n. 2.
- Gibrik or Kibrik (Kāfiristān), people of 207.
- Gingūta (Panj-āb), described 462; an occupation of 457.
- Girdiz (Kābul), head-quarters in Zurmut 220; tribesmen on road to 228, 403; a road for 405; locates a place 403; Khwāja Kalān's 525; Tang-i-waghchān a name for its pass 403 n. 1.
- Gogrā, Ghogrā, Gagar, Kakar river (U.P. India), *see* Sarū.
- Gosfand-liyār (n. of Bannū-plain), a sheep-road travelled by Bābur 233.
- Goshta (Kābul), 206 n. 4.
- Gūālīār, Gwālīor (C. India), described 607 to 612, 613-4; Bābur's building in 520; hills of 486; revenue of 521; forms of the name 486; ruler of killed at Panīpat 477; hostile to Bābur 523-9 (where add "Gūālīār" after Dūlpūr, l. 4 fr. foot), 539; assigned 539; gained 540; reinforced 547, 557; Bābur's visit to 605, 552, 607 to 614; on envoy from 612; sedition in 688-9, 690, *692 n. 1.
- Gūī-water, Gumti (U.P. India), course of 485 (where for "Gumti" *read* (Bābur's) Gūī); Bābur on 601, 658, 683-4.
- Gujrāt (Panj-āb), a tree of; a ruler in 481; affairs of 534-5.
- Gūk-sarāī (Samarkand), described 41 n. 2, 63, 77; ascension-stone in 77 n. 5; a Mirzā sent to 41.
- Gul-i-bahār (Kohistān, Kābul), described (without name) 214-5; fish-catching in 226, Bābur at 320-1, 406-7.
- Gūmāl valley and river (N.W.F.P. India), Bābur and 235-6.
- Gumbazak pass (Khurāsān; *see* Fr. map Maīmēnē), Bābur at 294.
- Gumhaz-i-chaman (Farghāna), Bābur at 176.
- Gūra-khattī (Panj-āb), Bābur and 230, 294.
- Gurgān-sū (s.e. of the Caspian), Ḥusain *Bāi-qarā* swims 259, 260 n. 6.
- Guzar var. (Qandahār?), Bābur at 332.
- Hā-darwesh waste (Farghāna), described 9, 9, 151; *birthplace of Bābur's legendary son 358 n. 2.
- Haft-bacha pass (Hindū-kush), described 205.
- Ḥāji-ghāt pass (Hindū-kush), turns Hindū-kush 205 n. 2.
- Ḥājīpūr (Bihar, India), Bābur and 674; a governor of 663 n. 6.
- Ḥāji-tarkhān = Astrakhān (on the Caspian), a chief of 258.
- Haldi-guzr (U.P. India), location of 668 n. 2, 669 n. 1, 671 n. 1; Bābur's men cross 668-9, 675.
- Ḥalwā-chashma (Khurāsān), a victory at 260.
- Hamadān (Persia), a saint of 211; *a soldier of 700.
- Hamtātū pass (Panj-āb), Bābur crosses 381.
- Hangū (N.W.F.P. India), Bābur at 231-2.
- Harmand-, Halmand-river (Afghānistān), source of 216; a drowning in 307.
- Hārū, Kacha-kot water (Panj-āb), Bābur crosses 379, 452; an Indus-ford near 206 n. 5.
- Hash(t)-nagar (N.W.F.P. India), a limit of Kābul 200; desolate 207; rhinoceros in 490; birds of 497, 500; locates a place 376; Bābur advised to raid 410-1.
- Hasht-yak (W. Turkistān), Bābur near 151.
- Hātya (Panj-āb), limit of a clan 452 n. 5.
- Hazārāsp (Khawārizm), a holder of 50.
- Heri, Herāt (Khurāsān), description of 304 to 306; Ḥusain *Bāi-qarā*'s birthplace 256, conquest of 134, splendid rule in 273, ease in 261, feast in 264, delay of a

¹ Bābur's itinerary gives Gharjistan a greater eastward extent than the Fr. map Maīmēnē allows, thus agreeing with Erskine's surmise (*Memoirs* p. 152 n. 1).—The first syllable of the name may be "Ghur".

pilgrim in 284, reception of fugitives 243, burial in 293;—joint-rule in 293, 326; weakness before Aūzbeg attack on 296-9, 326;—Shaibānī's capture of 207, 326-8-9;—Ismā'īl *Safawī*'s capture of *350-5;—'Ubaidu'l-lāh *Aūzbeg* and *434:—'Alī-sher *Nawā'i* in 4, 271, 286-7; Banā'i and 286-7; *Shāh Beg and 365, 429, 430; Khwānd-amīr and *432, 605; fugitives from 331; governors of 24, 37, 274 (Koh-dāman), 275, *633; envoys to Bābur from *436; a Begīm comes from 267: Maṣ'ūma brought from 330; Bābur at 300-1-2, 302 to 307; his marriage with Māhīm in *704;—locates a place 25; fixes a date 258.

Himār or Khimār (? Khurāsān), a passer through 260.

Hind, Hindūstān, Hindūstānāt—a northern limit of Kābul 200; routes between it and Kābul 206; a journey to Makka made from Kābul through 26; trade and traders 202, 331, 416; Jats and Gujūrs in 454; a saint honoured in 238; a rāja of 219; comings and goings to and from 250, 265, 267, 368; Khwānd-amīr in *432, 605 and n. 6;—Astronomical Tables in 79; names for outside places used in 202; gold from 446; titles in 537; building style in 609; greetings in 640; mentioned by Bābur in a verse 584; Hind-āl named from 385; of Biānā in 529; of the Betwa 597;—a seemingly limited use of the name Hindūstān 386; of its three names used by Bābur, Hind 26, 219, 385, 525, 532, 577, 577 n. 6, 578, Hindūstānāt 485, Hindūstān usually;—Hindūstān the Less (?) 46 and 46 n. 4;—Lūdī rise in 383; Lūdī possessions in 463, 480; Ibrāhīm's accession in 385; *torn by faction 439; envoys to Bābur from *426, *436; Bābur's comments on its chiefs 219, 385, 459; Farmūlī ascendancy in 220; begs in 387; armies in 547;—Timūr's conquest of 382; his employment in Samarkand of workmen from 77; pictures of his victories in 78; tradition of a soldier in his army of 150;—Bābur's persistent wish to regain Turk possessions in 340, 377, 380-1-2, 478-9; working-out of his desire for *426: varied opposition to his aims 478; *his five expeditions to:—

910 AH.—39, 229, 382;
925 AH.—378 *et seq.*, 478, 480;
926 AH.—*428, *429; its frustration *429, *430, *441;
930 AH.—575, *442; its frustration 442;
932 AH.—*444, 445, 479;—

one start frustrated in Kābul 913, AH. 341-3; 'Ālam Khān asks and obtains help in *439, *441, 455; Daulat Khān proffers allegiance *440; *Bābur's prayer

for a sign of victory *440; his fifth expedition fixes dates 269, 545; indications that only the fifth aimed at Dihlī *429, *444, 480; his decisive victories, at Pānīpat 475, at Kanwā 574; references to his conquest 220, 561; some of his Begs wish to leave 524-5, 579, 584; his Hindūstān poems *642, App. Q; his ease in and hints at leaving 617, 645, 686; his family brought to 646, 686;—the **Akbar-nāma* chronicles no public events of 936-937 AH. in 682; *Bābur's journey to Lāhor (936 AH.) may point to his leaving Hindūstān 707; *Humāyūn's arrival in 696, 707; *on Bābur's intended disposal of Hindūstān 702 to 708; *burial of his body in 709 and later removal from 709-710;—Bābur's description of Hindūstān 478 to 531, *viz.*:—Introduction, on earlier Tramontane expeditions into 478 to 480, boundaries and capital of 480, rulers in 932 AH. 481, varied climate, character of and northern mountains 484; rivers and Arāvallī range 485; irrigation 486, other particulars 487,—mammals 488, birds 493, aquatic animals 501, fruits 503, flowers 513;—seasons of the year 515, days of the week 516, division of time 516, weights and measures 517, modes of reckoning 518;—Hindūs in 518;—defects and advantages of 518-9, 531, 532, revenues 520-1.

Hindū-kush mountains, n. boundary of Kābul 200-4; connected ranges 210, 380; called Hindū-kush in Kābul 485; account of their prolongation in Hind (*i.e.* Himālayas), 485; roads and passes of 204-5; the clouds a hindrance to bird-migration 224; limits of territory fixed by 47-9, 194; an episode on 270 *Bābur's crossing 930 AH. 442.

Hiṣār-firūza (Panj-āb), revenue of 521; given to Humāyūn 465, 466, 528; opposition near 540.

Hiṣār (-shādmān; Transoxiana), mountains of 222; clans from 228; Kābul trade with 202;—Abā-bikr and 51; Mahmūd and 47-9; Maṣ'ūd and 52, 64, 71, 93-5, 261; Bāi-sunghar and 52, 61, 96, 110-2; Husain and 48, 57-8-9, 61, 130, 191, 260-3, 275; Bābur traverses 128, 130, 187-8, moves for *352, takes 37, 262, *352-3, defends *358, 471, attacked in 345, *361-2, leaves 362-3;—Mughūls leave 58 and rebel 105; goers to 104, 141; Shai-bānī and 192, 244, *362; abandoned by the Aūzbegs 622-4; Khusrāu Shāh and *see s.n.*; *threefold catastrophe in 362; Humāyūn ordered to attack 625; Qāsim *gūchīn* and 66; a governor in 46-7; occupied for Bābur 640.

Hormoz (Persia), Farghāna almonds imported to 9.

Hūnī (Kābul), Bābur at 405.

Index II. Geographical

- Hūpiān pass, Ūpiān (Kābul), Bābur crosses 195 ; locates a place 647 n. 3.
- Hurūr (Panj-āb), taken from Bābur 464.
- Hushiār (Farghāna), a subdivision of Asfara 7 ; Bābur a refugee in 7, *181 ; his gifts to envoys from 633.
- Ilyāk-sū, Kāfirnighān (Hīṣār-shādmān), locates a place 48 n. 5.
- Indri (U.P. India), an arrival at 456.
- Indus, *see* Sind-daryā.
- ‘Irāq (Persia), Kābul trade with 202 ; various captures of 49, 51, 280, 336 ; envoys to and from 540, 583, 666 ; other comings and goings from and to 20, 46, 260-2-8 ; 275, 282-7, 291-4 n. 3, 622 ; Bābur’s gifts to kinsfolk in 522.
- ‘Iraqain, *i.e.* ‘Irāq-i-‘ajam and ‘Irāq-i-‘arabī, places noted for cold in 219.
- ‘Irāq-pass (n.w. of Kābul), a presumed crossing of 294 n. 3.
- Īrij or Īrich (C. India), Bābur at 590.
- Ishkimish (Qūndūz?), not in Badakhshān 288 ; on a named route 321 ; military action at 60, 192, 243.
- Ispahān (Persia), a governor of 635 n. 6.
- Istālif (Kābul), described 216 ; a garden at 246 ; fishing at 226 ; Bābur at 246, 406, 416-8.
- Jagdālik pass (Kābul), Bābur crosses 229, 341, 414.
- Jahān-namā fort (Bhīra, Panj-āb), Bābur in 384 (where for “nūma” *read* namā).
- Jahān-namā hill (Dihli district), 485.
- Jahān-namā’i (Kābul), Bābur at 421 ; *see* Jūi-shāhī.
- Jajmāu or Jajmāwa (U.P. India), rebels in 533 ; a submission near 534.
- Jakīn *pargana* (U.P. India), Bābur in 644.
- Jalandhar (Panj-āb), an appointment to 442.
- Jalīsar, Jalesar (on the Jumna, U.P. India), Humāyūn at 531 ; Bābur at 589, 640 (in both places *read* Jalīsar).
- Jalīsar, Jalesar (on the Ghogrā, U.P. India), Bābur at 681 ; perhaps Chaksar 681 n. 4.
- Jālmīsh (w. frontier, Kābul), 205 n. 2.
- Jāl-tū var. Chā-tū (Kābul), Bābur at 228.
- Jām, mod. Jām-rūd (N.W.F.P. India), Bābur at 229, 230, 412.
- Jām (Khurāsān), Hātīf’s birthplace 288 ; how marked in maps 623 n. 8, *714 ; Jāmī the cognomen of Maulānā ‘Abdu’r-raḥman *g.v.* ; Aūzbeg defeat near 622 n. 1, 625 n. 4, 635, 636 n. 2, details as to location of the battle 623 n. 8, 635 n. 4.
- Janāra or Chanāra (U.P. India), rebels take refuge in 682 ; not identified 682 n. 1.
- Janglik (Kābul), Bābur at 251-3, 311-4 n. 1.
- Jaswān-dūn (Panj-āb), described 462 ; Bābur in 461-3.
- Jaunpūr (U.P. India), *see* Jūnpūr.
- Jauz-wilāyat (Khurāsān), 46 n. 3.
- Jīhlam, Jīlam, Jhelum (Panj-āb), Bābur near 453 ; *see* Bahat for Jhelum river.
- Jūd mountains (Panj-āb), *see* Koh-i-jud.
- Jūdūk (Samarkand), Bābur at 147.
- Jūi-shāhī (Kābul), Bābur at 229, 394, 410, 422 ; (*see* Jahān-namā’i).
- Jumandnā, mod. “Jumoheen” ? (U.P. India), — Bābur at 649.
- Jūn-river, Jumna (India), course of 435 ; locates a place 532 ; a drowning in 582 ; Bābur on or crossing 467, 475, 531, 605, 616, 638-9, 640, 650-5, 684-6 ; he bathes in 644 ; orders his officers to cross 684 ; in flood 685.
- Jūnahpūr, Jūnapūr (U.P. India), an old form of Jūnpūr or Jaunpūr 676 n. 4 ; used by Bābur 276 (where read it for “Jaunpur”), 544, 636, 676, 682 ; *see infra* Jūnpūr.
- Jūnpūr, Jaunpūr (U.P. India), water of 658 ; formerly a Sharqī possession 481 ; revenue of 521 ; taken by Humāyūn 544 ; an assignment on 527 ; appointments to 276, 538, 544, 676, 682 ; arrivals from 636, 667.
- Jūrgha-tū (Kābul), *see* Qūrgha-tū.
- Jūsa or Chausa (C.P. India), Bābur at 581.
- Kābul town and country, description of 199 to 227,—position and boundaries 199, 481, town and environs 200, fort 201, 344, bridges 198, 314, 417, trade 202, climate 77, 201-3, 223, 314, 584, snow in 208-9, 223, 314, dividing line between hot and cold climates 208, 220, 229, fruits 202, 510, cultivated lands 243, meadows 204, Hindū-kush roads 204, Lamghānāt roads 201, Khurāsān road 205, Hindūstān roads 205, 206 n. 3, 231, 308, 629 ; highwaymen 205, 341, peoples 207, 221, subdivisions 207 to 221, dependencies 214-5, revenue 221, mountain-tracts 221, firewood 223, fauna 223, 496-8, bird-catching 224, fishing 225 ;—rivers of, Bārān *g.v.*—Kābul, Luhūgur (Logar) ; *garm-sil* 208, 484 ; unfit for nomads 228, 402 ; use “Hindū-kush” in 485 ; use of “Kābul” in Āgra 532 ; a mullā of 284 ; — given to ‘Umar Shaikh 14 ; Aūlūgh Beg *Kābulī* and 95 and n. 2 (where “2” should follow “Mirzā” and not “son”) ; *185 ; Abā-bikr and 260 ; ‘Abdu’r-razzāq and 195 ; Muqīm *Arghūn* and 195, 198-9, 227 ; Khusrau Shāh and 192 ;—Bābur’s move to win it 7, 189, 191-7 ; his capture of 198-9 ; dates fixed, by the capture of, 19 n. 1, 21, 26, 39, 48, 227, 251, 274, 282, 377, 383, 394, and by his possession of 27, 529 ; a sequel of its capture 243 ; reserved by him for himself 227, 227 n. 5, 627, 645-6 ;—his comings and goings to and from 27, 229, 241, 248-9, 294, 323, 325, 330, 339, *350, *363-4-5, 389, 395,

- 403-4-5-7-8, 415-18-19, 441-2-3; other comings and goings 51, 196, 228, 321, 349, 364-5, 385, 399, 531, 539, 544, *696, 687, 699; men sent to 343, 413, 466, 476; various Begins arrive in or leave 36, 306, 339-265, 397-21-264-267-269-606, 616; family journey from 646-7, 650-5-7-8, 686-7-9 n. 5; followers delay to go to 307; *landless men in 706; excess levy of grain on 228; its *sir* (weight) 632; officers in 250, 270, 273, 382, 446 n. 3; newly-made begs of 458, 524;—anxiety for 300, 307; disloyalty in 313-320, 331, 345; *tranquil 349; *Mughūls of 357; of its troops 375, 550, 579, 625;—Bābur in it the last ruling Timūrid 340, *427; envoys to him in *439-440, *441, 529; his poverty in 525; learns the word *sangur* in 232; family affairs in *603-4;—letters of victory sent to 371, 466, 580; other letters to and from 374, 541, 618, 639, 644-5, 6; gifts 463, 523, 642; Bābur's seeming intention of return to 698 n. 5, *705-6-7; his chosen centre *705; the taking of his body to *709-10; his burial-garden and grave *710-11.
- Kābul-water, Nil-āb a name of 206 n. 3; fords of 206, 345, 411; App. E xvii, xix, xx; Bābur on 451.
- Kābud (Soghda, Samarkand), 73; 98.
- Kacha-kot (Panj-āb), a holder of 250; Bābur crosses water of (Hārū) 379, 403, 452.
- Kachiwa (C. India), described 590; Bābur at 590-2.
- Kāfiristān, mountains connecting with its own 480; former extent of 212 n. 3; borderlands of 210-1-2; wines of 211-2, 372; highwaymen of 205, 214; a *ghāsi* raid into 46.
- Kahadstān (Hērī), Bābur at 305; Shaibānī at 329.
- Kāhān (Sind, India), Shāh Beg's capture of 398, *430-5.
- Kahlūr (Simla Hill-state, India), taken for Bābur 464; *its Rāja visits him, 692-9.
- Kāhmard or Kalmard (Kābul-Balkh route, Fr. map Maïmènè), a plan for defence of 191; a governor in 409, 546 n. 2; exposed to Aūzbeḡ attack 409; various occurrences in it 239, 250, 295; Bābur in 48, 189; households left in 189, 194-7; Bābur loyal to Jahāngir in 190, 239; he sends gifts to peasants of 633; (see Ajar).
- Kahrāj (N.W.F.P. India), Bābur at 373-4.
- Kakar river (N. India), see Gagar, Ghaggar.
- Kālābāgh (Panj-āb), locates Dinkot 206, n. 5.
- Kalānjar (Panj-āb), perverted allegiance of 387 (where in n. 3 delete the second sentence).
- Kalānjar (U.P. India), revenue of 521; Mahuba a dependency of 685 n. 3.
- Kalānūr (Panj-āb), a governor of 442; Bābur and 451-8.
- Kalda-kahār (Panj-āb), described 381; Bābur at 381-9, 391.
- Kalpī (U.P. India), revenue of 521; elephants in 438; dependencies of 649, 686; locates places 544, 590, 659; hostile to Bābur 523; Bābur in 590; boats from 598, 684.
- Kālpūsh (Khurāsān), 622 n. 3.
- Kāma *bulūh* (Kābul), described 213; water of 211.
- Kamārī (Kābul), meadow of 204; Bābur at 244; (on the Indus), Bābur at 230.
- Kām-rūd valley (Hīšār-shādmān), a flight through 58; Bābur in 129-30.
- Kanār ferry (Jumna U.P. India), Bābur at 589, 590-8.
- Kān-bāi (Samarkand), locates places 52, 64; Maḥmūd (Khān) at 53, 111.
- Kandār, Kuhandār (Rājputāna), besieged by Sangā, surrenders 530-9.
- Kand-i-badām (Farḡhāna), described 8, locates a place 20; a governor of 115; passers through 44, 172; Bābur at 92, *358 n. 2 (a legendary visit).
- Kandla or Kündla (U.P. India), revenue of 521; an assignment on 679.
- Kāngra (Panj-āb), a "Bajaur" north of 511 n. 3.
- Kānhpūr, "Cawnpore" (U.P. India), 649 n. 7.
- Kanigūram (Dasht-Kābul route), 235 n. 2.
- Kanwā, Kanwāha (Rājputāna), Bābur's victory of 549, 557 to 574, 523 n. 3.
- Kanwāhīn (Panj-āb), Bābur at 458.
- Karal (Panj-āb), Bābur at 464.
- Karā-sū, Qarā-sū? (Kābul), a tribe on 413.
- Karg-khāna, see Sawād.
- Kark? (Kābul), Bābur at 395.
- Karmān (ʿIrāq), surrenders 51; an intruder in 260.
- Karmā-nāśā river (Bihār, India), ill-repute of 659; Bābur on 659-60.
- Kar-māsh mountain (Kābul), located 403; Bābur near 403-5.
- Karmīna (Samarkand), mentioned as a *wilāyat* 84.
- Karnāl (U.P. India), *Bābur at 701.
- Karnān (Farḡhāna), a village of 161; locates place 162, 168 (where in section heading for "Kāsān" read Karnān); a *darogha* of 179-80; Bābur and 179, *182.
- Karrah (U.P.I.), a dependency of 651; Bābur at 652.
- Karrah-Mānikpūr (U.P. India), revenue of 521; elephants in 488; Humāyūn near 544.
- Kāsān (Farḡhāna), described 10; fixes a date 28; a raid near 26; a departure to 32; a holder of hostile to Bābur 170; Bābur at 104, 116.
- Kāshghar (E. Turkistān), an e. limit of Farḡhāna 1, of Samarkand 76; a border tribe of 55; *Kāshghar-Farḡhāna road 183; trade with Kābul 202, Andijānī captives in 20 n. 3; rulers in 21, 29 n. 5, 32-7, 318, 415, 427, 695-6; Mughūls in *184, 351, 364; arrivals from 399, 415-6;

Index II. Geographical

- Bābur's kinsfolk in 21-4, 318, 409, 522; a devious journey through 399; a return from 408, and to 590.
- Kashmīr, mountains of 380-7, 481; a bird of 494; lost dependencies of 484; Bābur on name of 484, *sends an expedition to 692-3-8 n. 5, 701. Additional Note p. 693.
- Kātlāng (N.W.F.P. India), Bābur at 377.
- Kattawāb-plain (Ghaznī ?), torrent of 240; Bābur in 323-5.
- Kawāri-water (C. India), Bābur crosses 607, 614.
- Kechef-dara (Khurāsān), leads down to Mashhad 622 n. 3.
- Kesh = Shahr-i-sabz (Samarkand), described 3, 83; a blinded refugee in 95; Banā'i dismissed to 136; an arrival from 137; Bābur and 125-8, 138.
- Keshtūd (Hişār-shādmān tract), Bābur at 130.
- Khaibar-mountains (Kābul), route through 206; crossings of 250, 260, 492; Bābur's crossings of 229, 382, 411-3.
- Khairābād (U.P. India), revenue of 521; Bābur's army at 583.
- Khākān-ārīq (Farghāna), Bābur on 165-7.
- Khalīla (Soghd, Samarkand), Bābur at 148.
- Khalishak (Qandahār), a water-head 332; Bābur at 333.
- Khamalangān (Badakhshān), a holder of 242.
- Khamchān (Badakhshān), military move to 321.
- Khān-yūrti (Samarkand), described 82; Bābur at 67-8, 82, 124, 131.
- Kharābūk (Farghāna), Bābur near 163-8.
- Kharbīn (s.e. of Ghaznī), 323 n. 3.
- Kharī (U.P. India), Bābur at 580.
- Kharīd *pargana* (on the Sarū = Ghogrā), formerly on both banks of the river 561 n. 2, 664 n. 8, 674 n. 6; present limits 637, n. 1; position of town of 679 and n. 1; a (now) Bihār *pargana* of 674; Humāyūn plunders 544; capture of mentioned 561; Bābur's man in 637; position of its army opposing Bābur 664, 676 n. 5.
- Khartank (Samarkand), a celebrity of 76.
- Khasbān plain (Farghāna), Bābur crosses 124.
- Khaşlar (W. Turkistān), Bābur at 151.
- Kawāk road (Hindū-kush), 205; height of its pass 204, n. 4.
- Khawāl-i-qūti (*see* Zirrīn pass), Bābur in 309.
- Khinjan (n. of Hindū-kush), roads to 205.
- Khingird or Khirjard (Khurāsān), Jāmī's birthplace 623, n. 8; battle of Jām fought near 623, 635.
- Khirs-khāna (Kābul), Bābur passes 417.
- Khiṭāi = N. China, a caravan from 15; porcelain, etc. from 80, 157-9, 160; trade profits in 202. [N.B.—For all instances Bābur's word is Khitāi and not "China".]
- Khozār or Khūzār (Samarkand), mentioned as a *wilāyat* 84; lost by Aizbegs, 135, 359.
- Khūbān or Khūnān (Farghāna), approx. site of Bābur's first ranged battle 113.
- Khujand var. (Farghāna), described 7; not counted by all as in Farghāna 17; locates a place 55; holders of 35, 115; Aḥmad *Mirān-shāhī* takes 30; surrender to Bābur of 53; Bābur's first marriage made in it 35, 120; he in it 89, 90-1-2; a "poor place" 97-8; he halts in a village of 100; his legendary transit of 358 n. 2; a follower's compulsory journey to 124.
- Khujand-water, Saihūn, Sir-daryā, *see* Saihūn.
- Khūlm (Kābul-Balkh road, Fr. map Bokhara), vine-culture in 210 n. 6; places on its river 546 n. 2.
- Khūqān (Farghāna), an arrival at 44; Bābur at 161.
- Khurāsān, Khurāsānāt (219), Hindustānī use of the name 202; Kābul roads from 205, 300; Kābul trade with 202, 225; melons and oranges of 203, 510, compared with Kābul Koh-dāman 216; *hammāms* in 79; medical practice in 246; refined manners of Khurāsānis 303; nomads of 221; *enforced migration of Mughūls to 351; — Maḥmūd *Ghaznavī* and 479; Abū-sa'īd's Cadet Corps of 28, 50, App. H, xxvi, xxvii; Yūnas Khān in 20; Abā-bikr defeated in 260; Maḥmūd expelled from 46; Mas'ūd "did not stay in" 95 (where add the quoted words, l. 12, after "service"); Badi'ū'z-zamān returns to 70; Husain *Bāi-qarā* and 57, 94, 259-60-80-3; Bābur and 185-7-8, 253, 285-6, 295, 300, 330-2; Ma'sūma in 36, 339; — troops of 61, 296; dismissals to 98, 128, 194-7, 319, 320; comings and goings from and to 15, 194, 197, *243, 264, 270, 331, 363; distinguished men of 280-2-4, 291; Bābur's kinsfolk in 246, 253, 522, 617; a verse well known in 328.
- Khūrd (Khward)-Kābul (Kābul), wild asses in 224; river-dam of 647; Bābur in 341.
- Khurram (Kābul-Balkh route), traitors to Bābur near 546 (Fr. map Maimenē, Khouram).
- Khūsh-āb (Panj-āb), Abā-bikr in 260; Bābur regards it as his own 380-2; Balūchīs in 383; an enemy to 383-4, 388; a governor of 388; a fugitive through 399.
- Khutan, Khotin (E. Turkistān), Ailchī the capital of 50 n. 2; Gürkhan a title of rulers in 84 n. 2; a ruler in 32.
- Khutlān (Hişār-shādmān territory), river and alps of 60, 222; a saint's burial in 211; a ruler and holders of 47, 58, 93, 191-6; Bābur's victory in 18.
- Khwāja 'Abdu's-ṣamad (Kābul), 201.
- Khwāja Basta (Kābul), a water-course near 647.
- Khwāja Bikargān (Farghāna), water of 99 n. 4.
- Khwāja Chāngal (Tāhqān), 61; located 60 n. 4.
- Khwāja Chār-tāq (Qūndūz) 244.
- Khwāja Didār (Samarkand), Bābur's winters in 73-4; Shaibānī near 130-1-5; Bābur passes 147.
- Khwāja Ḥasan (Kābul), Bābur passes 398, 418.

- Khawja 'Imād (Hīsar-shādmān), Bābur at 188.
 Khawja Ismā'il *Sirīti* (s.e. of the Kābul territory), mountains of 223; Bābur at 323-4.
 Khawja Kafshīr (Samarkand), escapes by 62, 144.
 Khawja Kārdzan var. Kārdzīn (Samarkand), 65, 128; Shaibānī at 138.
 Khawja Khāwand Sa'id (Kābul), wines of 203, 215.
 Khawja Kitta (Farghāna), Bābur at 165.
 Khawja Khīzr (N.W.F.P. India), Bābur at 372-6.
 Khawja Khīzr's Qadam-gāh (Kābul), 201, 407?
 Khawja Khīzr's Mosque (Samarkand), 142.
 Khawja-rabāṭ (Samarkand), 73, 97, 127-8, 130-1.
 Khawja Raushānā't's *Chashma* (Kābul), 201.
 Khawja Reg-i-rawān (Kohistān, Kābul), described 215; Bābur at 420.
 Khawja Riwāj (Kābul), rebels go to 245, 345.
 Khawja Rustam (Kābul), Bābur near 447.
 Khawja Shahāb (Kābul), Bābur at 418.
 Khawja Shamū's tomb (Kābul), 201.
 Khawja Sih-yārān (Kābul), described 216; names of the "Three friends" 216, n. 4; Bābur at 398, 405-6-20.
 Khawja Zaid (n. of Hindū-kūsh), Bābur at 195.
 Khawṣ (Samarkand border?), 'Umar Shaikh defeated at 17, 34; located 17 and n. 1.
 Khawīzm = Khiva, w. limit of Samarkand 76; and northern of Khurāsān 261; cold in 219; Maḥmūd *Ghaznawī's* over-rule in 479; Chīn *Ṣufī* defends 242, 255-6; Khusrāu Shāh's head sent to 244; a Bāi-qarā refugee in 397; governors of 256, 274; Muḥammad *Ṣāliḥ* of it 289 n. 4.
 Khwāst, "Khost" (n. of Hindū-kush), mountains of 221; name and character of 221 n. 4; a mullā of 368; Mīr-zādas of 412; comers and goers from and to 399, 403, 196 n. 5; piety of Khwāstīs 523 n. 1; *Maḥim Begīm's connection with 714; Bābur at *363, 408.
 Kilā-gāhī (n. of Hindū-kush), a fugitive through 321.
 Kilirah ? (U.P. India), Bābur at 680.
 Kilif ferry (Oxus), Husain *Bāi-qarā* and 57, 191.
 Kindīr-tau, Kurāma (Farghāna's n.w. border-mountains), 8 n. 5, 11 n. 6; — Kindīrlīk pass, when open 2 n. 4, *183; distinguished 116 n. 2; The Khāns and 90, 161, 172; Bābur crosses 54, 90, 161.
 Kind-kir (Kābul), described 424; (see Masson, iii, 193).
 Kintit (U.P. India), identified 657 n. 2; Bābur at 657.
 Kīrki ferry (Oxus), 191.
 Kishm (Badakhshān), Aūzbeg defeat at 295; Humāyūn near 621, 624 n. 1; ? *Bābur winters in (919 AH.), 362.
 Kisri-tāq (below Bāghdād), height of 83.
 Kitib or Kib (Panj-āb), an appointment to 393.
 Koel, Kūl, Kūil (U.P. India), see Kūl.
 Kohāt (Panj-āb), Bābur in 218-31-33-50, 382-94.
 Koh-bacha (var. ? a common noun; Kābul), tooth-picks gathered on 407.
 Koh-dāman (Herāt), an appointment to 274.
 Koh-dāman (Kābul), described 215 to 217; Bābur on 320, 405, 416, 420.
 Koh-i-jūd, Salt-range (Panj-āb), described 379; places connecting with 381, 452; a note of Erskine's on 380 n. 2.
 Koh-khirāj (U.P. India), Bābur at 653.
 Kohik, Chūpān-ātā *q.v.* (Samarkand), described 76 n. 4; gardens on 78, 80; bounds a meadow 82; Bābur near 72.
 Kohik-sū = Zar-afshān (Samarkand), course and name 76, 76 n. 4; bounds a meadow 82, and a *tūmān* 84; suggested drowning in 128 n. 2; Bābur and 64, 130-1; swims in flood 140.
 Koh-i-nūr, Rocky-mountain (Kābul), see Kūnār.
 Koh-i-safed, Spīn-ghur (Kābul), described 209; Pushtū name of 209 n. 2; App. E, xvii, xix, xx.
 Kohistan (Badakhshān), begs of 296; — (Kābul), villages of described 214 and n. 7; a *tūmān* of 213; *rara avis* of 213 n. 7.
 Kohtin mountains (s. of Samarkand), limits possessions of territory 47.
 Kūfin (Samarkand), 65.
 Kūkcha-sū (Badakhshān), 321.
 Kūl, Kūil, Koel (U.P. India), a governor of 176; Bābur's building-work in 520 (here Kūil), his envoy to 526, loss of 557, 576, visit to 586-7.
 Kūl-āb (Badakhshān), a chief of 627 n. 2, *696.
 Kula-grām (Kūnār, Kābul), Bābur at 423.
 Kuldja (E. Turkistān), Ālmaligh the former capital of 2 n. 1; *The Khāns escape after defeat by its road 183 (where read Kuldja).
 Kul-kīna or Gul-kīnā (Kābul), a place of revel 200-1, 395.
 Kūl-i-malik (Bukhārā), Bābur defeated at 40, *357.
 Kūnār with Nūr-gal (Kābul), described 211; is Koh-i-nūr (Rocky-mountain), the true name of, App. F, xxiii, xxiv; torrent of 212; beer made in 423; peacocks in 493; a test of woman's virtue in 212, governors in 227, 344; Bābur in 343, 376, 423.
 Kundi (Lamghānāt, Kābul), see Multa-kundi.
 Kūndih or Kūndbah (Bihār, India), Bābur at 674-7, 687 n. 5 (where read the name as above).
 Kūra pass (Kābul), divides the hot and cold climates 220; Bābur at 421.
 Kūrrah (U.P. India), Bābur at 651.

Index II. Geographical

- Kürdüm-dabān (Farghāna), 5 n. 3.
 Kūria (U.P. India), Bābur at 651.
 Kurrat-tāziyān (Kābul), *see* Dasht-i-shaikh.
 Kusār (U.P. India), Bābur at 652.
 Kushan (Persia), locates Rādagān 622 n. 4.
 Kūtila (Panj-āb), Bābur gains 462; strength of 463.
 Kūtila-lake, mod. Kotila-jhil (Gurgaon, Panj-āb), Bābur at 580 and n. 1.
 Kūy-pāyān, Low-lane (Samarkand), 146.
 Lāhūr, Lahor (Panj-āb), revenues of 446, 521; snows seen from 485; water-wheels of 486, 532; locates Siālkot 429; Daulat Khān and 382-3, *428, *441-2-3, 451; Bābur's envoy detained in 385; 'Ālam Khān and 444, 455-8; Bābur's begs in 443, 453-4; sedition in 688; *Bābur's visit to (936 A.H.) 604 n. 1, *692-3-7-8-9, 707; Māhīm and 650-9; *taken by Kāmran (where for "935" read 938).
 Lak-lakān (s. of Tāshkint), a hostile meeting at 145.
 Lakhnau, Lakhnau, Luknau, "Lucknow" (U.P. India), a bird of 495; abandoned by Bābur's men 594; Bābur at 601; ? Biban and Bāyazīd approach it 677; ? news of capture of 679 and n. 2, 681; variants in name of 677 n. 3, 678 n. 1, 582 n. 6, App. T; *see* Luknūr.
 Lamghānāt *tūmān* (Kābul), described 207-13; true use of the name 210; classification of 200; a *tūmān* of 318; mountains of 222; tribes in 229, 242; fruits of 203, 424, 510-1; birds of 494-5, 500; fishing in 226; routes into 206-9; locates 208, 211; Bābur in 414-19-21-*29; (*see* Lamghān).
 Lamghān *tūmān* (Kābul), the name of 200 n. 1, 210; a fruit and tree of 508; limits a tribe 341; Bābur's retreat to 21, 340; Bābur in 407-14-19-21-*29.
 Lār (Persia) a native of 284.
 Lāswaree, Battle of (1803 A.D.) 578 n. 1.
 Lāt-kint (Farghāna), Bābur at 108.
 Lawāin (U.P. India), Bābur at 656.
 Lombardy (Italy), wine culture in 210 n. 5.
 Luhūgur, mod. Logar (Kābul), described 217; Chirkh its one village 217; a celebrity of 184, 217; vine culture in 210 n. 6.
 Luknūr (Rāmpūr, U.P. India), revenue of 521; besieged by Biban 582; ? approached by Biban and Bāyazīd 677; ? news of its capture 679 and n. 2, 681.
 Macha (Upper Zar-afshān), located 149, 152; 'Alī *Mīrān-shāhī* takes refuge in 55; Bābur in 27, 67, 152-3.
 Macham (Farghāna), a foot-hill 118, 125 n. 2.
 Madan-Banāras, Zamania (U.P. India), Bābur at 658.
 Madina (Arabia), Bābur sends gifts to 523.
 Mādū, Māzū (Farghāna), Bābur takes 109.
 Madhākūr (U.P. India), Bābur at 548, 616 (where read as here).
 Maghāk-pul (Samarkand), Bābur at 68, 132.
 Mahan (Farghāna), Bābur at 123.
 Mahāwīn (Muttra; U.P. India), not submissive to Bābur 523.
 Mahūba (U.P. India), rebels take flight to 685, 682 n. 1.
 Māhūrā-sangur (N.W.F.P. India), locates a tribe 376.
 Mahyar (N.W.F.P. India), 373 n. 6.
 Maidān (Kābul), the road to 228; earthquake action near 247; white marble of 710.
 Maidan-i-Rustam (Kābul), Bābur at 405.
 Māing (U.P. India), Bābur near 683.
 Makka (Arabia), Bābur sends money gifts to 522, and a Qorān in his script 228 n. 3; pilgrims to 26, 267 n. 2, *etc.*
 Malabar, a succession-custom in 482 n. 5.
 Malarna (Rājputāna), revenue of 521.
 Malot, *see* Milwat.
 Mālwa (C. India), an observatory at 79; known in Bābur's day as Mandāū *q.v.* 79.
 Māmā Khātūn (Kābul), 405.
 Mānas-nī (nai; Rājputāna), other names of 578 n. 1; reputed outfall of 580; Bābur on 578-9.
 Mandaghān (Khurāsān), Bābur at 295.
 Mandāū, Mandū (C. India), capital of Mālwa 482 n. 2; Mālwa known as 79, 482; hills of 486; a ruler of 482; a holder of 593, 688 n. 2, downfall of sultāns of 483; [Elphinstone Codex *passim* and Haidarabad Codex, except on p. 79 where "Mandu" occurs, write Mandāū].
 Mandish, Mandesh (N.W.F.P. India), Bābur at 375.
 Mandrāwar *tūmān* (Kābul), described 210; one of the three constituents of the true Lamghānāt 210; a village of 424; holders of 229, 344; Bābur in 321, 421.
 Mānikpūr (U.P. India), revenue of 521; elephants in 489.
 Maqām (N.W.F.P. India), perhaps mod. Mardān 377 n. 2; Bābur near 377-8.
 Marāgha (Āzar-bāyigān, Caspian Sea), astronomical Tables constructed at 79.
 Marghīnān (Farghāna), described 6; bullies of 7¹; a celebrity of 7, 76; locates a place 7; comings and goings from and to 30, 97 n. 2, 173; lost to Bābur 30; recovered by him 99-100; rebel attack on 101-2; Bābur in 103, 123, 162-9, 172.
 Marūchāq (on the Murgh-āb, Khurāsān), Aūzbeg raiders defeated at 296.
 Marwār (Rājputāna), Sangā's approach from 544 n. 5.
 Mashhad (Khurāsān), a celebrity of 285; a Bāi-qarā holder of 263, 296, 329-30; held by Aūzbegs 534, 623; Ṭahmāsp's route to 622 n. 3.

¹ On p. 7, l. x, after "turbulent", *add*, "They are notorious in Māwarā'u'n-nahr for their bullying."

- Masht (Ghaznī ?), a tribe in 323.
 Masjid-i-jauza (Farghāna), described 5.
 Masjid-i-laqlaqa (Samarkand), described 80.
 Masjid-i-maḡuḡa' (Samarkand), described 79.
 Mastūng, Quetta (Balūchistān), Shāh Beg and 337, *427 (where read Mastūng).
 Matarid (Samarkand), a celebrity of 75.
 Māwarā'u'n-nahr, Transoxiana, name of the country of Samarkand 74; name includes Farghāna 76; melons and wines of 82-3; bullies in 7 (*see s.n.* Marghīnān for an omission); Leaders of Islām born in 7, 75-6; three strong forts in 3; an appointment in its interests 61, 85; in Aūzbeḡ hands 427, 480, 618; *Bābur's desire to regain 697 n. 1 (and *s.n.* Bābur).
 Mehtar-Sulaimān range (Afghān border), a shrine on 238; Bābur and 236-8.
 Merv, Marv (Khurāsān), comings and goings from and to 135-7, 296, 301, *357, 623; chiefs of 261, 244; 'Alī-sheḡ winters in 287; Bābur's sister in 18, *352; Shaibānī defeated and killed near 318, *350; 'Ubaid and 534, 618, 622.
 Mewāt, Miwāt (Rājputāna), revenue of 521; hills of 486; account of 577-8-9; holders of 523, 551; Bābur orders a raid on 551; Kānwa casualties on the road to 577; Bābur at 578.
 Miān-dū-āb, "Doab" (between Ganges and Jumna), revenue of 521; archers of 526-8, 551-7; a *pargana* bestowed on 539; 'Alam Khān goes to 457; Ibrāhīm advances into 467; Bābur puts down a rebel in 576.
 Miān-kāl, Miyān-kāl (Samarkand), returns to Bābur 135; Aūzbegs in 622.
 Miān-kalāi (N.W.F.P. India), Bābur in 373; ? a dū-āb 373 n. 6.
 Miān-wilāyat, Miyān-wilāyat (U.P. India), revenue of 521.
 Mich-grām (Kābul), a tribe in 413; Bābur at 414.
 Mil (Kāfiristān), position of 210.
 Milwat, Malot (Panj-āb), prisoners sent to 461.
 Milwat, Malot (U.P. India), Bābur's capture of 457-8, 461.
 Minār-hill (Kābul), Bābur crosses 314.
 Mir Ghiyaṣ-langar (Khurāsān), Bābur at 307-8.
 Mirzā-rabāt (Farghāna), w. wind over 9 n. 2, *183.
 Misr, Egypt, compared with a Samarkand *tūmān* 84; *Napoleon's task in 356.
 Mita-kacha (Kohistān, Kābul), described 214.
 Mughūlistān, mountains of 222; game in 325; Aspara in 20; Yūnas Khān in 12; a Mughūl *tūmān* enters 20; *Mughūls forced to go far from 351; a dweller in 114; Bābur thinks of going to 158, *184.
 Muḡammad Aghā's village (Kābul), Bābur at 405.
 Muḡammad Chap's Bridge (Samarkand), 72.
 Muḡammad-fajj (N.W.F.P. India), meaning of the name 229 n. 5; Bābur at 231.
 Multā-kundī (Kābul), defined 211.
 Multān (Panj-āb), the Five-rivers meet near 485; a dependency of 237; fowlers migrated from 225; Abā-bikr at 260; Daulat Khān and 441-2; 'Askari recalled from *603, 605; Kāmraṇ and 645, 699.
 Mungīr (Bengal), Bābur's envoy to 676.
 Munīr (Bihār, India), Bābur at 666-7, 670.
 Munūghul-tāgh (Farghāna), variants in name of 8 n. 5; mines and malarial influence of 8; surmised action on wind of (here Mogol-tau) 9 n. 2; (*see* Abū'l-ghāzi, *Désmaisons* p. 12).
 Muqr (Afghānistān), Bābur at 345.
 Mūra-pass (Iḡīṣār-shādmān), 58 n. 1; Bābur crosses 129 (not named).
 Murgh-āb river and fort (Khurāsān), Ḥusain *Bār-garā* and 191, 260; Bābur on 285, 297-9, 300; Shaibānī at 327.
 Murghān-koh (Qandahār), position of 332 n. 4; Bābur at 336.
 Mūri and Adūsa, Bāburpūr (U.P. India), Bābur at 644.
 Muttra (U.P. India), *see* Mahāwīn.
 Naghr or Naghz (Kābul), a s. limit of Kābul 200; position of 206, 231-3.
 Nagūr, Nagor (Rājputāna), revenue of 521.
 Nakhshab (Samarkand), *see* Qarshī.
 Namangān (Farghāna), new canal of App. A, ii, n. 1; Bābur near 117.
 Nānāpūr (U.P. India), Bābur at 657.
 Nānī (Ghazni), Bābur at 240; old Nānī plundered 254.
 Napoleon's* task in Egypt compared 356.
 Nardak* (U.P. India), a hunting-ground 701.
 Nārīn (n. of Hindū-kush), a fugitive through 321.
 Nārīn-river (n. arm of Saiḡhūn), 88 n. 2, App. A, ii.
 Nārīnūl (U.P. India), an assignment on 677.
 Nasūkh (Farghāna), Bābur at 92.
 Nathpūr or Fathpūr (U.P. India), Bābur near 680-1.
 Naugrām (U.P. India), Bābur meets his sister at 689 n. 3.
 Nijr-aū *tūmān* (Kābul), described 213; mountains of 222; products of 203, 213; boiled wine in 213; a dependency of 220; locates Ālā-sāi 220; Bābur in 253, 420-1, his frontier-post of 213 n. 2.
 Nīl-āb (Indus), various instances of the name 206 n. 3; a tribal limit 378, 387; routes to Kābul from 206; old Nīl-āb located 392; comings and goings from and to 250, 265, 399, 419, 422, 647, 659; given to Humāyūn 391; Bābur at 392, counts his army at 451.
 Nile (The), *used as an illustration 9 n. 2; Alexander takes the Indus for 206 n. 3.
 Nīng-nahār *tūmān* (Kābul) described 207-9;

Index II. Geographical

- its book-name Nagarahār 207; meaning of the name 208, App. E; not included in the Lamghānāt 210; a dependency of 213; waters of 209, App. E; wintering tribes 242; a bird of 493; division of hot and cold climates n 229; Bāgh-i-wafā laid out in 208; holders of 227, 317, 344, 421; an arrival from 345; Bābur at 342.
- Nīrah-tū or Tīrah-tū, Kalīūn (Heri), Shaibānī's family in 343.
- Nīrhun (Bihār, India), Bābur at 674.
- Nīrkh-pass, Takht-pass (Kābul), Bābur crosses 228.
- Nīshāpūr (Khurāsān), mentioned as on a route 622 n. 3.
- Nīshin-meadow (Heri), Ḥusain Bāi-qarā and 95, 261.
- Nū-kint (Farghāna), locates an enemy 116; threatened 170.
- Nulībā (U.P. India), Bābur at 657.
- Nūndāk, H.S. Nawāndāk (Chaghānīān *q.v.*), located 471; Barlās family of 51 (where "Badakhshān" is wrong); Bābur near 129; Aūzbegs retire to 471.
- Nūr-gal (Kābul), described 211; meaning of its name, App. F, xxiii; holders of 227, 334; Bābur at 343, 423.
- Nūr-lām (Kābul), *see* App. F, xxiii.
- Nūr-valley (Kābul), *see* Dara-i-nūr.
- Nūsh-āb (Farghāna), Bābur near 114.
- Otrār (W. Turkistān), *see* Aūtrār.
- Oude, Oudh, Aūd, Adjodhya (U.P. India), revenue of 521; river-crossings to 669; locates places 601-2, 679 n. 2; army of 684-5; a bird of 495; appointment to 544; ? Bābur at 630 and n. 2; his Mosque in App. U.
- Pakli, Pakhlī (Panj-āb), formerly part of Kashmīr 484.
- Palghar (Samarkand), limit of Samarkand on upper Zar-afshān 152.
- Pamghān range and village, Paghmān (Kābul), described 215-6; village destroyed by earthquake 247; Shāh Begīm's 318; *snows seen from Bābur's burial-garden 710.
- Pāmīr routes, *spring re-opening of 695.
- Pānī-mālī or -mānī (N.W.F.P. India), the road to 376.
- Pānīpat (Panj-āb), battles at 472 n. 1; Bābur's victory at 457, 469, 470-1-2, 534.
- Panj-āb (India), of the name App. E, xx; *Bābur's power in 426, 430; *Daulat Khān's strength in 412, 443; Bābur's journey to (937 A.H.), 604 n. 1, *698.
- Panj-dih, Pand-dih (Khurāsān), Aūzbeg raiders beaten at 296.
- Panjhīr, Panj-sher tūmān (Kābul), described 214; pass-roads of 195-6, 205; highway-men of 214; river of 407; a *dārogha* in 250.
- Panj-kūra (N.W.F.P. India), Bābur at 373-4.
- Pāp (Farghāna), holds fast for Bābur 91, 101; affairs in 171-4-6 n. 3.
- Pārandī-pass (Hindū-kush), described 205; height of 204 n. 4.
- Parashāwar, Peshāwar (N.W.F.P. India), a limit of Kābul 200; beauty of flowers near 393; rhinoceros of 490; partridges in 496; Bīgrām near 230 n. 2; Bābur and 382, 393, 410-2.
- Parhāla (Panj-āb), a Kakar stronghold 387-9; described and taken by Bābur 396-7.
- Parsarū-river (U.P. India), Bābur on 682-3.
- Parsrūr, Parsarūr (Panj-āb), an assignment on 684; Bābur at 458; G. of India form of name Parsūr 684 n. 1.
- Pārwan (Kohistān, Kābul), described 214-5; wind of 201, 224; road and pass of 205; fishing in 226, 406; wines and flowers of 215.
- Pashāghar (Samarkand), described 97; a native of 188; Bābur at 97-8, 148.
- Pātakhi-i-āb-i-shakna (Kābul), meaning of the name 403 n. 2; Bābur at 403.
- Pawat-pass (Mehtar Sulaimān range), Bābur crosses 238.
- Pehlūr, Phillaur (Panj-āb), Bābur at 458.
- Pesh-grām (N.W.F.P. India), Bābur at 373.
- Piāg, Allāhābād (U.P. India), Bābur at 654-5; incident of his march from 657.
- Pīchghān (Kābul), bird-catching in 220; punitive attack on 253.
- Pīch-i-Kāfiristān (n. of Kābul country), wines of 212; hostile to Bābur 212.
- Pīr Kānū, *see* Sakhi-sarwār.
- Pul-i-chirāgh, Bil-i-chirāgh (Balkh-Herāt road), located 69; a victory at 69, 260.
- Pul-i-sālār (Herāt), 329-30.
- Pul-i-sangin (Hīšār-shadmān), *Timūr's and Bābur's victories at 353-4.
- Pushta-i-'aish (Farghāna), forces near 106, 165.
- Qabā (Farghāna), swamp of 31; invaded 30; Bābur at 123, 162.
- Qabādīān (Hīšār-shadmān), Bābur at 188; taken for him 640.
- Qabil's tomb, *i.e.* Cain's (Kābul), Bābur at 415.
- Qāin (Khurāsān), held by a Bāi-qarā 296, 301.
- Qaišār (s.w. of Maīmēnē, *see* Fr. map), Bābur at 296.
- Qalāt-i-ghilzāi (Qandahār), Bābur takes 248-9, 339; road south from 333; a governor of 340; fugitives join Bābur near 331; Hindūstān traders at 331.
- Qalāt-i-nādīrī (n. of Mashhad, Khurāsān), birthplace of Nādir Shāh 263 n. 4, 329 n. 4; Bāi-qarā holders of 263, 329.
- Qanauj (U.P. India), revenue of 521; appointments in 265, 582; hostile both to Ibrāhīm and to Bābur 523-9; military occurrences at 530, 557, 582-9, 594-8.

- Qandahār (Afghānistān), sometimes reckoned as part of Ghaznī 217; a s. limit of Khurāsān 261; irrigation-waters of 332-6; heat of compared 520; Kābul trade with 202; routes to 206, 308; — governors in 264, 274; Arghūns in 71, 227, 326, 336, 429; Husain *Bāi-qarā's* failure at 94; — Bābur's campaigns against 220, 246-8, 330-9, *365, *426-28-36-39; unremunerative to him 480; his rock-residence (Chihil-zīna) near 333-5, App. J; Shaibānī's siege of 21, 331-9, 340-3; Nāsir in 338; Kāmran in 583, *694-9, *706; — Khwānd-amīr leaves 605; a rapid journey to 621; *705; Lord Roberts on his first view of 333 n. 1; ruins of in 1879 AD. 430.
- Qarā-bāgh (Kābul), Bābur at 196 ? a rebel of 687.
- Qarā-bāgh-meadow (Qandahār), flood-waters of 240; spoils shared out at 339; ? a rebel of 687.
- Qarā-būgh (Samarkand), Bābur at 147.
- Qarā-būlāq (Samarkand), Bābur at 66-7; a punishment at 66, 153.
- Qarā-daryā (s. arm of Saihūn), now supplies Andījān 3 n. 6; 88 n. 2; App. A, ii.
- Qarā-kūl (Samarkand), mentioned 84; irrigation of 76-7; a governor of 40; lost and regained by Aizbegs 135-7.
- Qarā-kūpa pass, ? Malakand (N.W.F.P. India), Bābur on 376.
- Qarā-nakariq? (Kābul), a route through 209.
- Qārliw *wilāyat* (Panj-āb), a governor of 403.
- Qarshī, Nashaf, Nakhshāb (Samarkand), described 84; Tarkhāns in 62, 88, 135 (here ? Kesh, p. 138); Aizbegs and 135, *353-4; Bābur's wish to spare and Najm Šānī's massacre 359-60, 361.
- Qarā-rabāt (n. of Herāt), Bāi-qarā defeat at 327.
- Qarā-sū, Siyāh-āb (Kābul), Bābur fords 396; (N.W.F.P. India), he crosses 450; (s. arm of Zar-afshān, Samarkand) 78; course of 82; a meadow on 81; known as Āb-i-raḥmat 78.
- Qarā-tigīn (n. of Hīšār-shādmān), passers through 58, 112, *349; Bābur plans to go through to Kāshghar 129; *his Mughūl assailants retire to 362.
- Qarā-tū (Kābul), located 208-9; Bābur at 395, 409, 425.
- Qarghā-yilāq (Kābul), low hills of 320.
- Qīāq-tū (Ghaznī?), Bābur at 323.
- Qībchāq road and pass (Hindū-kush), described 205; Bābur on 197.
- Qilaghū (Kābul), Bābur at 413.
- Qirīq-arīq (Kābul), Bābur at 410, 448.
- Qila'-i-Ikhtiyārū'd-dīn, Ālā-qūrhān (Herāt), Bābur rumoured captive in 313; Bāi-qarā families abandoned in 327.
- Qila'-i-zafar. Shāf-tiwār (Badakhshān), former name Shāf-tiwār 242; sends an envoy to Bābur 618; a rapid journey from 621; offered to Mīrzā Khān 21, *349; a Chaghataī fugitive through 349; opposes the Aizbegs 242; — Humāyūn's departures from (932 AH.) 545, *(935 AH.) 694-5; *Hind-āl in charge 696-7; *be-leaguered by Sa'id 697; *made over to Sulaimān 699.
- Qizil-sū, Surkh-āb, *q.v.* (n. of Hindū-kush), locates a road 205 a fugitive on 321; Bābur near 192-3.
- Qulhugha, Quḥqa (Hīšār-shādmān), *see* Dar-band-i-ahanin.
- Qulba meadow (Samarkand), described 82; 80; a murder in 128; Bābur in 72, 141.
- Qūndūz (Badakhshān), n. limit of Kābul 200; pass-roads 204-5; head-waters of 216; tribes of 228, 402; Mughūls of 345, 361; a ruler in 47; Husain *Bāi-qarā* and 48, 50-7, 61, 94, 191, 260, 275; Khusrāu Shāh and 57, 60, 70-4, 93, 110, 141, 196, 244; Shaibānī and 192, 242-4; goings to 270, 546; Bābur and 51, 318, *352-3, *362-3, *427-80; letters of victory sent to 371; his sister sent to 18, *352.
- Qurgha-tū (Kābul), a route through 376.
- Qurūq-sāi (Kābul), located by context 208-9, 341, 395; Bābur at 341, 395, 414.
- Qūsh-khāna (Hīšār-shādmān), an encounter at 71.
- Qūsh-khāna meadow (Qandahār), Bābur in 338.
- Qūsh-gumbaz (Kābul), Bābur at 229, 241, 447.
- Qūsh-nādir or nāwar (Kābul), Bābur at 247, 417.
- Qūtlūq-qadam's tomb and bridge (Kābul), position of 208; Bābur at 198, 395.
- Rabāt-i-duzd or -dūdūr (n. of Herāt), a Bāi-qarā defeat at 263.
- Rabāt-i-khwāja (Samarkand), head-quarters of Shavdār 97; Bābur's men in 73; Bābur in 97, 130-1; 127-8.
- Rabāt-i-sarhang (Farghāna), Tāmbal in 108, 110.
- Rabāt-i-Soghd (Samarkand), a battle near 111.
- Rabāt-i-surkh (Kābul), Bābur at 341.
- Rabāt-i-zauraq or -rūzaq (Farghāna), Bābur at 165, 396.
- Rabātīk-aūrchīn (Farghāna), *see* Aikī-sū-ārā.
- Rādagān (n.w. of Mashhad), Ṭahmāsp at 622; name and location of 622 nn. 4, 5, 623 nn. 4, 7.
- Rāgh (Badakhshān), uprisings in 242, 321.
- Rahap river, ? Rapti (India), course of 485.
- Rāising (C. India), Bābur's intention against 598.
- Rant(h)ambūr (Rājputāna), revenue of 521; hills of 486; Sangā's 483.
- Rāpīr (U.P. India), a *pargana* of 644; a dependency of 686; military vicissitudes at 523-30-57-81-82-98; Bābur at 643.
- Rashdān (Farghāna), birthplace of the author of the Hidāyat 7, 76.

Index II. Geographical

Rāvi river (Panj-āb) 458; source of 485.
 Rechna dū-āb (Panj-āb), *Bābur in 429.
 Rivers of Hindūstān 485.
 Rohtās (Panj-āb), a tribal limit 452 n. 5.
 Rūm (Turkey-in-Asia), Kābul trade with 202;
 a medical remedy of 657; Rūmī defence
 of connected carts 469, 550, 564, 635.
 Rūpar (Panj-āb), Bābur at 464.
 Rūstā-hazāra, ? a tribe name (Badakhshān),
 men of join Bābur 196; (Elph. and Hai.
 MSS. Rūstā, Ilminski, p. 153, Rūstakh;
 is it Rūstāq *infra*?).
 Rustam-maidān (Kābul), described 405;
 Bābur at 405.
 Rūstāq (Badakhshān), revolts against Aūzbegs
 242; *see* Rūstā-hazāra *supra*.

Sabzawār (Khurāsān), a return from 261; on
 a route 622 n. 3.

Šāf-koh (Kābul-Herāt route), Bābur on 295-6.
 Safed-koh (Kābul), *see* Koh-i-safed.

Saighān (Khurāsān; *see* Fr. map Maïmènè),
 on the summer-road by Shibr-tū 205;
 Bābur in 294.

Saihūn - daryā, Sīr-daryā, Khujand - water
 (Transoxiana), course of 2, 84 n. 5, App.
 A, ii; the Khāns and 13, 31, 156, 172;
 various crossings of 101-16; a proposed
 limit of lands 118-62; Bābur's crossings of
 151 (on ice), 161, 170-9, *183; his men's
 success on 102; his father's defeat on 16;
see Nārīn and Qarā-daryā for constituents of.

Sāi-kal (Kābul), Bābur at 342.

Sairām (n. of Tāshkint), locates Yagha 159;
 holders of 17, 35; name of used as a pass-
 word 164; *withstands the Aūzbegs 358.

Sajāwand (Kābul), celebrities of 217; Bābur
 at 241.

Sakān (Farghāna), a ferry near 161.

Sakhan (Ghaznī), ruined dam of 219.

Sakhi-sawār (Dara-i-Ghāzī Khān, India), Pīr
 Kānū's tomb at 238; Bābur at 238.

Salt-range (Panj-āb), *see* Koh-i-jūd.

Sāmāna (Panj-āb), river of 465; fixes a limit
 638; an appointment to 528; *a surmised
 source of historic information 693; *a com-
 plaint from to Bābur and punitive results
 700.

Samarkand (mod. Asiatic Russia), description
 of 74-86; names of 74, 75 and n. 4; sub-
 divisions, *see* Bukhārā, Karmīna, Kesh,
 Khozār, Qarā-kūl, Qarshī=Nashaf and
 Nakhshab, Shāvdār or Shādwār, Soghd;
 meadows of 67-8, 70-77, 81-2, 128, 131;
 buildings and constructions in:—(1) Timūr's
 77-8 and *s.n.* Gardens, (2) Aūlūgh Beg's
 78-9, 80, 133, 142-4, (3) others 75-7
 nn. 6-8; — Alps of 222; cold in 202-4;
 a comparison of 216; fruits 8, 510; bullies
 7; Aimāqs 221; trade with Kābul 202;
 name locates places or fixes dates 1, 2, 25,

44-9, 136, 150-1-2, 244, 284, 289; Corps
 of Braves 28, App. H, xxvii; *tūghchīs*
 28; rulers of 13, 35, 41-6, 52, 65, 74, 90,
 111, 121-7, 147, 152, 479, 622; governors
 of 37, 131; comings and goings to and
 from 15, 20-2-4, 64, 88, 136-7, 148-9,
 256, 300, 402-3; refugees to 46, 51, 58,
 95 (plan for), 271; an execution in 51,
 196; a raid near 16; 'Umar Shaikh and
 12, 15; Tarkhān revolt in 61-3; besieged
 for a bride 64; Abū-sa'īd takes 20-8;
 Mahmūd *Chaghatāi* and 23, 88, 122;
 — Bābur *at* 5, taken to 35-7; his desire
 for 97-8, *706; desired by others 64, 111-
 2; his attempts on 64-6-8, 72-4, 92-3-7,
 112-5-9, 131-2, *354; invited to 122-3-
 4; captures of 18, 35-9, 40, 74, 88, 132-
 4, 266, 277-9; *355, 471; his surprise
 capture compared 134-5¹; rule in 86-7,
 135, 147; leaves it to help Andijān 88-9,
 190; defeated at 133-141; besieged in
 and surrenders 141-7, 168, 24; leaves it
 147, 358, 471; — Shaibānī receives it in
 gift 125; loss and gain of 74, 147, 168;
 occupation of 125-8, *183, 256, 300, 325-
 8, 360; — *Haidar *Dughlat* in 357; Merv
 Mughūls near 357; Humāyūn attempts to
 recover 625, 639; — envoys from to
 Bābur 438, 630-1, 642; gifts to 522;
 Bābur's 1st *Dīwān* and the *Mūbīn* sent to
 402, App. Q, viii, *438.

Samnān (Persia), a fruit of 6.

Samḡhal (U. P. India), revenue of 521; snows
 seen from 485; hostile to Bābur 523;
 Bābur's 528, 547; abandoned by his men
 557; Bābur at 586-7; deaths of officers
 in 675, 683 n. 4, 687; Humāyūn's fief 697,
 *700-2.

Sām-sīrak (s. of Tāshkint), The Khān's army
 counted near 154; hunting near 156;
 Bābur at 152.

Sān (Balkh territory?), plundered 94, 295
 (p. 94 for "Sān-chirik", *read* Sān and
 Chār-yak).

Sanām (C. India), river of 465.

Sang (Farghāna), Bābur at 176; *183.

Sang-i-āina (Farghāna), described 7.

Sang-i-barīda (Kābul), Bābur passes 407.

Sang-i-lakhshak (Qandahār), Bābur at 333.

Sang-i-sīrākh (Kābul), Bābur passes 228; and
 (Dasht-Farmūl road) *do.* 235.

Sangdaki pass (Panj-āb), Bābur crosses 379,
 392.

Sangzār (Samarkand), Bābur and 92, 124,
 131; (p. 92, l. 9, *read* "to Sangzār by
 way of Yār-yilāq").

Sanji-tāq (Kābul), a pleasure resort 200 n. 6.

Sanjid-dara (Kābul), Bābur at 196, 406.

Sanūr (C. India), torrent of 464.

Sapān (Farghāna), a hostile force at 101.

Saqā (Farghāna), Bābur's victory near 113.

Sarāi Munda (U. P. India), Bābur at 651.

¹ On p. 134 for "(I was) 19" *read* in my 19th (lunar) year.

- Sarāi Bāburpūr (U.P. India), *see* Mūrī and Adusa.
- Sarakhs (on the Herī-rūd), Aūzbeg capture of 534.
- Saran (Bihār, India), revenue of 521; held by a Farmulī *602, 675, an assignment on 679; locates troops 672 n. 4.
- Sarangpūr (C. India), Sangā's 483; Bābur's intention against it 598.
- Sara-tāq pass (Hīšār-shādmān), described 129; mentioned on routes 40 n. 4, 58, 129; Bābur crosses 129.
- Sār-bāgh (Kābul-Balkh route), traitors to Bābur near 546; (*see* Fr. map Māimènè).
- Sar-i-dih (Ghaznī), dam of 218; Bābur at 240, 323.
- Sārīgh-chūpām (Badakhshān), *annexed to Kāshghar 695; *Haidar *Dughlāt* at 697.
- Sar-i-pul, Bridge-head (Kābul), Bābur at 314; (Samarkand), an army at 65; Bābur defeated at 18, 137-8 to 141, 188.
- Sarjū affluent of the Gogrā, *q.v.* 602 n. 1.
- Sarsāwa spring (U.P. India), Bābur at 467.
- Sarū-daryā, Gagar, Gogra, Ghogrā (India), two constituent rivers Sird (Sarda) and Gagar (or Kakar) 602, 1677 n. 2; course of (Gagar) 485; confluence and *dū-āb* with Gang (Ganges) 665-6-7, 677 n. 2; narrowed below and above the confluence 668 n. 1, 674 nn. 1, 2; rhinoceros and water-hogs of 490, 502; — various crossings of 544, 668, 671-4-5-7, 685; Bābur crosses after his victory on 674-7-9; leaves it 682; Battle of the Gogrā 671-7.
- Sārū-qamsh (Khurāsān), an ascribed site of the battle of Jām 635 n. 4.
- Sarwār (U.P. India), revenue of 521; Bibān and Bāyazid sent towards 642; an assignment on 679; 682 n. 1; Bābur at ease about 679.
- Sawād (N.W.F.P. India), a limit fixed 400; trees of 222; various products of 492-4, 510-11; brewing in 422; desolate 207; a test of women's virtue in 211; chiefs of 372-4; Yūsuf-zāi in 410, App. K, xxxvii, an arrival from 399; Bābur and 373-6-7, 411-2.
- Sawā-sang (Qandahār), Bābur over-runs 249.
- Sawāti, ? an adjective = of Sawād, *q.v.* *karg-khāna* and Bābur's rhino-hunting in 378, 450.
- Sayyidpūr ? or Sidhpūr (Panj-āb), Bābur takes 429.
- Sehonda, Seondhā (C. India), revenue of 521.
- Shāf-tiwār (Badakhshān), *see* Qilā'-i-zafar.
- Shāhābād (Panj-āb), Bābur at 466.
- Shāh-i-Kābul mountain, Sher-darwāza (Kābul), located 200-1; *Bābur buried on 710.
- Shahmang ? (Panj-āb), once part of Kashmīr 484.
- Shahr-i-sabz (Samarkand), *see* Kesh.
- Shahr-i-safā (Hīšār-shādmān), a holder of 188; (Qandahār), Bābur at 332-3.
- Shāhrukhiya = Fanākat *q.v.* (Tāshkint), a limit of Samarkand 76; names of 2 n. 5, 7 n. 5, 13, 76; holders of 13, 17; various military occurrences at 21-4, 16, 54, 7, 23, 151; Champion's-portion taken at 53.
- Shakdān (Badakhshān), a force at 295.
- Shāl = Quetta (Balūchistān), Shāh Beg goes to 337; *427.
- Shām, Syria, a Samarkand *tūmān* compared with 84.
- Shamsābād (U.P. India), exchanges of 477, 594-8, 613; an assignment on 677.
- Sham-tū (n. of Hindū-kush), on a route 192.
- Shāsh (W. Turkistān), *see* Tāshkint.
- Shatlut river, ? Suttlej (Panj-āb), Bābur crosses 457.
- Shāvdār or Shādwār *tūmān* (Samarkand), described 84; a fort of 68; head-quarters in 97; a Tarkhān in 122; joins Bābur 125.
- Sherkot (Bhira, Panj-āb), a holder of 382.
- Sherūkān ? (Ghaznī?), a fight near 397.
- Sherwān (n.e. of Mashhad, Persia), a native of 284; (*see* Fr. map Māimènè).
- Shibarghān (Khurāsān), besieged 94; defence planned 191; battle near 260.
- Shibr-tū pass (Hindū-kush), described 205; height of 204 n. 4; meaning of name 205 n. 2; crossed 242, 321; Bābur crosses 294, 311; (for an omission on p. 205, *see* Add. Note p. 205).
- Shirāz (Persia), Yūnas Khān in 20; (Samarkand), a Commandant of 130; Bābur near 64-6, 73; raided by Shaibānī 92; 98.
- Shiwa (Kābul-river), Bābur at 343.
- Sniz (Kābul-Ghaznī road), Bābur near 248.
- Shorkach (Ghaznī ?), locates a place 323 n. 3.
- Shulut (Kābul), App. F, xxiv.
- Shunqār-khāna mountains (n.w. rampart of Zar-afshān valley), Bābur crosses 130.
- Shutur-gardan (Samarkand), described 142 n. 1, 143.
- Siālkot (Panj-āb), revenue of 521; officers of 98, *442-3; *attacked 443; Bābur and *429-52-54-58.
- Sidhpūr (Panj-āb), *see* Sayyidpūr.
- Sikhāna (Afghānistān), a tribe in 323.
- Sihrind, Sahrind, Sirhind (Panj-āb), revenue of 521; names of 383 n. 1; rivers rising n. of 485; fixes a limit 638; fixes a date 457; snows seen from 485; a holder of 383; an assignment on 582; Bābur and *441-64, *693-9, *700-1.
- Sikandar's dam (C.P. India), described 606; Bābur at 585.
- Sikandara (U.P. India), Bābur at 587.
- Sikandarābād (U.P. India), Bābur passes 588.
- Sikandarpūr (U.P. India), a ferry station of 677; an official of 668; Bābur at 679.
- Sikrī (U.P. India), hills of 485; *Bābur keeps Rāmzān at 351, changes name of 548 n. 2; selects it for his camp (933 A.H.) 548; Bābur at 549, 581-5-8, 600, 615-6; revenues of support his tomb *709.

Index II. Geographical

- Sind (India), *Shāh Beg and 427-9.
 Sind-daryā, Indus, of "Nil-āb" as a name of 206 n. 3; fords and ferries of 206; tributaries of 216, 485; rhinoceros of 490; limits lands 206 n. 6, 231-3, 380, 392, 484, 525; — *Shāh Beg and 431; — *Bābur's compulsion to seek territory across 706; Bābur on 230-7-8, 378-92, *452-3; mentions it in verse 525-6.
 Singar-water, Sengar (U.P. India), Bābur bathes in 649.
 Sinjid-dara (Kābul), Bābur in 196, 406.
 Sir-āb or Sar-i-āb (n. of Hindū-kush), a pass-route to 205; a defeat near 51, 196.
 Sir-auliya (U.P. India), Bābur at 654.
 Sird, Sirda, Sarda (U.P. India), a constituent of the Gagar, Gogrā, Ghogrā 602.
 Sirhind (Panj-āb), *see* Sirhind.
 Sirkāi, ? Sirakhs (Khurāsān), Shaibānī near 327.
 Sīstān (Khurāsān), a s. limit of Khurāsān 261; plan of defence for 326.
 Siwālik-hills, or Sawālak (N. India), Bābur on the name 485.
 Siwī, Sibī (Baluchistān), an official in 238; an incursion into 260; Siwistān, *427.
 Siyāh-āb, *see* Qarā-sū.
 Siyāh-koh (Kābul), located (unnamed) 209; various names of 209 n. 3.
 Siyāh-sang (Kābul), meadow of 201; *scene of an Afghān massacre, App. K, xxvi.
 Soghd *tūmān* (Samarkand), described 84, 147; Bābur and 64, 135, 147.
 Son-water (Bihār, India), an enemy near 658; crossed for Bābur 662; Bābur on 666.
 Spīn-ghur (Afghānistān), *see* Safed-koh.
 Šūf-valley (Khurāsān), *see* Dara-i-šūf.
 Šūgandpūr (U.P. India), Bābur at 686.
 Sūhān-nūrī, or Sūhār-nūrī (Kābul), App. G, xxv.
 Sūhān-sū (Panj-āb), a tribe on 380; Bābur on 379, 391.
 Sūkh (Farghāna), Bābur's refuge in 7, 130 n. 1, 176 n. 1, *184-5; gifts to envoys from 633.
 Sukhjāna (C.P. India), Babur near 614.
 Sulaimān-range (Afghān border), *see* Mehtar Sulaimān.
 Sultāniā (Persia), cold of 219.
 Sultānpūr (Kābul), Bābur at 409-13-47.
 Sultānpūr (Panj-āb), founder of 442-61; a return to 457; *taken from Bābur 443.
 Sūnkār (Rājputāna), Bābur at 581.
 Surkh-āb (n. of Hindū-kūsh), *see* Qizil-sū.
 Surkh-āb, Qizil-sū (Hīšār-shādmān), Bābur's victory on 352-3.
 Surkh-āb and rūd, Qizil-sū (Kābul), 207 n. 5; Bāgh-i-wafā on 208, Adināpūr-fort on 209; wild-ass near 224; Bābur crosses 395; ruins near App. E, xvii.
 Surkh-rabāt (Kābul), *see* Rabāt-i-surkh.
 Sūsān-village (Kābul), Bābur at 422.
 Sutluj and Shutlūt (*sic* Hai. MS.), Sutlej-river (Panj-āb), limits lands 383; course of 485; crossed 457; Trans-Sutluj revenues 521.
 Syria, *see* Shām.
 Tabriz (Persia), cold of 204-19; Yūnas Khān in 20.
 Tag-aū (Kābul), *see* Badr-aū.
 Tahangar (Rājputāna), hostile to Bābur 538.
 Takāna (? Khurāsān), a fight at 260.
 "Takhta Qarachi" (Samarkand), 83 n. 2; *see* Aitmāk-dābān.
 Takht-i-sulaimān (Farghāna) 5 n. 2.
 Ṭāliqān, Ṭāikhān (Oxus), a Bāi-qarā at 60; Mughūls from 192.
 Tal Ratoi (Nathpūr, U.P. India), 681 n. 1.
 Tang-āb (Farghāna), Bābur at 100; located 99 n. 4.
 Tang-i-wāghchān pass (Kābul), *see* Girdīz.
 Tank, Tāq (N.W.F. Province), *see* Dasht.
 Ṭarāz or Ṭarar (E. Turkistān), *see* Yāngī.
 Tarnak river (Qandahār), *see* Turmūk.
 Tarshiz (Khurāsān), Husain Bāi-qarā's victory at 259 and n. 5 (where *read* p. 524).
 Tāshkint, Tāshkend (Russia-in-Asia), of its names 2 n. 5, 7 and n. 5, *184; its book-names Shāsh and Chāch 13, 76; ravines of App. A, ii; holders of 32-5, 115, 154, 161; a rebel at 36; Khalīfa sent to 90; name of used as a pass-word 164; Shaibānī's capture of (908 AH.) 23-4, *184; holds out for Bābur (918 AH.) 356-8, 396; its Aūzbeg Sultāns at Jām 622.
 Tāsh-rabāt (n. of Herī), Bābur at 301.
 Tatta (Sind, India), course of the Indus through 485; playing cards sent to 584.
 Tāzi var. Yāri (Ghazni-Qalāt road), Bābur at 248.
 Tibet, Bābur locates 485.
 Tijāra (Rājputāna), a chief town in Miwāt 578; given to Chīn-timūr 578-9, 688.
 Tika-sikritkū, Goat-leap (Farghāna), 'Umar Shaikh defeated at 16.
 Til, Thāl (Kohāt, N.W.F.P. India), Bābur at 232.
 Timūr Beg's Langar (Kābul), Bābur at 313.
 Tīpa (Kābul), assigned for a camp 199; earthquake damage in 247; an exit from 254.
 Tirāk-pass (Farghāna), 15 n. 5.
 Tirhut (Bihār, India), revenue of 521.
 Timiz (Hīšār-shādmān territory), a s. limit of Samarkand 76, Begims of 37, 47-8; Husain Bāi-qarā and 5, 191; a governor of 74; Bāqi Chaghāniānī's 188, 249; a sayyid of *704-5; Najm Šānī at 359; entered for Bābur 640.
 Tir-mihānī (Bihār, India), mentioned 679, 675 n. 1, 687 and n. 2; the *Habibu's-siyar* finished at 687 n. 2.
 Tizīn-dara (Kābul), 208 n. 4.
 Tochī-valley (N.W.F.P. India), ? to be traversed by Bābur 231.

- Toda-bhīm (Rājputāna), Bābur at 581; Sangā at 545 (where "Āgra district" is wrong).
- Tons-river, Tūs-sū (U.P. India), Bābur on 656, 683.
- Tramontana (between the Oxus and Hindū-kush), army of 447; *706.
- Tūghlūqābād (Dihli), Bābur at 476.
- Tūl-pass and road (Hindū-kush), account of 205; height of 204 n. 4.
- Tūn (Khurāsān), a Bāi-qarā holder of 296, 301.
- Tūp (Kābul-Herāt road), Bābur at 295.
- Tūqūz-aūlūm (Oxus), a defence question 191.
- Turfān (Chinese Turkistān), Bābur plans going to 158.
- Turkistān, course of the Saihūn in 2-3; trade with Kābul 202; gold-cloth of 641 n. 5; Shaibāni and 65 n. 3, 73-4, 135; his vow in Hazrat Turkistān 356; *Ubaid in 354.
- Turnūk, Tarnak (Qandahār), 332 n. 3; a holder of 340.
- Tūs-sū (U.P. India), *see* Tons.
- Tūs ('Irāq), an astronomer of 79; Shaibāni attacks 534.
- Tūta (U.P. India), Begins from Kābul pass 616.
- Tūtlūq-yūl, Mulberry-road (Farghāna), Bābur on 165.
- Tūtūn-dara (Kābul), water taken from 647.
- Udyānapūra (Kābul), App. E, xxi; *see* Adīnapūr.
- Ujjain (Mālwa, C. India), an observatory in 79.
- 'Umān-sea, receives the Indus 485.
- 'Umarābād (Khurāsān), an ascribed site of the battle of Jām 635 n. 4.
- Ūnjū-tūpā (Farghāna), *see* Aūnjū-tūpā.
- 'Uqābain (Kābul), site of the Bālā-ḥiṣār 201.
- Ūrgenj (Khwārizm), *see* Aūrgānj.
- Ūrgūn (Kābul), *see* Aūrgūn.
- Urūs-sū (W. Turkistān), *see* Arūs.
- Ūsh (Farghāna), *see* Aūsh.
- Ushur-shahr (Kābul), Bābur in 195, 294, 314.
- *'Uṭrār, Otrār, Aūṭrār (W. Turkistān), *see* Yāngī.
- Varsak (Badakhshān), position of 523 n. 1, Bābur's gifts to 523.
- Vierney, Vernoe (E. Turkistān), position on site of old Ālmātū 2 n. 1.
- Wakhsh (Ḥiṣār-shādmān), Aūzbegs at 352, 362.
- Waltān pass (Hindū-kush), account of 205; height of 204 n. 4.
- Warūkh (Farghāna), account of 7.
- Wasmand fort (Samarkand), Bābur at 132.
- Wazr-āb (Ḥiṣār-shādmān), 58 n. 1.
- Yada-bīr (Kābul), Bābur at 394, 411, 448.
- Yaftal (Badakhshān), a force at 321.
- Yagha or Yaghma (n. of Tāshkint), tombs at 139; Bābur at 139.
- Yāi (Khurāsān), tribes in 255.
- Yaka-aulang (w. of Bāmiān, *see* Fr. map Ma'imènè), Jahāngīr goes to 294; passes from Heri-rūd valley to 310 n. 2; Bābur in 311.
- Yak-langa (Kābul), Bābur crosses 445.
- Yām (Samarkand), Bābur at 67; 84 n. 3.
- Yān-bulāgh (Kābul), Bābur on road of 425.
- Yāngī-ḥiṣār (Kāshghar), *a death-bed repentance at 362.
- Yāngī = Tarāz (E. Turkistān), depopulated 2; book-name of 2 and n. 1; an army at 20.
- Yāngī = Ūṭrār, Otrār (W. Turkistān), a mistaken entry of in some MSS. 2 n. 1.
- Yāngī-yūl pass (Hindū-kush), described 205.
- Yāri (Ghaznī-Qalāt road), *see* Tāzi.
- Yāri (Zar-afshān), Bābur crosses the bridge to 130.
- Yārkaṇd (E. Turkistān), *696.
- Yār-yilāq (Samarkand), Timūr's "head" of Soghd 84; fights near 35, 122; villages of 97-8; submits to Bābur 98; Bābur in 64, 92, 125, 130-1.
- Yasān (Farghāna), *see* Khasbān.
- Yāsi-kijit (Farghāna), Bābur's men defeated at 27, 105.
- Yilān-aūti or Yilān-aūt (Samarkand), Bābur at 147.
- Yilān-chaq (n. of Hindū-kush), a tribe of 196.
- Yiti-kint (Farghāna), mandrake in 11; of its position 11 n. 6; Yūnas Khān's headquarters 20 n. 5.
- Zābul, Zābulistān, a name of Ghaznī *q.v.*
- Zahāq fort, "Zohak" (s. of Bāmiān), Bābur at 294; (*see* Fr. map Ma'imènè).
- Zamānia (U.P. India), *see* Madan-Banaras.
- Zamīn (Samarkand), locates places 34, 64; Bābur at 97.
- Zamīn-dāwar (Qandahār), Arghūn chiefs in 71, 337-9; Zū'n-nūn's 274; taken by Bābur 27; plan to defend 326.
- Zar-afshān river, Kohik-sū *q.v.* (Samarkand), described 76 and nn. 4, 5; Macha village on 149 n. 4; Bābur crosses 67, 130; *Najm Ṣānī crosses 360.
- Zardak-chūl (w. of Balkh), over-run 94.
- Zarqān or Zabarqān (Farghāna), Bābur at 161.
- Zindān valley (Kābul-Balkh road), *see* Dara-i-zindān.
- Zirrīn - pass (between Heri-rūd valley and Yaka-aūlāng), Bābur misses it 309-10.
- Zurmut *tūmān* (Kābul), described 220; floods in 240; Girdiz head-quarters in 220.

Index III. General

- Abbreviated names 29.
 Abdu'l-wahhāb *Ghaj-dāvānī* see *Wāqī'*-*nāma-i-pādshāhī*.
 Ablution—before death 183; reservoirs 208, 217, 580, 639, 683.
 Abū-tālib *Husainī* or Abū'l-ḥusain *Turbatī* see *Malfūzāt-i-timūri*.
Abūshqa, a Turki—Turkish Dict.—quotes verses as Bābur's 438; quotes Khw. Kalān 526; the Bāburī-script App. Q, lxiii.
 Account-rolls of palm leaves 510.
 Adoption—of a son 170; prae-natal 374, App. L.
Afghanistan and the Afghans, H. W. Bellew—vine-culture 210; decoy-ducks 225 (*where, in n. 5, read title as above*).
Afghan Poets of the XVII Century, C. E. Biddulph—Khūsh-āb *Khattak* mentions Bābur 439.
 Afzal Khān *Khattak*—(*Raverty's Notes q.v.*)—Nil-āb (*ferry-station*) 206.
 Agriculture—seed-corn and money advances 86; young millet grazed 215; methods of vine culture 210; water-raising appliances 388, 486-7; irrigation, "running waters":—Farghāna 4, 5, 7, Samarkand 76-7, 147; Hindūstān 486-7, 519-31-81, Qandahār 332-6, Chandīri 596;—canals:—Farghāna 67, Samarkand 76, 147;—grain, corn:—Farghāna 2, 3, 55, 114-46, Kābul 203, 228, 373-4, [green corn] 394, Qandahār 333, Hash-nagar 410, Bārā 414, Bhīra 381;—raft of corn seized on the Sind 392; horse-corn fails on a march 238-9; (rice) 342-74-94, 410.
Akbar-nāma, Shaikh Abū'l-fazl 'Allāmī, (*trs. H. Beveridge*)—(*see notes on pp. given meanings*):—*bāt-gāq* 31; *nihilam* and *tas-qāwal* 45; Tardika 568; Tarkhān 34; *fil-i-daryā'i* App. M, xlvii;—**persons**:—13, 22, 263-4, 346, 552, 562, 641, 657;—**various places**:—191, 206, 441, 523, App. J, xxxv;—winter access to Farghāna 2; Niẓāmī quoted 44; an inscription of Bābur's 343; Rūmī defences 469; the (Koh-i-nūr) diamond 477; a cognomen 566; risks to MSS. App. D, x; Akbar-nāma material *441-5, *691-3; Bābur supplemented 639; length of work on it *692 n.; Mubīn passage translated in the "Fragments" (*q.v.*) *437-8; Bābur's self-devotion *701; his choice of a successor *702 to 705, mentioned Preface xxxiii; translated from by Jahāngir (?) xlv.
 'Alī-sher *Nawā'ī's* comforts 287.
Allgemeine Erdkunde, Carl Ritter—Barā-koh 5; Bābur's *farsi-gūi* useful 7; Akhsī distances App. A, v.
 'Amal-i-sālīh, Muḥ. Sālīh—Shāh-jahān's destruction of wine 298; *tūīgūn* (bird) 418.
Amanitates exoticae, Engelbertus Kämpfer—*Ijtihād* 284.
 Amusements see Games.
Ancient Geography of India, Major-Gen. Sir Alex. Cunningham—(*see nn. on pp. named*) Shibr-tu 205; Nil-āb 206; Kohistān villages 214; Gūrkhattī 230; Bigrām 230; Udyānapīra App. E, xxi.
Annals and Antiquities of Rajastan Col. James Tod—Sangā's force 547; negotiations with Bābur 550; appearance 558; Śalāḥu'd-dīn (Silhādī) 562.
 Antidotes—lime-juice 511, Lemnian earth 543.
Anwar-i-suhailī, Ḥusain Wā'iz 'l-kāshif—quoted 22; Firdausi quoted 557, Add. N, P, 557.
 Apostates 577-8, 590-1.
 Arabic Sciences 283-5.
 'arāḡ see fermented drinks, *s.n.* Wine.
 Archery¹—(*see nn. on pp. named*), good bowmen 16, 22, 26, 34 (2), cross-bowman 53; 263, remarkable feats 276, 279;—*archer's marks*:—*ilbāsūn* (duck), *qabāq* (gourd), *tūīgū* (hen) 34, *takhṭa* (target); *qabāq-maidān* 276;—*arrows*:—*aūg* 22, 34, 255, *etc.*, *giz* 213, 225, *khadang* (white poplar) 13, *tir-giz* 11 (*where preface n. 2 by the name*), 34; arrow-barb, *paikān* 22, -notch, *gosha* App. C, -flight 8, 140; flights of arrows 52; rain of, 138; quiver T. *sāghdāq* 160, 166, P. *tarkash* 526; an arrow-borne letter 361;—*bows*:—Chāchī bow (*kamān*) 13; cross-bow *takhsh-andāz*, *kamān-i-guroha* 55, 263; *narmadik yāi*, an easy-bow 420; *qātiq yāi*, a stiff-bow 490;—bows ruined by Hindūstān climate 519, *700;—*various*:—*chaprās*, *daur*, *gosha*, *kamān-khāna*, *kardāng* explained App. C; *gosha-gīr*, a repairing-tool 166, App. C; Turkish bow-making a fine craft App. C, ix; dismounting to shoot 52;—*to bow-string* (T. *kīrtish sālmaq*) 110.
 Architecture Timuriya and Timurid Pr. xxxi.
Archiv für Asiatische Litteratur H. J. Klaproth (*q.v.*)—Kasan gardens 10; his extracts from the Bukhara Compilation MSS. Pr. xxxix, xlvii.
Ariana Antiqua, H. H. Wilson—*Masson's art. Actīnapūr Region* 227, Nagarāhāra App. E, xvii.
Army of the Indian Moghuls, W. Irvine—trepanning 109; misled 470; on *muljār* (*q.v.*) 592; "shāūr" explained 593; *firingi* (gun) 473, pontoon-bridges 600.
 'Arūs-i-saifi, Maulāna Sayyid Maḥmūd Saifi

¹ Cf. *Life of Busbecq* (Forster and Daniels) i, 252-7, for feats of Turkish archery.

Index III. General

of Bukhāra, (trs. Blochmann and Ranking)
—a note by Rieu 288; Saifi's pupil Bāi-
sunghar 111; his high number of rubā'i
measures App. Q, lxvi.

Asia Portuguesa, Manuel de Faria y Sousa—
Habshi succession custom 482.

Astronomy and Astrology—Tables and Obser-
vatories 74, 79, Pr. xxx; Canopus (Suhail)
195; forecasts 139, 551; houses of Scorpio
633; Pole-star a guide 323, its altitude at
Chandiri 597; Capricorn 597.

Ayīn-i-akbarī, Abū-faẓl (trs. Blochmann,
Jarrett)—(see nn. on pp. named); Climates
1; *qilīj* (cognomen) 29; observatories 79;
guns 473; clepsydra 516; kitchen rules 541;
fruits 3, 501-3-4-5, 512; *chalmā* 624;
hunting deer 630; *bahri* (falcon) 632;
milak (gold, cloth) 641; *yak-tai* (unlined)
652;—(**weights and measures**) *khar-war*
228, *tānāb* 630, *sang=tāsh* 632;—a title
209; a child traveller 265; Barlās begs
270; (**places**) Kābul 207, 221; Kacha-kot
250; Sidhpūr 429; Nagarāhāra App. E,
xxiii; Buhlūlpūr 454; Kanwāhīn 458;
Milwat (Malot) 461; Jahān-nāma 485;
Chausath 581; Lakhnūr 582; Sikandra
Rao 587, Godi, Gūi 601;—(**persons**) 285,
653, 666, App. P, lvi;—Bābur's expedition
to Kashmir 693.

Agār-i-sanādīd, Sayyid Aḥmad Khān—places
Bābur visited 475; Mahdī Khwāja and
Amīr Khusrau's tomb 704.

Noticeable words :—P. *āb-duzd* 109 =
P. *dū-tahī* 62, 595-6; *aikī-sū-ārā* = P.
miyān-dū-āb (Mesopotamia) i. a 88; *āimāq*
(clan) 51, 196, 207-15-55, Add. Note P.
49; M. *ālāchī* whence *Alacha* 23; *argham-
chī* 614; *āsh-kīna* (stew) 4; *āūdāliq* (oda-
lisque) = P. *ghūnchachī* q.v.; *aūghlān*
(child, boy, non-regnant chief) 19; *aūgh-
lāqchī* 39; *aūrchīn* 44, 88; *aūng*, *ūng*
(Prester John's title) 23; *aūpchīn* 176, 282;
Aūz-beg, -khān, -kint, i. a 162, (see A. N.
trs. i, 160, 170); *āyik-āūt* = P. *mihr-ziyāh*
(mandrake) 11.

The Bābur-nāma, Ṣāḥīrū'd-dīn Muḥ. Bābur
(Lion) Mirzā and (later) Pādshāh Ghāzī.

I. SECTIONS OF THE BOOK :—(*The
record of pre-accession years is lost* Pr.
xxxvi); (1) **Farghāna** 1-182, (Trs. N.
[bridging a gap] 182-185); (2) **Kābul** 187-
346, (Trs. N. 347-366), 367-425, (Trs. N.
426-444); (3) **Hindustān** 445-602, (Trs.
N. 603-4), 605-690, (Trs. N. 691-716);

SUB-SECTIONS :—(a) **Descriptions** of
Farghāna 1-12, Kābul 199-227, Herāt
304-5, Hindustān 480-521, Chandiri 592,
596, Gūālīār 605-614; (b) **Biographies**
of Yūnas Khān 19-24 (see *infra*, *displace-
ments*), of Mirān-shāhīs *viz.* 'Umar Shaikh
13-19, 24-28, Aḥmad 33-40, Maḥmūd
45-51, Bāi-sunghar 110-112, of Ḥusain

Bāi-garā 256-292, of amirs *etc.* 24, 37,
49, 270;

II. LACUNÆ :—(*other than mentioned
above*); minor in 935 A.H. see dating and nn.
on pp. 617, 621, 630, 636, 687, and for
surmised patching from fragments of
934 A.H. 654, 655, 680; (1) **References to
events of the gaps** see nn. on pp. 105,
364-208, 441, 575-381-408, 422—(of
934 A.H.) 603, 617, 618, 621—an Akhar-
nāma indication 639; (2) **Varia concern-
ing the gaps** :—Causes of, Pr. xxxiv;
misinterpreted xxxv; results in present
displacement xxxvi;

III. VARIA CONCERNING THE BOOK :—

(1) **Date of composition**, [see nn. on pp.
named]; 48, 50, 79, 98-102 135-139,
154, 176, 190 (l. 5 fr. ft.) 198-203-4-6-8
—214-18-19-20 (*para.* 3), 269-76-78-85
—313 ("now" *para.* 2), 314 ("now" l. 4),
315 (l. 2), 318 (*para.* 2), 337 (l. 16), 373
(l. 8 fr. ft.), 374; (2) **Literary style and
idiom** :—plain diction 2, precise wording
e.g. 5, 79, 475, 485, appreciation of words
67, 265, 283, 627, comments on style *e.g.* 22,
67, and pronunciation 210, 484, early diary
differs in wording from the narrative 367;
lapses into courtly Persian 445, 537. 539; (3)
Grammatical details :—relatives not used
Add. Note, P. 167; uses of "we" and "I"
104, 118; distinctions of meaning expressed
by Ar. and T. plurals *e.g.* 5, 80; uses of
the presumptive tense 37, 75, 162, 167, 577
(cf. Shaw's Grammar); examples of idiom
29, 44, 66, 75, Add. Note, P. 167 (*gharīcha*);
(4) **Varied information** see Preface *passim*;
(5) **Bābur's notes** :—Khwāja Maulānā-i-
qāzī 29—Ibrāhīm Sārū 52—Champion's
portion 53—Gūk-sarāī 63—Fāzil Tarkhān
133—Aūz-kint 163—Pass-words 169—
Multā-kundī 211—Military terms 334—
Pirī Beg 336—Badakhshān 340—Sl.
Ma'sūd M. 382—Campaign of 910 A.H.
382—Daulat Khān 383—*daqīqa* 516—*pol*
517—Mullā Apāq 526—*kuroh* (from the
Mubīn) 630—*tāsh* weight 632;

IV. WORK DONE ON THE BOOK :—

(1) **Turki Codices** see Preface, Cap. III,
Part II and Table xli;—(a) *Haidar Mirzā's
Codex*—its importance Pr. xxxiv, xxxv,
xxxviii, xli, xlii (No. iv); (b) *Elphinstone
Codex*—archetypes 405, Pr. xli, xlii, xliii
(No. v); its losses of pages 445; deface-
ment 129, 325, 415, 548; Erskine's use of
it Add. Note, P. 287; reliance on it *in loco*
1, 187, 445; preserves Humayun's attested
notes 447-52-67, 510-14 and attributed
notes 216, 494, 507—also a quatrain on
Mughūls 140; "Rescue-passage" not in it
App. D; divergency from it in the Kasan
Imprint *ib.* xiv; a former owner 706; re-
ferred to in nn. on pp. 7, 10, 12, 14, 23-6-8,
31-6, 44-7-8, 60-4, 75, 88, 112-3, 133

(Shaibāq), 143-8, 154 (*dim*), 159, 161-4-9; Preface xli, xlii, xliii (No. v), xlvii; cf. JRAS *Notes infra*; (c) *Haidarabad Codex*, published in Facsimile by the Gibb Trust, ed. A. S. Beveridge—basis of the *B. N. in English* 1, 187, 445, Preface xxvii; appears a direct copy of Bābur's autograph Codex 47, 103, 515; contains (Jahangir's?) Rescue-passage App. D; divergency of Kasan Imprint from it *ib.* xiv; referred to in nn. on pp. 2, 8, 9, 10, 12, 133 (Shaibāq), 14, 18, 23 (careful pointing clears away a doubt), 28, 31, 36, 40 (Baghdād corrected to Būghdā), 60-4, 75, 88, 132, 140-6-8, 153 (a mistake?), 154 (*dim*), 159, 164 (*sāirt kishī*), 165, 168, 177 (Pers. *dictum*), App. A, i (Akhsī); Preface xxvii, xxxiii (title), xxxv, xli (Table), xlvii (No. x), xlvii; ¹

(2) **Persian work**:—(a) *Tabaqāt-i-bāburī*, described 445; made known to Erskine 520; its deference to Bābur App. P, lvii; shews a date 496; shews nature of an illness (B.'s) 446; specifies drinking-days 447, 450; gives a useful pen-name 448; Buhlūlpūr 454; of a gun 489; Varsak and Khwāstis 523; Naukar or Tuka 525; Bābur points "Sikri" to read *shukri* 548; styles him "Nawāb" 560 *etc.*; describes a porpoise as *bahrī* App. M, xlvii; helps as to "Luknūr" App. T, lxxiv; (b) *Wāqī'āt-i-bāburī* (Acts of Bābur), (*the first Pers. Trs.* 1583), Pāyanda-ḥasan Muḡhūl of Ghaznī and Muḡ-quli Muḡhūl of Hīṣār—explicit 187, 198; useful variants 267, 624, 645; a puzzling phrase 549, and passage 617; title Pr. xxxiii; described liii (No. vi); (c) *Wāqī'āt-i-bāburī* (Acts of Bābur), (*the second Pers. Trs.* 1589), 'Abdu'r-raḥīm M. *Turkmān*—misleading glosses 2 n. 1, 3 n. 1; *tāsh* misread 312 *etc.*; verses doubtfully Bābur's 312; a gloss unsupported 337; a difficult passage 617; a fine illustrated copy (B.M. 3714) 155, 298, 325; Erskine's account of its diction (quoted) Pr. xlv (No. vii); on its title xxxiii;

(3) **Persian - English work**:—*The Memoirs of Baber*, Leyden and Erskine (1826)—[see nn. on pp. named]; **Varia**:—Leyden's slight collaboration 287, 367, 380, Add. Note, P. 287, Pr. xlviii, Cap. iv, [L. and E. *Memoirs*]; two notes by Leyden 10, 219; not fully representative of Bābur's autobiography 2, Cap. iv; advance in help (MSS. and other) since Erskine worked 347, 620-22, App. T, lxxiii; his own MSS. 680; Indian guidance 632, 661; dating agrees with Bābur's 629; misled by his Persian source [*q.v.* 3 *etc.*] and by a scribe's slip 544; his help to Ilmīnski 1, 187, 326,

Pr. lv; misleads by uniform "Luknow" App. T; omissions 2, 632, 468, 559 (*important*); a prayer reproduced in its words 316; quoted 715;—**questioned readings**:—143, 223-5-9, 324-7, 333-7, 369, 400-16, Add. Note, P. 416, 446-49-57-62-67 (shaving-passage), 478, 523-34-49-55-59-61, 608-9, 617-19-26-38-40-46-47;—[*Numerous verbal explanations and other notes are reproduced as Erskine's and each identified*];

(4) **Turki-English work**:—*The Bābur-nāma in English (Memoirs of Babūr)*, Annette S. Beveridge—see Preface and other contents of these volumes.

Bābar, Stanley Lane Poole—the Eight Stars 139; a misled note 468.

Bābur and Abū'l-faẓl, Teufel [ZDMG, 1862]—an opinion negated 119; useful critique on "Fragments" (*q.v.*) Preface Cap. III, Part III and App. D; Mubin MS. used by Berézine 438; Babur-nama title 653, Pr. xxxiii.

Bahar-i-'ajam (Pers. Dict.) see Dictionaries.
Bāz-nāma (Book of Sport), Muḥibb-i-'alī *Barlās*—its author's descent 276; *l* exchanged with *n* (cf. *Luhānī* and *Nuhānī*) *ib.*
Bélin M.—[*Journal Asiatique* xvi, xvii] 257-8, 271-82-92.

Bengali Household Stories, Macculloch—a sign of obedience 275.

Beveridge Annette S.—JRAS. Notes in referred to *in loco*:—MSS. of the B.N. Turki text 1900; Further Notes 1902, Haidarabad Codex and all others 1905, 1906; Elphin-stone Codex 1907; Material for a definitive text and account of Kehr's Codex and its Persian alloy 1908; Kehr's Latin Version of part of his source *i.e.* the *Wāqī'-nāma-i-pādshāhī* (Bukhara Compilation *q.v.*) 1908, Klaproth's *Archiv* 1909, and (expected) on the confused identity of the Bukhārā Compilation with the *Bābur-nāma* 1922;—(2) Grounds for making a new translation Preface Cap. IV; the mistaken identity of Kehr's source (*supra*) Cap. III²; of the *Bābur-nāma*, Preface *passim*.

Beveridge Henry — (1) **Notes in loco**:—*tabalgūh* 11; Bābā-i-kābuli 14; Quintets 15, 288; a mistake by Firīsha 15; Lotus-eaters 42; Daulat-shāh 46; Hāfīz parodied 201; Byron's *tambourgi* 247; Jāmi plagiarized 258; *Khazīnatu'l-asfiyā* quoted 211; Timūr's burial-position 266; syphilis 279; an illegal marriage 329; Bābur's satirical verse and Shaikh Zain 448; *Zafar-nāma* (?) quoted 485; "*kaka*" 502; Khw. Khusrāu's couplet 503; the name "Cintra" for an orange 512; Timūr on Hindūstān 526; fate of Ibrāhīm *Lūdi*'s mother 543; *ṭamghā* 553; a pun 571; verses traced 571, 625-6;

¹ For the Bukhara (Bābur-nāma) Compilation see *Wāqī'-nāma-i-pādshāhī*; as also for its Codices, descendants and offshoots, viz. Ilmīnski's "*Bābur-nāma*" and de Courteille's *Mémoires de Baber*.

² The confusion of identity has become clear to me in 1921 only.

Index III. General

- Ibn Batūta quoted 591; date of Bābur's visit to Lāhor from Āgra 604; Khwānd-amīr 605; Raḥīm-dād 608, 688; Mahdi Khw. 704; Scorpio and Libra 623; Battle of Jām 635; "bulky Oolak" 663; Kashmir expedition 693; a poor MS. App. P, lv; Shaikh Zain's deference *ib.* lvii; — (2) **Translations** :—(a) Akbar-nāma *q.v.* and Tūzūk-i-jahāngīrī *q.v.* — (b) revision of Persian *farmān* 553, and the Kānwa Letter-of-victory 559;—(3) **Articles referred to** :—(a) A.Q.R. 1899, *Bābur's Diamond, was it the Koh-i-nūr?* 447; 1901, *An Afghan Legend* 375, App. K; 1910, *Paper-mills of Samarkand* 81; 1911, *Oriental Cross-bows* 140, 142; *Bābur's Dīwān* (Rāmpūr MS.) 439; *Some verses by the Emperor Bābur* 439—1915, Silhādī and the *Mirāt-i-sikandari* 614;—(b) Calcutta Review 1884, *the Patna Massacre* 672;—JASB. 1898, *Bāyazīd Bīyāt* 691—1905, *The Emperor Bābur's legendary son* 558—1884, *Authorship of the Dabistān*;—1916, *Tārīkh-i-salāṭīn-i-afāghana* 693;—(c) JRAS. 1900, *On the word nihīlam* 45, 224—1901, *Pers. MSS. in Indian Libraries* 348—1910, *On the word mutaiyīm* 16, 275—1913-14, *Coinage of Husain Bāi-garā* App. H, xxvi—1916, *Rashahāt-i-'ainu'l-hayāt* 620;—(4) **Other related articles** :—(a) A.S.Q.—*Emperor Bābur and the Habībū's-siyar* 1906; *Emp. B. and Khwānd-amīr* 1909 (2 parts); *Emp. B.'s opinion of India* 1917; *Attempt to poison B. ib.*; *Was 'Abdu'r-raḥīm the translator of B.'s Memos. into Persian?* 1900 (2 parts); (b) JRAS.—*The B.N. "Fragments"* 1908; *Date of Shāh Hasan Arghūn's death* 1914; *An obscure quatrain by Banū'i* 1917; *The Mongol title Tarkhān ib.*; *Tarkhān and Tarquinius* 1918;—(5) **His help**: see Postscript of Thanks, Preface lxi.
- The Bible—untrimmed beard 552; moon-stroke 608.
- Bibliothèque Orientale*, B. d'Herbélot—(see *nn. on pp. named*), 'Umar Skaiḥ 13; Sātūq-būghrā Khān 29; Maḥmūd *Mīrān-shāhī* 46; Mātārīdiyāh and Ash'ariyah Sects 75-6; Ismā'il *Khartank* 76; Naṣīru'd-dīn Tūsī 79; Nīl-āb 206; "Qizīl-bāsh" explained 630.
- Biographie Universelle*, Langlèsart. *Babour* xlv.
- Biographies of Ladies* (Sprenger's Cat.)—two women-poets 286.
- Birds of India*, T. C. Jerdon—partridge-tips 496; cries *ib.*; bustard 498; mānek 499; *likhh* (florican) App. N; *kabg-i-darī* and *chīūrtika* (snow-cock) *ib.*
- "Blessed Ten" 562.
- Blochmann H. (*JASB.* 1873)—Bābur's Mosque in Sāmḥal 687; see *Āyin-i-akbarī*.
- Blood-ransom 461; retaliation 64, 102, 119, 194, 251-53, 424.
- Boats—383-5-7-8, 407-10-22-23-54, 589, 652-4-5-6-8-9, 660, 662; Bābur names his Ganges flotilla 663, 669, 670-1-4-9, 681-4; pontoon bridge 599, 633.
- Book-names—Akhsikī = Akshī 9; Banākāt = Shāhrukhiya 76; Chāch and Shāsh = Tāsh-kint 13, 76; Gāliūr or Gāliwar = Gūālīār 605; Nashaf and Nakhshab = Qarshī 84; Nagarahāra = Nīng-nahār 207; Tarāz = Yāngī 2.
- Book-room—Ghāzī Khān *Lūdi's* 460.
- Books (*no titles*)—Exposition of the *Nafahāt* 284; On Jurisprudence 285,—prosody 271,—rhyme 285,—riddles 289.
- Botany of the Afghan Delimitation Commission*, Aitchison—regional grasses 222; *qargand* = *sax-aol* (?) 223.
- Brahminical thread 561.
- Bridge of boats see Boats.
- Buddhist Records*, S. Beal—Greater Udyānapūra App. E, xxi; sugarcane in Lāmghān 203 (*where read Beal*).
- Browne, Professor Edward Granville—the *Haiderābād Codex Facsimile*, Preface xlvī (No. x).
- Building-stone—Samarkand 83, Kābul 710, Chandīrī 597, Dūlpūr 606, Gūālīār 608, Biāna 611.
- "Bukhārā Compilation," known as "*Bābur-nāma*" see *Wāqī'nāma-i-pādshāhī*.
- Bullies of Marghīnā (Marghīlān) 7 (*where in line 1, add*, "They are notorious in Māwarā'u'n-nahr for their bullyings").
- Burhān-i-gaṭī* (Pers. Dict.) see Dictionaries.
- Buried Cities of Khotan*, Sir M. Aurel Stein—Aq-būrā-rūd 4.
- Bū-stān*, Sa'dī—couplets quoted 139, 152, 626.
- Noticeable words**:—(P.-Ar.-T.) *bāghāt*, *bāghlār*, *bāghchā* and *begāt*, *beglār* 5, 80, 478; *bāghshī* 59, 69; *bakhshī* (in M. surgeon) 169; *bāshliqlār* (commanders) 119; *bātmān* (a weight) 261; *bātqāq* (slough of despond) 31; *bāi* (rich man) 127; *bāiri* (old servant) 30; *bī* = beg 127-8; *bildūrga* 225; *b*: *d-hindī* = P. *sih-bandī* (Byde Horse) 470; *bilāk* 446; *būghū-marāī* 8, 10; *būghdā* (cutlass) 40; *būlāk* and *balūq* 196, 17 and 221; *būsh* (bosh) 507.
- Cabool* (Kabul), Sir Alex. Burns—(see *nn. on pp. named*); wind and running sands 201, 215; climate 204; *kabg-i-darī* 213; Kohistān 214; millet 215; Bābur's Burial-garden 710.
- Cadell, Jessie E.—quoted Preface xxvii.

¹ One of the nine great gods of the Etruscans was called Tūrān. Etr. *Tūr* means strong, a strong place (fortress); with it may connect L. *turna* (troop) and the name of Virgil's Rutulian hero Turnus may root in the Mongol tongue. Professor Jules Marthe writes in *La Langue Etrusque* (Pref. vi), "Il m'a paru qu'il y avait entre l'Etrusque et les langues finno-ougriennes d'étroites affinités" (hence with the Mongol tongue). "Tarkhān" is "Türkhan" in Miles trs. p. 71 of the *Shajaratul-atrak* (H.B.).

- Cadet-corps formed 28, App. H, xxvii.
 Cairn *i.e.* "Bābur Pādshāh's Stone-heap" 446, Preface xxxvii.
 Candles and candlesticks—none in Hind 518; offensive substitutes *ib.*
 Canopus *see* Suhail.
 Capitals of Farghāna—Andijān 3, Akhsi 10, Aūz-kint 162.
 Caravans—15, 202, 250, 331.
 Carruthers, Mr. Douglas—help from App. B, vii.
 Carving—Bābur no carver 304.
 Caste-names—518.
 Catalogues:—(*see nn. on pp. named*);
 „ Coins of the Shahs of Persia (B.M.), R. S. Poole—Bābur's surmised vassal coin 355, App. H, xxx, Preface xxxv;
 „ Feronia Nursery Calcutta, Seth—Jack-fruit 506; *sang-tarā* orange 511;
 „ Library of the King of Oudh, A. Sprenger—Biographies of Ladies 286; *Shāh u Darwesh* 290; Ahli 290;
 „ Library of Tippoo Sulṭān, C. Stewart—*Ṭabaqāt-i-naṣirī* 479;
 „ *Manuscripts Turcs de l'Institut des langues orientales*, W. D. Smirnov—*Malfūzāt-i-tīmūrī* 653; Bābur's writings *ib.*
 „ Persian MSS. (B.M.), C. Rieu—Shāsh and Fanākat 2, 7; Khw. Kamāl 8; Akhsikiti 9; 'Abdu'l-lāh *Barlās* 51; Saifi 111, 288; Halwa-spring 260; Nizāmi 271; Daulat-shah 274; *Bāz-nāma* 276; Suhaili 277; Marwārid 278; Amir Ḥamza 280; 'Atā'u'l-lāh 282; Taftazānī 283; *Khamsatīn* 288; Husain *Nishapūri* 288; Yūsuf of Farghāna 289; Hilālī 290; a scribe-poet 291; *Sulūku'l-mulūk* 348; Nawā'ī's *Dīwāns* arranged 419; Histories of *Tahmāsp* 622; *Ḥabīb's-siyar* finished 687; *Tārīkh-i-salātīn-i-afaghāna* 693, 701;—Kasan Imprint misleads 259; a questioned reading 266;
 „ Persian MSS. in the I.O. Library, H. Ethé—Khw. Hijri 153; Husain *Nishapūri* 288; *Shāh u Darwesh* 290; a scribe-poet 293;
 „ Turki MS. in B.M., C. Rieu—the author of the *Sang-lākh* App. A, v; the *Shai-bānī-nāma* 289.
 Catamites 26, 42–5–9, 278, 396 (*cf.* 174 n.).
 Cathay and the way thither, ed. Sir H. Yule (Hakluyt Society vol. i, p. 20)—running-sands 215.
 Caubul (Kabul), Hon. Mountstewart Elphinstone—millet 215; Judas-tree 216; Indus ford (*Nīl-āb*) 378; "Nangrahaur" App. E, xix.
 "Chaghatāi Castles" 208.
 Chaghatāi families—'Alī-sher Nawā'ī a member of one, Preface xxxi.
 Chaghatāi-Osmanisches Wörterbuch *see* Dictionaries.
 Chaghatāische Sprach-studien, H. Vambéry—(*mil.*) pass-words (*aurān*) 219; meaning of *gepanert* 221, *bildurga* 225, *siḡhnāq* App. Q, lxiv.
 Champion's portion won and explained 53.
 Charikar, T. C. Haughton—Kohistan of Kabul 214–5.
 Charles XII's sobriquet Iron-head 14.
 Chār-ulūs (Four hordes), Aulugh Beg Mirza, Preface xxx.
Childe Harold's Pilgrimage—tambourgi 247.
 Chinese Turkistan, P. W. Church—marāl 8.
 Chingiz-tūrā (*ordinances*) respected 155, 298.
 Chiniūt, D. G. Barkley [*J.R.A.S.* 1899]—its position 380.
 Chirkas sword 65.
 Chishti order 666.
Chrestomathie Turque, Berézine—the *Mubīn* quoted 438, 630.
 Chronograms 85, 135, 152, 217, 344, 427, 575, 596.
 Cider 83.
 Circumcision 14, 69.
 Coincidences 71, 123, 261, 686.
 Coins—*ashrafi* 446–60; *dām* 383; *kīpkī* 296; *sikka* (coined money?) 277; *shāhrukhi* 379–83, 400, 408, 417–46–78–9, 523; *tang* 641; *tanka* "black" (*i.e.* copper) 521, "white" (*i.e.* silver) 338–9, 344, 446, 521–7, 641, App. P, lvii; "red and white" (money) 522; Bābur's "vassal coins" 354–5–6, App. H, xxx.
 Confections—*ma'jūn*:—used in excess 16; gifts of 373; parties on non-drinking-days 447; eating of 377–83–84–88–93, 410–12–15–16–18, 420–2, 448–50, 580–8, 615–50–59–83; *kamālī* 373.
 Congregational Prayer—unbroken attendance at 283.
 Countermark [*Bih-būd*] on coins 277, App. H, xxv, xxvi, xxix.
 Cross-bow, Sir W. F. Payne-Gallwey—archers' marks 34; bow-shot distances 140; what may apply to Bābur's *ḡarb-zan* and *tūfang* 667.
 Cunningham, Maj.-Gen. Sir Alex. *see* Indian Eras and Reports on Arch. Survey.
 Customs—Musalmān scruples about burial-places 246; the Champion's-portion 53; circumambulation of tombs 54, 285, 301–5–6, 475, and of the sick 701; amongst combatants' wives 22, 268; dipping 16 times in bathing 151; levirate marriage 23; mourning rites 32, 246, 293; a nativity-feast 344; nine a mystic number *see s.n.* nine; an ordeal of virtue 211; divining from sheep-blade-bones 233; pillars of heads 232, *i.e.* 573–6; rock-inscription 153; signs of submission 53, 232–3, 248; succession in Bengal 482–3 n. 5; unveiling a bride 37; gifts from those marrying 43, 400; gifts by wives *q.v.*
 Cyclopædia of Archery *see* *Kulliyat'u'r-rāmī*.

¹ This Cat. contains the Turkī MS. of the Bukhara Compilation, once owned by Leyden.

Index III. General

Czar Vassili III—Bābur's embassy to, App. Q, lxiii.

Noticeable words:—*Chāchī* 13; *chāghīr* 83, 298; *chāpūk*, slash-face 68; P. *chār-dara* 80, 629; *chaughān* (polo) 26; P. *chalma* 624; H. *chaukandī* = Ar. *ghurfat* and P. *chār-dara* (?) 629–63; *chāpkūn* 324; *chīgār* (exit) 44; *yinka-chīcha* 616; *chuhra-jirga* 50, 227, App. H, xxvi–vii.

Dabistān, Mir Zū'l-fiqār 'Alī'u'l-ḥusaini (*pen-name Mubād*)—Nānak founder of the Sikh religion 461; Rādiyān sect 622; [concerning the authorship of the book see JRAS. H.B.'s art. *q.v.s.n.*].

Darwesh-life—soldiering abandoned for 262; return to 583.

Dating by events:—Battle of the Goat-leap 16, Dispersion of Airzīn 20, Battle of Kānbāi 111–2 [*T.R. trs.* 119]; the dating of 935 A.H. 605, App. S.

Defrémery C.—[*J. des Savans* 1873], art. *Les Mémoires de Baber* (P. de C.) 562.

De Paris à Samarcande, Madame Ujfalvy—(see nn. on pp. named); Barā-koh 5, 6; Samarkand 74–5; *qarā yīghāch* (hard-wood elm) 81; paper-pulping mortars 81.

De Sacy, A. L. Silvestre (*Nat. et Ex.* 265, 285)—Ḥusain Shaikh Timūr 273 (*cf.* *Daulat-shah* (Browne) 538–9); date of Hīlālī's death 290.

Dialects of the Hindu-kush, Col. J. Biddulph—Khowārī 211; forms of "nine" App. E, xix.

Dictionaries, Lexicons, Vocabularies:—[see nn. on pp. named];

,, of Antiquities, W. W. Smith—clepsydra 516;

,, Arabic-English Lexicon, E. W. Lane—*akhmail* 336;

,, *Arabes, Supplément aux Dictionnaires*, R. Dozy—*bahri* (a falcon) App. M, xlv;

,, *Bahār-i-'ajam* (Pers. Dict.), Rāi Tik-chana Bahār—a sign of fear 232; the Taftazānī Shaikhs of Islām 283;

,, *Burhān-i-qāṭī* (Pers. Dict.), Muḥ. Ḥusain b. Khalfā'u't-tabrīzī—*isāra* (dado) 80;

,, *Chaghatai-osmanisches Wörterbuch*, Shaikh Sulaiman Effendi (ed. Kunos)—*tungīār* 464; *qūtān* App. N, 1; *siḡhnāq* App. Q, lxiv;

,, English-Persian, A. N. Wollaston—a rare meaning 648;

,, Hindustani-English, D. Forbes—changed name of an orange 511; "needle-melting" citron 513; great millet (maize?) 514; names of days 516; gongman *ib.*;

,, Hindustani-English, J. Taylor [ed. W. Hunter]—"sang-tara" and "Cintra" App. O lii;

Dictionaries, Lexicons, Vocabularies (*continued*):

,, of Islām, J. P. Hughes—turbans 15; eating of food 44; *maḡhab* 463; the Eight Paradises 646; legal endowment 701;

,, Oriental Biographical, T. W. Beale [ed. Keene]—Khw. Naṣir Tūsi 79;

,, of Oriental Quotations, C. Field—a common couplet 22;

,, Persian-English, F. Steingass—176, 202, 286, (metres) 514, 527, 630, *qizil-bāsh* 643;

,, Persico-Latinum Lexicon, I. A. Vullers—*shash-par* 160; *kaka* 502; *gharau* 514; *rād* (whence *Rādagān*) 622;

,, Pushtū-English, H. J. Raverty—Multakund 211;

,, *Sang-lākh* (Turki-Persian), Muḥ. Mahdi Khān—described App. B, v; *khar-pala* (the "Qarshi birdie") *ib.*; contains verses entered as by Bābur 439;

,, Sanscrit-Bengali-English, Haughton—a stork 499; gula-prawn 502;

,, of Towns (*Majama'u'l-buldān*), Yāqūt—"Akhsikis" 9, 10;

,, *Turc Orientale*, A. Pavet de Courteille—Bābur's verses quoted 439, 526; a wag-tail 501; a meaning 626; Bābur's script App. Q, lxiii;

,, Turki Vocabulary, R. B. Shaw—*kūk-būrā* (a game) 39; *qūrūgh*, reserved land 81; *āupchīnlīk*, 4 horse-shoes and their nails 176; *chārūq*, brogues, and *chāpān*, long coat 187; *qālpāq*, felt wide-awake 258; *qūsh-begī*, a Court official 278; *shaghāwal* *ib.* 463; *jirān*, a deer 491; *qīn*, scabbard 503; *akhta-begī*, master-gelder 538; *būljār*, a rendezvous *etc.* 592;—Part II J. Scully—*godan*, water-hen 224; *kīklīk* (*caccabis*, *chikūr*) 496; *'agga*, magpie 501; *qīrīch*, swift 501; *būtā*, a plant 505; *amān-qarā* (perhaps maize) 504; *airkāk-qūmūsh*, male-reed 514.

Diseases and accidents:—(a) **Bābur's** saddle turns 147; sciatica 253–4; boils 254, 657–60; dislocated wrist 409–13–20; tooth breaks 424; ear-ache 310, 601–8–15; fall of river bank 655; fall of tent 678; wounds of head 150–167, —leg 167–9, —arm-pit 176; **his illnesses**:—unspecified (923) 365; catarrhal discharge (*rezāndalīk*) 446–49–51; fever (903 A.H. 88–9, (911) 247, (925) 399 to 401; (934) 585–6–8, 603–4, (935) 619–20, (937) 702–3–5; (b) **Of others**:—child-birth 36; small-pox 48; "violent illness" 45; frost-bite 116, 311; cold 151; ulcerated hand 125; siphylis 279; pestilence 524; paralysis 620; malarial fever 4, 8; fever 33, 246.

Diversity of place-names through trs. see (*e.g.*) Qizil = Surkh, Safed = Spin.

Dividing line of the Afghāns and Khurāsān 200.

Divorces 267-8, 329.

Diwān-i Bābur Pādshāh, [ed. Sir E. D. Ross] —not Bābur's earliest collection 438-9, 447; appears referred to 642; verses suiting his moods and deeds 604, 626-44, 705; verses of the Diwān in the B.N. 526-75-84-89; the *Wālidīyyah-risāla* and B.'s new ruler 643; Elizabethan conceits 645; concerning the Rāmpūr MS. App. Q, (illustration); 585; 635.

Diwān-i Khwāja Hafiz [ed. H. Brockhaus, trs. W. Clarke]—a couplet 411.

Diwān-i Nūrū'd-dīn 'Abdu'r-raḥmān Jāmī—a quatrain plagiarized 257.

Diwān writers mentioned by Bābur—Āhi 289; Ahli 290; 'Alī-sher Nawā'ī (Pers.) 272; Husain Bāi-qarā (Turkī) 259; Kāmī 290; Saifi 288; Suhaili 277; Maḥmūd Barlās 51; Maḥmūd Mirān-shāhī 46.

Domestic animals—ass 144; buffalo 231, 393, 454, 490; camel:—*khachar* 74, 249, *tīwa* 232-5, 240, 376-91; camels counted 391; flesh eaten 251; cost of keep 489; gift of 382;—cattle 150, 231-4-5-8, 333-96, 454; symbol of submission 232;—dog 144, 224; elephant *s.n.* Nat. Hist.; horse *see s.n.*; mule 194, 338; sheep 50-5, 71, 228, 234-5-8-9, 249-50, 394; swine 211; yāk 55, 490 (here *bahri-gūlās*) App. M;—fowls 82, 213; goose 82; pigeon 13, 259, 401.

Domestic appliances—china 80, 195, 407; festal ornament 304, App. I; drinking cups 489, 298 and 552; fuel 223, 311; goat-skins 371, 421; gong 515; knife 44; lamp 518; litter 254 and 401, 331 n. 3, 268; rope 509; spoon 44, 73 n. 1, 407, 509; table-cloth 44, 132; tooth-pick 407; torch 213-34, 387-8, 518.

Dreams—Bābur's 132, (attributed) 132 n. 2, App. D, xi; another's App. D, xii.

Dress, articles of—*bāsh-ayāq*=*sar-u-pā* (head to foot) *i.a.* 159, 393; bathing-cloth (*fūṭa*) 275, 527; brogues (*chārūg*) 187; caps:—black lambskin (*garā-gūzi būrk*) 258, ermine (*ās būrk*) 150, *Mughūl būrk* 15, 179; *mūftūl* or *mūftūnlūg Mughūl būrk* 159; helm-cap (*dāwūlgha būrk*) 167;—*chār-gab* 304, 527; clasp (*qulāb*) 156; girdle (*tak-bund*) 156, (*bīl-bāgh* lit. waist-band) 298, (*kamr-bund*) 642; cymar (*khimār*) 561; coats and tunics:—*jāma* 652, surtout (*jība*) 303, 632, long coat (*chāpān*) 187, sheep-skin coat (*postīn*) 181; short tunic (*nīmcha*) 652; tunic and coat (*tūn*) 14, 51, 159, 166, 371, 400; clothes-in-wear (*artmāg*, *artmāg*) 339; torque (*taug*) 561; head-wear (*bāshlūg*) 632; *lung* (*dhōti*) 519; rain-cloak (*kīpīng*) 389; feather tippet 496; turban 14, 33, 101, 258; turban-aigrette 225, 325; wide-awake (*qālṭāq*); vest (*kūnglāk*) 171.

Drums—nagaret 144, 155, 250, 332, 369, 628; of departure 235, morning 397, saddle 163-

4; drumming sound [at the Running Sands]

315; dismissal of 595; tambour-player 247.

Durch Asien's Wüsten, Sven Hedin—Farghāna wind 9.

Dynasties—Bāhmani 482; Qilich 29; Tughlūq 451; Shaibānī's destruction of 39; "Mughul Dynasty" a misnomer in Hind 158 (*see s.nn. Turk and Mughūl*).

Noticeable words:—*dābān*, a difficult defile; *dādā* 157 (*see taghāi*); Ar. *daur*, warp of a bow, App. C; *āim* [T root *de, telling*]=P. *san*, numbering 154¹, 161, 468, Add. Note, P. 54.

Ear-rings 510 (*where add (in l. 5) an omitted passage entered in App. O, liv*).

Economic Products of India, Watts—date-plum 210; fish-drugs 226; oranges var. 512.

Editors mentioned *in loco*—A. S. Beveridge, G. B.'s *Humāyūn-nāma*, and Fac-simile of the Haidarābād Codex; H. Brockhaus, *Die Lieder des Hafiz*; E. G. Browne, *Tazkirāt-u'sh-shu'arā* (Memoirs of Poets), *Tārīkh-i-guzīda* (Select History); C. M. Fræhn, *Shajarat-i Turk* (Genealogical Tree of the Turk); N. I. Ilminski, *Bāber-nāma* (Kasan Imprint); I. Kūnos, Shaikh Sulaimān *Effendī's* Vocabulary; D. C. Phillott, *Tazkirāt-i Tahmāsp*; E. D. Ross, *Bābur's Diwān* (Rāmpūr MS.), and Three Turki MSS. from Kashghar; C. Schafer, *Siyāsat-nāma*; R. C. Temple, *Peter Munday's Travels*; F. Veliāminof-Zernov, *Abūshqa*; H. Yule, *Wood's Journey*.

Einblikke in den Farghana Thal—A. I. v. Middendorf—winds 9.

Elphinstone, Hon. M. — his Codex *see s.n. Bābur-nāma*.

Embassy from Bābur to Moscow App. Q, lxiii.

Embassy to Timur, Ruy Gonsalves di Clavijo (trs. Sir C. Markham)—Hindustan the Less 46; kneeling in greeting 54; Samarkand 74-5-8; Kesh 83.

Encyclopædia Britannica—range of temperature 204; Faridu'd-dīn 'Aṭṭār 271; rhinohorns 408; maize when first in Asia 509.

Encyclopædia of Islām—Réné Basset's art. Al-buṣīrī 620.

Erskine William—Preface xxxiii, xliii-iv-viii-ix, Cap. IV, [*see Memoirs of Baber and History of India*].

Essays, Lord Bacon—Ismā'il *Safawī's* personal beauty 441.

Etiquette and decorum—well-mannered 45, 271-3-6, 303; knees not crossed 33; feet hidden 34; deference to elders 303; epistolary 332; farewell 330;—**Interviews:**—kneeling 61-9, 301, 408; looking one another in the eyes (*i.a.*) 54, 64; embrace 160;—**Meetings:**—The Khāns with Bābur 54, 159, 169; the two Khāns 160; Timūriya

¹ where, in n. 3, for f. 183b and f. 264b read f. 103b and f. 264.

Index III. General

- reception 59; Bābur and the Bāi-qarā Mirzās 297-8-9, and elder Begims 301-97; his reception of Khusrau Shāh 193, Daulat Khān 459, Naṣrat Shāh's envoy 640-1.
- Exemplars of Bābur—Preface, Cap. I.
- Expédition scientifique Française*, C. E. Ujfalvy—*yighāch* (measure) 4; Aūsh (Ush) 5; Barā-koh 5; Bābur's serviceable "Farsi-gūi" 7; misreading (?) App. A, ii; distances near old Akhsī ib. v; Samarkand 74; Āb-burdan 152.
- Explorations in Turkistan*, R. Pumpelly—Āq-būrā-rūd (*Huntingdon's art.*) 5; Akhsī App. A, i, v.
- Fair at Sakhī-sarwār*, Michael Macauliffe—238.
- Famous Monuments of Central India*, Sir Lepel H. Griffin—Gūālīār 605.
- Fān-valley*, W. R. Rickmers—[*J.R.G.S.* 1907], Sara-tāq-dābān 129; Āb-burdan 152.
- Farhang-i-azfarī* [*Turki-Pers. Dict.*] *nihilam* explained 45.
- Fauna of British India*, Oates and Blanford—flying-squirrel and snow-cock 213 nn. 5, 6, 7; various birds 495, 497, 501.
- Festivals—Bābur's Rāmzān rule 584; Īd-i-ḥijr 66, 235, 311, 351, 410, 584, 683, 689; Īd-i-qurb-ān 154; Nū-roz 236; approximation of Nū-roz and Īd-i-ḥijr 236.
- Fifth-share (*Khams*) 324.
- Five-days' World 50, 128, 328.
- Flora Indica*, W. Roxburgh—spikenard 392; *mahwā* 505; *gūlar* 508; *chirūnji* ib.; *kūrā* 514.
- "Florio Beg Beneveni", Secretary to a Russian Mission, Preface xlv.
- Folk-lore—test of a dead woman's virtue 212; blizzard-raising spring 219; "commerce with the Spheres" 275; eye-bewitchment 664; omen as to sex of an unborn babe App. L; succession customs 482.
- Food (*ex. birds and fruits*)—bread 148 (*cf. A.N. trs. i, 421 for spiced bread, also Memoirs p. 144 n.*); brochettes (*kabāb*) 148, 415; betel 440; camel-flesh 493; carrots 542; cheese 394; meat cold 441; date-palm cheese 508; dried meat 542; fritters 541; haggis 506; hare 542; honey 203, 409, 440; lotus seed 660; mango preserve 440; millet porridge 181; pistachio nuts 508 (*cf. s.n. Nat. Hist.*).
- A Frontier Campaign*, Lord Fincastle—*khahr* = *shahr* 367; Katgola and Panj-kūra 374. Frontier-posts 213.
- Games and amusements—acrobats 635; cards 584; chess 38, 275-84-87; dancing 276-99, 303; dancing-girls 522, 634; dice 16, 275-8; draughts 16, 278; feats of archery *q.v.*; fights of cocks 259, rams 259, elephants 631, camels 631; improvisation and recitation of verse 16, 26, Preface xxx; *kūk-bārā* 39; leap-frog 26; pigeon-flying 13, 259; polo (*chaughān*) 26; wrestling 292, 660-83, Index I. *s. nn.* Dost-i-yāsīn, Sādiq; hawking and fowling *see s.n.*
- Gardens—**Andijān**:—Chār-bāgh 29, Hāfiz Beg's 108, Birds' 168, Aūsh 5, Asfara 7, Kāsān 10; Tāshkūt:—Haidar Kūlkūdāsh's 54, Poplar 145, 146; **Samarkand**:—Heart-expanding 78, 82, New 62, 138, North, Paradise, Plane-tree 78, Plain's 92, Porcelain, World - picture 78, Darwesh Tarkhān's 80, 81; **Kābul**:—Almshouse 315, Avenue 647, Bābur's Burial-garden 709 *see* illustrations, Chār-bāgh 249-51-54 346-97-98, 416-7-8, Haidar Tāqī's 198, 401, Khalifa's 315, Little 198, Paradise 315-6-7, Plane-tree 401, 418, Private 346-97, Rendezvous (?) 346, Violet 395, 415-7; **Koh-dāman**:—Istālif 216-7, 398, 416, New Year's 246, Royal 418; **Nīng-nahār**:—447, Adināpūr 207 and n. 5, Chār-bāgh, Fidelity 207 n. 5, 208, 394, 409, 414-21-22, 443-7; Qarā-tu 395; **Herāt**:—'Alīsher's 305, Marigold, Town, White 306, Raven's 134, 306; **Hindustan**:—*Safā* (purity) 381, 665, (Agra), Chār-bāgh, Eight-paradises 531-3-7, 543-4, 548, 616-34-86, Gold-scattering 640-41, 689 n. 3, *708, Garden of Rest 709, (**Dūlpūr**) Chār-bāgh 603-6-15, Lotus 639, (on the Gagar) 465, (Sikri 581-4, (**Gūālīār**) 607-10-12-13-14.
- Gardening *see* "Indian" and "Manual".
- The Gate—Lordship in 24; Bābur's 26, 32; the place of judgment 24, 197, 259; Gatehouse 43; between-the-doors 24, 100, 133; waiting in 277; gate-ward post 166.
- Gates of India*, Sir T. H. Holdich—a Central Asian claim to Greek descent 22; headwaters in Koh-i-baba 216; a route 310.
- Gazetteers:—[*see nn. on pp. named*];
- „ of India [ed. 1908-9]—Observatories 79; Nil-āb 206; Gūr-khattī 230; Pir Kānū 238; Sawātī 378; Parhāla 387; Nagarahāra App. E, xvii, xx (Bellew); the Gagar (Kakar, Ghaghar) 465; Bāgar 573; Chandawār, Chandwār 581-9, 643; Lukhnūr 582; Sarwān 587; Sikandra Rao ib.; Gūālīār 605, 610, 611; Parsarūr 684:—Gujūr 250; Kakar 386; Luḥānī (var.) 455; Mundāhīr 700:—brackish streams 384; a ruined range 486; a hunting-ground (Bārī) 509; Jūna(h)pūr = Junpūr 676;—tree squirrel 492; frogs 503; *yāk* App. M, xlvii.
- „ District Gs. of India:—Allahabad, (H. G. Neville), 653; 'Azamgarh, (,), 680; Ballia, (,), 664, 667; Etawa, (Drake-Brockmann), 644 nn. 2, 6; Fathpur, (H. G. Neville), 651; Fyzabad, (,) 656, App. U; Ghazipur, (Drake-Brockmann), 658; Gualīār, C. E. Luard, 590-4-7, 605-9, 610-12-13-14; Gurgaon, (F. Cunningham), 578-80; Jhīlam, (,), 452, 461; Mainpuri,

(E. R. Neave), 643-4; Rawalpindi, (F. A. Robertson), 452; Saran, (L. L. S. O'Malley), 664; Shahabad (D. B. Allen), 664; Sultanpur, (H. G. Neville), 683; Ulwar, Alwar (P. W. Powlett), 557-8.

Gazetteers of the Province of Oude, App. T, lxxv, lxxvi.

„ of the Turkistan Region, Col. L. F. Kostenko — **Farghāna** : — passes 2; fruits 3; cooking recipe 4; fever 4; running-waters 5; Aq-būrā-rūd 5; Khujand 7, 8; Mogol-tau 8; Sang-ferry 176; — **Samarkand** : — 74; extent of town 75, 145; Kohik-sū 76; paper-making 81; Ab-buridan 15; three passes 83, 90, 129; Lake Iskandar 129; — distances 4, 6, 75, 84; ravines App. A, ii; various *ib.* v; rapid riding 25; *kūk-būrā* 37; Sārts and their tongues 6, 7; Central Asian claim to Greek descent 22.

Géographie, Abū'l-feda [*trs. Reinaud*] — land cultivated by the Zar-afshān (Kohik) 76; Našir Tūsī 79; names of Qarshī 84.

Geography and History of Bengal, H. Blochmann — Habshi succession-customs 452.

„ of the Qandahār Inscription, T. Beames [J.R.A.S. 1898] — revision incomplete App. T. xxxiv.

„ *Oriental [Ashkālu'l-bilād]* Ibn Hauqāl, [*trs. Ouseley*] — absorption of the Sir 3; „ Banakaš 9; Akhsī App. A, ii, iii; Kohik irrigation 76; Samarkand Gates 77; Qarshi names 84.

Geographical unit, [*village and its cultivated land*] 3.

Geschichte von schönen Redekünste Persiens, Freiherr v. Hammer-Purgstall — Hilālī 290; *Shāh u Darwesh* 290; Sām Mirzā's jeer 648.

Ghiyāsū'l-lughāt (Pers. Dict.), Muḥ. Ghiyāsū'd-dīn Rāmpūrī — *kardi*-peach 504.

Ghulām - i - muhammad (*collaborator with Raverty*) — Nijr-āu 213; Nīl-āb 206; Bābur's frontier-posts 213; a route 208.

Gibb, E. J. Wilkinson, Memorial Trust — Preface xlvii.

Glossary of Terms, H. H. Wilson — *ser* (*sīr*) — measure 517; *tanāb*-measure 630.

The Golden Bough, T. G. Frazer — a succession custom 482.

Goswara Inscription, Kittoe and Kielhorn [*J.A. 1888*] — App. E, xviii-ix, xxii.

Grant, Mr. Ogilvie — his help App. B, vii.

Great Diamonds of the World, E. W. Streeter — its Koh-i-nūr account incomplete 477.

Greek descent, 22, 341.

Guest-begs 141, 227.

Gul-badan Begīm (*Lady Rosebody*) see H.N.

Gulistan, Sa'dī [*trs. Eastwick*] — quoted 42, 152-8, 190, 313.

Gulzār-i-Bihār, Ajodhya Prasad — rulers in Tirhut and Darbanga App. P, lvii; varied by Sir G. A. Grierson [*J. A. 1885*] *ib.* n. 1.

Noticeable words : — P. *gosha*, bow-tip and notch App. C; P. *gosha-gīr*, an archer's repairing-tool 160-6, App. C, = *chaprās* and *kaḍāng*; P. *ghūnchachi* 17.

Ḥabībū's-siyar, Khwānd-amīr — [*see nn. on pp. named*]; relations with the *Bābur-nāma* 57, 127, 256, 328; value as a source 70, 348, 426; not used for *The Memoirs* 347; used by Bābur 11, 256-91; completion of 687; — Kinsmen of Bābur 13, 18, 34-5, 46-8, 50, 61, 90, 111, 127; — Bābur 29, 147, 184, 297, 354-7, 432-7, 704; — various persons 25, 38, 47, 50-4-8, 72, 98, 111, 128, 249, 396; [*Bih-būd*] 227 and App. H, xxvi, 579, 621; *varia* 133, 244-96, 327-8-9, 463 (*n. where read Tamarisk*), 469, 617-22; — Herāt 305; Chār-shamba 71; *kīsāk* 66; Nizāmī 85 (*where in n. read l. 2*), Ḥ.S. iii, 44, 167.

Haft Igīm, Amīn Aḥmad Rāzī — celebrities of Chirkh 217.

Hand-book to Dihli, H. J. Keene — places visited by Bābur 475.

„ to Bengal, Murray's — observatories 79; Dihli 475, 704.

„ to the Panj-āb, Murray's — Qandahār Inscription App. J, xxxiii.

Hawking and fowling — experts in 31-8, 40-5, 67, 270-3-6; birds with dogs 224; a story 254; lost hawk 394; Bābur's gift of a goshawk (*qār chigha*) 385; Aḥmad *Mirān-shāhī* and goshawks 34, Add. Note, P. 34.

Herāt's high standard of proficiency 283, Preface xxx; see Index II.

Herat, On the city of, Col. C. E. Yule [*J.A.S.B. 1887*] — 280, 305-6.

„ B. de Meynard (J. A. xvi) — 257, 305-6-7, 326.

Hidāyat, Burhānu'd-dīn 'Alī Qīlīch (*trs. C. Hamilton*) — its author's birth-place 7, 76; held in honour 76; his descendant 29; *Khams*, the Fifth 324.

Hidāyatū'r-rāmī (The Archer's Guide), Amīnu'd-dīn (T. O. MS. 2768) — *nāwak* 142; *gosha-gīr* App. C, viii; (*cf. A.Q.R. 1911, H.B.'s art. Oriental Cross-bows*).

High Tartary, R. Shaw — *tanga*, (coin) App. P, lvii.

Hindū-shāhī rulers in Kābul 200.

Hindustani uses of "Khurāsān" 202 and other words 455-88-91-92-99 (*where for yak-rang read bak-dīng*); pronunciation 380, 484.

Hinks, Mr. A. E. (*R.G.S.*), estimate of distance from Kishm to Qandahār 621.

Histoire de Chingiz Khan, F. Pétis de la Croix, the elder — Gūk-sarāī 63, Ascension Stone 77.

1 For "Ḥ.S. ii" read Ḥ.S. iii — also on p. 244.

Index III. General

Histoire du Khanat de Khokand, L. Cahun—Farghāna winds 9.

„ *du Khanat de Khokand*, Gen. V. R. Nalivkine—Sarts 6; Akhsi App. A, i, iv, v; tradition of Bābur's abandoned child 358.

„ *de Timur Beg*, F. Pétis de la Croix, the younger—Samarkand Gates and walls 77 (*see Zafar-nāma*).

Historical Sketches, Col. Mark Wilks—*wulsa* (flight *en masse*) 486 7 (*where for* “*ūlwash*” read *ūlwan*); Add. Notes, P. 487.

Histories :—(*see nn. on pp. named*).

„ of Bukhara, A. Vambéry—descent of chiefs 244.

„ of Gujrāt, E. C. Bayley trs. *see Mirāt*.

„ of India, Elliott and Dowson—Tarkhāns 31 (*where add (n. 4) references vol. i, 300, 320-1, 498*); Farmūlis 456, 675; Bugiāls 452; *varia* 274, 440-77, 652-9, 693; places 191, 219, 457, 582, 699; earthquake 247; Miān = Shaikh 457; a B. N. source 348, 428-39, 621; *The Malfūsāt-i-tīmūrī* 653; supersession of B.'s sons proposed 703.

„ of India, Baber, W. Erskine—148-94, 247, 332-8, 343-6, 361, 440-78, 520-2, 562, 651, 702; gunpowder 369; coins and Revenue List 446-78, 520-22, 627, App. P, lv; value of the book 428.

„ of Musical Sounds, C. Carus-Wilson—215.

„ of Ottoman Poetry, E. J. Gibbs—double meaning in composition App. Q, lxiv.

Hobson-Jobson, Sir H. Yule (*ed. Crookes*)—(*see nn. on pp. named*), Byde (*var.*) Horse 470; the Koh-i-nūr 477; black-buck 491; gnyee-cow 492; partridge cries 496; rock-pigeon (*bāghrī-qarā?*) 498; coucal 500; *koel* 501; mango 503; plantain 504; “mohwa” 505; *kishmish* 505; *jambū* 506; jack-fruit 506; toddy 509; an orange 511; shoe-flower 513; ghurry (clepsydra) 516; *ser* (measure) 517; “bowly” (*baoli*) 533; “talookdār” 621; “cuscuss”—grass 631; “moonaul” (monal) App. N, xlix; “choki” App. V, lxxxi.

Holy War—against Kāfiristān 46; Bābur's against Sangā 547 *et seq.* and Chandiri 589; references to 579-83, 637.

Horse-accountrement—Mughūl 160; mail 140-67, 380; saddle-bags 338.

Horses—*tīpūchāqs*;—a breeder of 38; mentioned 235, 303 and 336 (grey), 383 (almond-coloured), 401, captured at Qandahār 338;—Kābul horse-trade 202; horses bred for sale 235; how fed in a siege 145; eaten on a journey 148; swim the Zarafshān in mail 140; in snow 253, 308-11; single-file in snow 314; women's use of during a battle 268; murrans 31; abandoned 239, 379; invalidated to Kābul 376-8; trodden down by elephants 457; restorative

treatment 666;—tribute in 228, *etc.*; raided by Bābur 313; galloping-ground for 222; steps counted to estimate a distance 666—*qūsh-āt*, a change-horse led by a rider 453; corn and grass for 186, 221-2-3, 238; 311, 394; unfit grass 222; anatomical similarity with the rhinoceros 490.

Hot-bath, *hammān*—Samarkand 78, Akhsi 173, Kābul 346, Bābur finds none in Hindūstān 518, constructs in Agra, 532, 634, in Dūlpūr 614, 639.

Households and families—various 32, 123, 125-9, 141; Bābur's sent to him 71-2, 151-3; (B.'s) 184, 306; marching for Kābul 189, 191-7; Mughūls' come to B.'s army 192-4; B. safeguards 199, 460-1; driven like sheep 242 (2); Bāi-qarās desert 327; Shaibānī anxious about 135, 343; B.'s come to Hind 645-6, 650-7-8, 665-75-89; his wives and children 711-4.

Houses—high 221, windowed 201; in Chandiri 597; in Gūliār 608.

Huma, a fabulous bird 26.

Hunting:—circle (*jirga*) 114, 325, 424-50, 657; Bābur's hunting 296, 602, 707.

Humāyūn-nāma, Bāyazīd Biyāt—a commanded book 691.

Humāyūn-nāma, Gul-badan Begīm—(*trs. and ed. A. S. Beveridge*)—[*see nn. on pp. named*]; Adik Sl. 23; a betrothal 48; Khān-zāda 147; Māh-chūchūk 199, 342; Apāq B. 301; Mahdi Khw. 381, 688, 703-4, 579; ‘Asas (1) 387, (2) 552; Māmā Atūn 148, 407; various men 408 and 640, 526; a begīm's manly pursuits 263; Māhim B. 344, 686; Mirzā Khān 433 (*where, l. 2 fr. ft. read grand-“mother”*); Bābur's sons 436, App. J, xxxv, 619, App. L, xliii, 545; B.'s daughters 441, 522, 708, 713; Bābur's wounds 167, 524, 616, 630; his self-devotion 701, (illustration 702, Preface xxxii; his death 708-9; removal of body to Kābul 709;—references to the H.N. 347, 689, 691-4, Pref. xxviii; its Biographical App. 13, 705, 711.

Ibn Batuta *see* Travels.

„ Hauqāl *see* Geography.

Illustrated London News—fortress gun and stone ammunition 595; rafts 673.

Indian Eras, Sir Alex. Cunningham—intercalary months 515; discrepant dates App. S, lxxi.

Indian Forest Trees, D. Brandis—[*see nn. on pp. named*], date-plum 210; cypress 222; weeping-willow App. I, xxxii; “mohwa” 505; bullace-plum 507; orange-like fruits 510; ebony-tree 585.

Indian Hand-book of Gardening, G. T. F. Speede—*sinjid* (jube) 203; *amlūk* (date-plum) 210; *sambal* (spikenard) 392; “keeras” (cherry) 501; *kamrak* (*averrhoa carambola*) 506; *sang-tāra* (orange) 511; under-ground jack-fruit App. O, lii.

Inscriptions—Bābur's at Āb-burda 152, Bād-i-pich pass 343, Qandahār App. T;—on Ajodhya Mosque App. U; on B.'s tomb 710.

Inscriptions de Caboul, J. Darmesteter [*J.A.* 1888]—in Bābur's Burial-garden 710.

Intercession—Bābur's, through Ahrārī 620, through Imām 'Alī, 702.

"Islam" 's foes killed 370; its army 564.

Ivory 489.

Jogis—at Gūr-khattī 230.

Journal of Travel, W. Griffiths—red apple 507; cicade s. of Ghazni App. N, l.

Journey from Bengal to England, G. Forster—division of climates 229 (*where for "Travels" read Journey*).

Journey to the Sources of the Oxus, J. Wood (*ed. Yule*)—Kābul 199; Running-sands 201, 215; Hindu-kush passes (*Yule's Introduction*) 204; dun sheep 224; Nagarahāra regions App. E, xxiii.

Journeys in Biluchistan, Afghanistan and the Panj-ab, E. Masson—(*see nn. on pp. named*), Kābul 199, 200, 201, (fruits) 203-4; Shibr 215; Panjhir 205; Nīl-āb (in Ghūr-bund) 216; Adinapūr 207; Chaghatāi castles 208; a meaning of "Lām" 210; Running-sands 215; Judas-tree 216;—places 405, 412-17-45, 647; routes 231, 417; sign of submission 232; Nagarahāra App. E, xvii; "Bābur Padshah's stone-heap" (cairn) 416; Preface p. xxxviii.

Journey to India overland, A. Conolly—Kābul 199; rawāj (rhubarb) 203.

Kābul *see* "Cabool" and "Cābul".

"Kāfir"—uses of the word 481-3; 518, 577.

Kafirs of the Hindu-kush, Robertson—their wines 212.

Kaiser Akbar, Count F. v. Noer (*trs. A. S. Beveridge*)—finance reform 282.

Kehr, Dr. G. J. [*scribe of the Pet. F. O. School Codex of the "Bukhārā Bābur-nāma"*] *see* Wāqī'-nāma-i-pādkhāhī.

The *Khamsatīn* (Two Quintets)—a reader of 15; imitated 288.

Khazīnatu'l-asfiyā [Treasury of Saints], Ghulām-i-sarwār—Khawājakī Khw. 67; Mir Sayyid 'Alī Hamadānī's grave 211; Pir Kānū 238; Jālalu'd-dīn Pūrānī 306; Sharafu'd-dīn Munīrī 666.

Khubā—read disloyally 52, 328; Bābur's compact 354-6; read in Dihli for him 476.

The (Koh-i-nūr) diamond 477, 702.

Klaproth Jules—Preface xxxix, xlvii; [*see Archiv and Mémoires relatifs etc.*].

Kulliyatū'r-rāmī (Cyclopædia of Archery), Muḥ. Budhā'i—*nāwak* 142; *gosha-gir* App. C, viii; (*cf. Oriental Cross-bows, H.B. AQR. 1911*).

Noticeable words :—*khachar* 74, 249; *khāk-bīla* (leap-frog) 26; *Khān-dāda*;

kisāk (old person) 66; *kīm* (yeast) 423; *kīyik* 6, 8, 10, 224, 491; *khimār* = cymar (scarf) 561; *kūtlāk* syn. *kunglāk* (pull-over vest, jersey) 171-5; *kūkbūrā* *see aṅghlāqchī*; *kūr-khāna*; Qarshī = Ar. *qashr* 84; *kūrūsh*, looking in the eyes, interviewing *i.a.* 54, 64, 640 (*cf. qūchūsh*, embracing); *kusarū* [?] 369; *kūshlūg* 250.

La Grande inscription de Qandahar, J. Darmesteter [*J.A.S.* 1890], App. J, xxxiii-iv.

Lahor to Yarkand, Hume and Henderson—*yāk* App. M, xlvii.

Laidlaw [*J.A.S.B.* 1848]—nasal utterance App. E.

Lane's Lexicon *see* Dictionaries.

Langlés art. Babour Preface xlv.

Law (Muḥammad's)—on blood-vengeance 194, 251-8; Shaibānī's disregard of 329; Ḥusain Bāi-qarā's regard for 258; Bābur's orthodox observance shown *e.g.* 25, 44, 111, 262, 370-7, 483, 547-51-74-89-96, and in the *Mubīn and Wālidīyyah-risāla q.v.*; his orthodox reputation (*epitaph*) 711; his observance as to intoxicants 302, beyond his 23rd year 299, 302-3-4; his return to obedience (933) in 44th year 551-5; referred to 203 (*verse*) 645-7-8; his breaches of Law :—against types of verse 447, repented 448; against wine, *see s.n.* Wine.

Les Mosquées de Samarcande, Pet. Archeol. S.—74-8-7.

Les six voyages en Turquie, en Perse, et aux Indes, Jean Baptiste le Tavernier—the coin *casbeke*, *kīptī* 296.

Letters of Lady Mary W. Montagne—lovers' marks 16.

Letters—Nawā'i's imitation of Jāmī's collection 271; Bābur keeps a letter of 910 to 935 AH. 190; his royal-letters (*farmān*) 463-4, 526, 617 (*with autograph marginal couplet*), others (*khatt*) 331-2; to Khw. Kalān 411 (*with autograph couplet*), 603 n. 3, 627, and (*reproduce*) 645; to Humāyūn (*reproduced*) 624; to Kāmran 645-6, Preface xxxv, xliii; to Māhim 374, 541; Letters-of-victory :—Kābul 319, Bajaur 371, Hīsar-firūza 466, Kānwā 559-74, 580.

Levirate marriage 23, 267.

Levy on stipendiaries 617.

Lexicon Persico-Latinum, I. A. Vullers *see* Dictionaries.

Leyden John—tentative trs. of the Bukhara Compilation, Preface xlvii-viii-ix, lviii.

Life and Letters of Ogier G. de Busbecq [*trs. Forster & Daniel*]*—explains "Sultānīm" 29.*

L'Inde des Rajas, L. Rousselet—Gūālīār 605.

Linguistic Survey of India, Sir G. A. Grierson—forms of "nine" App. E, xviii.

Loess 3, 30, App. A, ii.

Looting of assigned individuals 328.

Lord [*J.A.S.B.* 1838]—Ghūrbund 205; Running-sands 215.

Index III. General

"Lords of the Elephant" 563-73.

Lordship in the Gate *see* Gate.

Lotophagi, a fruit they ate 210; quoted 42.

Lover's-marks 16, Add. Note, P. 16.

Lubbu't-tawārikh, Yahya *Kazwīnī*—an early (brief) source 349; dates the battle of Ghaj-dāvān 361.

Noticeable words:—*lām* (fort) 210; *lūkh*, *lūja*, *lūkha* (a bird) 498, App. N, xlvii.

Ma'āshir-i-rahīmī (a Life of 'Abdu'r-rahīm Mirza *q.v.*), 'Abdu'l-bāqī *Nahavandī*—Bābur's wife *Salha* 713.

Ma'āsiri'l - 'umrā, Shāh - navāz - Khān — Mu'azzam-nagar = Din-kot 206.

McGregor, Col. H. G.—meaning of "ning-rahar" and "nungnihar" = 9 streams, App. E, xix.

Magic—rain making with the jade-stone (*yada-tāsh*) 27, 67, 654; the stone used to ensure victory 623; Bābur's talisman to stop rain 423.

Majālis-i-nafā'is, 'Alī-sher *Nawā'ī*—mentions 'Abdu'l-lāh *Barlās* 51.

Making of a Frontier, A. G. A. Durand—Greek descent 22.

Malfūzāt-i-tīmūrī (Tīmūr's Turki Annals)—not discredited by no-mention in the mutilated B.N. 653; Yūnas Khān and the book Preface xxix; an incentive to Bābur xxx, perhaps also at xxxii; their acceptance in a Persian translation by Shāh-jahān xlvii.¹

Mammals of India, T. E. Jerdon — hog-deer 491.

Manners and customs of the modern Egyptians, E. W. Lane—drinkables 298.

Manual of Gardening, Firminger — cherries 203, *kamrak* fruit 506; an orange 511; *sadā-fal* 512.

Manufactures of Samarkand, *cramoisy* and paper 81, 305.

Marmion (*Scott's Notes to*), wild geese checked in flight 214.

Marriage, compelled 386, levirate 23, 267, legitimate 269; illegal 329.

The *Maṣnawī* of Jalālud-dīn Rūmī (*trs. E. H. Whinfield*)—read by 'Umar Shaikh 15, Preface xxx.

Materials for the History of India, Nassau Lees—amongst the sources for filling out Bābur-nāma gaps 428.

Maṭla'u's-sa'dain, 'Abdu'r-razzāk (*N. et Ex. xiv*)—Timurid suzerainty acknowledged in Dihli [in 814-1411] 459.

Meal-hours — big breakfast 389; nooning 614-861.

Measures—**Linear**: — *ailik* (finger - breadth) 489, 630; *arghamchī* (rope) 614; arrow's-flight (*i.a.* bow-shot), *i.a.* 8, 640; from gate-ward to Gate 316; *gaz* 611 n. 3; *kuroh i.a.* 76; *qadam* (step, pace) 75, 630, (of a horse) 666; *qārī* 7, 208-9, 489, 550, 611-29-30-31; *qārish* (inch) 489; *qūlāch* 406-93; *shar'ī* 76, 200; spear's length 196, 377, 474; *tanāb* (rope) 630; *tūtām* (hand-breadth) 630; *yighāch* (Prs. *trs. far-sang*) 4, 7, 9, 10, 25, 55, 76, 82-3-4, 99, 138, 208-17-18, 323, App. A, v n. 1; — **Time**:—Hindūstān divisions of the year 515 to 517; boiling of milk 175, 237; — **Weight**: — *bātman* 263, 276; *mān* 699; *miṣqāl* 421-77, 632; *atī* 477 n. 6, 517; *tāsh* (stone, silver & gold) 632; *Kābul sīr* (*ser*) 632, 546; Table of weights of Hind 517-8; *tūla* 517-41; — ass - load (*kharwar*) 228, 338-9, 374; — **Numeration** (Indian) 518; — **Capacity**:—*x* mills water-power *i.a.* 208, 216, 462-5, 581; (coins by the) quiverful 632.

Medical and surgical remedies:—dried plums (*prunes*) 82; water dropped from cotton 89; trepanning 106-9; seton, bandage (*yildiz*) 169; powder for bone-growing 169; water-melon and narcissus 246, 399, 401; rose-water (*jūl-āb*) 400; antidotes to poison 511, 543; tonic powders 606; opium 608, 661; quicksilver 618; pepper-steam-ing 657, 660.

Medieval geography and history of Central and Western Asia, E. Bretschneider—*Ālmāligh* and other old towns 2; *Simiz-kint* [*Fat-village*], a name of Samarkand 75; *Nūyān* explained 131.

Mémoires relatifs à l'Asie (ii, 134), J. Klaproth — its valuable extracts from the Bukhara Compilation, Preface, Cap. III, Part III; Bābur's letter to Kāmran, App. J, xxxv, (*see Archivus*).

Memory, retentive, 290.

Merv Oasis, O'Donovan—Rādagān 622.

Metamorphoses, Ovid—Scorpio and Libra 623.

Migration enforced—of Mughūls of the Horde 20, 350-1; of Tramontane tribes 202 70, 322; of villagers to Bajaur 375, and planned to Siālkot.

Military: — **Armies, size of**: — Maḥmūd (Ghazni) 479; Shihābūd-dīn *Ghurī* 480; Aūz-beg 480; Daulat Khān *Lūdi* 451; Bābur, Qandahār 334, Bhāra 480, Pānipat 452-80; Ibrahim *Lūdi* 463-80; Sangā 547; Ṭahmāsp at Jām 635;—Bābur's force in

¹ On this peg may be hung the following note:—The *Pādshāh-nāma* (*q.v.*) calls the author and presenter of the above translation "Abū'ṭalīb Ḥusainī (Bib. Ind. ed. vol. 1, part 2, p. 288), but its index contains many references seemingly to the same man as Khwāja Abū'l-ḥusain *Turbātī*. The P. N. says the book which it entitles *Waq'at-i-sahib-qirān* (The Acts of Tīmūr), was in Turki, was brought forth from the Library of the (Turk) Governor of Yemen and translated by Mīr Abū'ṭalīb Ḥusainī; that what Tīmūr had done with this book of counsel (*dastān-i-nasā'ih*) when he sent it to his son Pīr-i-muhammad, then succeeding (his brother) Jahāngīr [in Kābul, the Ghaznis, Qandahār, etc.] Shāhjahān also did by sending it, out of love, to his son Aurangzīb who had been ordered to the Deccan.

various encounters (200 to 300) 91; (240) 100; (1000) 87; (240) 334-7; (10 to 15) 149; (100) 147; (10 to 15) 166, (3) *ib.*, (1) 167; (100) 173; (20 to 25) 177, (1) 178; — **Commands**: — Minglish (1000) 52; Nūyān (*Mughālī*) 151; Tūmān-begī (10,000) 17; Yūz-atlik (*Centurion of horse*) 143; Qūchīn 32; — **Army array**: — 108-13-55-98; 234-381; 468-71, 557-8; Bābur's organization and terms 334; flanking-movement (*tūlghuma*) 139, described 140, 473, 568; rallying-point 547; rendezvous (*buljār*) 122-3, 592, 638; at the Sind-ferry 461-2; postings 113-39, 372, 595, 662-68; — **Various**: — A.S. Corps 674; army-list 451-2; camp-bāzār 67-8; Corps of Braves 28, App. H, xxvii; discipline 66-7; necessities for holding a fort 145; numbering (*dim*) 154-61, 468, (*san*) 451-2; pass-words 164; pillars of heads 232, 324-71, 404; war-cries 138-44-55-63-66; ways and means 228, 617; — Rājput fighting customs 595; massacres of "Pagans" 370, 484, 596; — **Appliances and constructions**: — axe (tool) 108, 379; catapult 59; camp defence: — ditch and branch 60-1, 110-17, 138, (908 AH.) 162, Rūmī defence of linked carts *infra* (932 AH.) 469-70, 550-58; draw-bridge (*pul-i-rawān*) 171-76; flaming-fire 595; guns *see* fire-arms; ladders (*shātū*) 130-31-43-71, 368-70, 593; mantelet (*tūrā*) 108-13-55, 368, 469, 593; mines 53-9, 343-70; moat 10; pit 198; head-strike (*sar-kob*) 53-9; spade or shovel (*kūtmān*) 108; smoke 59; wheeled-tripod 550-7; — **Armour**: — helm 166-7, 396; cuirass (mail or wadded) *i. a.* 195, 315-96; the word *jiba* 195; Qālmāq *jiba* 175; coat of mail (*joshan*) 195; horse-mail (*kīchīm*) *see* horse; arm-protector, the 4 plates of mail, attachment (*gharīcha*) 167, 315, 396; — **Arms**: — battle-axe (*bāltū*) 160, 370; broad dagger (*jamdār*) 528; hanger (*khan-jar*) 528; Hindū knife (*kārd*) 528; lance (*nesa*) 370; six-flanged mace (*shash-par*) 160; rugged mace (*piyāzī*, *Sanglākh Dict. f. 312b, kisgīn*) 160; casse-tête mace (*kistīn*) 160; scabbard (*gīn*) 167; sword (*qīlich*) 160-61-67, 315-70-96, 453; broad sword (*yāsī qīlich*) 150; (*see* *Archery*); — **Carts** (*arāba*) for Rūmī defence: — (Pānīpat) ordered collected 468; 700 brought and used as described 468-9; — misleading omission from (E.'s) *Memoirs* 468 n. 3; — progress of the defences 469-70; mantelets used 469; (position of guns 473-74); — (Kānwa) carts supplemented by wheeled tripods 550; place of carts in the march out 550-57-58; carts the frontal protection 550-58; well-made in Rūmī fashion 550; [posts of matchlockmen and canoneers along the line of carts 569]; carts in the battle 564-697, 471; centre troops move from behind them 570-71; carts advanced

in front of Bābur 571; — (Jām) Tahnāsp's Rūmī defence 623, 635-36; — **Fire-arms**: — *firingi* (swivel-gun, *pierrier*) 472, 667; mortars (*gāsān*) 59—the Ghāzī cast 536, tested 547—used 570-99—ineffective at Chandīrī 592-5—its elephant-traction 489; mortars and (add) carts landed 651—used in the Gogra battle (*where* "tope") 669-70-71; a larger mortar made, bursts 588; — *garb-san* (culverin) 473—used at Pānīpat 474, Kānwa 564-9, 71, the Ganges-bridge 599, Eastern campaign 651-6; — *tūfang*, *tūfak* (matchlock) used 368-9, 466-9, 558-64-70-71-73, 599, 628-67-8-9; Tahnāsp's 622-35; — gunners and matchlockmen 368, their pay 617 and wellbeing 647; "fire-working" Bengalis 672; — *muljār* (gun emplacement) 593, 628 (*for buljār?*), 668; — **Stone-missiles**: — hurled by hand 109, 370, 595; legendary dropping of by birds 563; discharged from catapults 59, from mortars and matchlocks 109, 369, 431-73, 571-88-93-95-99, 617-67-70-79; — **Transport**: — pack animals 235; camels 232-5, 378, (*counted*) 391, 601-56 (*see* *Domestic animals*); elephants 489; carts (*baggage*) 237, 376-77, 468, 636, 700, (*gun*) 592-99, (*unspecified*) 601-51-56. Minerals: — ribbon-jasper 6; turquoise 8, 12; iron 12; jade 27, 67; ruby 194; silver and lapis-lazuli 214; lead and copper 485. *Mirāt-i-jahān-numā*, Shaikh Muh. Baqā—Khawānd-amīr's journey to Hind 505. *Mirāt-i-sikandarī*, 'Alī Muh. Khān (*trs. E. Clive Bayley*)—Gujrāt affairs 535; persons 562 and 614, 612; Gūālīār jewels 613. Mirror-stone, (*Farghāna*) 7. *Miscellaneous Works*, Greaves—Observatories 79. Mohl, Jules—date of revision of *Tārīkh-i-firishṭa* 694 (*E. and D.'s Hist. of India iv, 209*). *Mongolia*, N. Prejevalsky (*trs. E. Delmar-Morgan*)—*aimāq* 49, explained Add. Notes P. 49. Moon-stroke 608. *Mountain-basses leading into the valley of Bamian*, Lt.-Gen. E. Kaye, C.B. [PRGS. 1879]—birds 213. *Mubīn* (Exposition), Bābur—date of composition (928 AH.) 426, 437; described 437-8; Bābur's choice of its title 630, 653; thought during its composition 449; quoted 630; sent to Samarkand 653. **Mughūls and Bābur**: — a faithful Mughūl 87-8; Mughūls enter his service 58-9, 189, 190-2-4; 245; support Jahāngīr against him *see i. a. sunn.* Tambal, 'Alī-dost; offer to supplant him by Sa'īd Chaghataī 351; sent to help him 101-4, oppose him 115; desert him 86-7, 104-5; Five Rebellions against him 105, 208, 313-4, 345-9, 361-2-3, 397; his following purged of them 427; his comments on them 66, 104-5,

Index III. General

- 115-40, 172; a Mughūl chief's dying comment on them 363; "Mughūl dynasty" a misnomer 158.
- Muhammadian Dynasties*, Stanley Lane-Poole —Table of Timurids 262; various 479-82; certain Aūzbeg deaths 636.
- Mu'īnu'd-dīn al Zamjī (*J.A.* xvi, 476, *de Meynara's art.*) —Kichik Mirzā's Egyptian information 257.
- Muntakhabu'l-lubāb*, Muh. Hāshim *Kh(aw)āfi* Khān—[see *nn. on pp. named*], a source for filling Bābur-nāma gaps 208; Sihrind, Sar-i-hind 383; siege of Chandīrī 596; varies Bābur's chronogram of the victory 596.
- Muntakhabu't-tawārīkh*, 'Abdu'l-qādir *Radā-yūnī* (*trs. Ranking, Lowe*) Hāsan *Hijrī* 153; Bābur's Script 228, App. Q, lxii, arrow-spiced couplet 361; *Mubīn* 437-8; Chronogram of Sikandar *Ludī's* death 427; the haunted field of Pānīpat 472; Hasan *Miwātī* 523; Shaikh Gūran 526; Fārighī 621; Muh. *Ghaus* 690; quotes Bābur's Funeral Ode 709.
- "Musalmān" as used by Bābur 99, 104, 268, 481, and by Shaikh Zain 553-5.
- Musalman Numismatics*, O. Codrington —various coins 632 [see *J.R.A.S.* 1913-4].
- Music—**instruments** :—*āūd* (lute) 292, 395; *chang* (jews'-harp) 303; drum see *s.n.*; *ghachak* (guitar) 291; *nāī* (flute) 291, 303; *qānūm* (dulcimer) 278; *qūbūz* (guitar) 39; —**modes** :—76 n. 5, 136, 287, 422; —**performers** :—39, 278, 286-7, 291, 292, 422 (Bābur); at entertainments *passim*; —Banā'ī's rapid progress as a musician 287.

Noticeable words :—*āimāg* 51 *etc.* Add. Note P. 51; *mīng* = P. *hazāra* 52; *mīng-begī* see *gūchīn*; *mihman-beg* 227.

- Nadīr Shāh Pref. xlvii.
- Nagarahāra*, Simpson [*J.A.S.B.* xiii?]—App. E. xxiii.
- Narrative of the Journey of the Embassy to Kashghar (Yarkand)*, H. W. Bellew —Satūq-būghrā Khān 29.
- Nasal utterance—its seeming products "*nīng*" (var.) = nine, App. E, xviii, xix, and "*Tānk*" = Tāq 233.
- Natural History—**Beasts** :—those common to Kābul and Hind 222; wild ass 224, 325; wild buffalo 490, 657; *būghū-marāl* 8, 10, 114, 373, 491, 500;—elephant described 488, encounters with rhino and camel 451, 631, 657, in battle 463-70, 457-66-68,

529, 668, in hunting 657, killed by a fleeing foe 662, killed in Makka 563, statues of, at Gūālīār 609, various 590, 628-58;—erming-weasel 492; yellow fox 114; flying-fox (bat) 500 (*and n. 6 where read f. 135*); *gainī* cattle 492; goat 16, 83; hare 10, 114;—*kīyīk* :—black buck, hog-deer and a smaller deer 222, 491, *āq kīyīk* (white) 6, 8, 10, 491, *qīzīl kīyīk*, *arqārghalcha* (dun sheep) 224, 491;—tree-mouse 492; monkey, ape 211, 222, 492; musk-rat 214; *nīl-gau* 222, 490; pig 114; *gūchqār* (ram) 492; *karg* (rhinoceros) 378, 450-1-89, 557; squirrel 492; flying squirrel 213¹; tiger 393, 664; *yāk* (*qūtās*) 55, 155, *bahri qūtās* 485, 490, App. M.—**Birds** :—migration 220-4; catching 220-4-5; common to Hind and Kābul 220; decoy-birds 225; impeded flight 214, 496; special notes on App. B and N; combined sex-name 500; *ding* (adjutant) 398, 498; *bak-ding*² (adjutant) 499; *bāghrī-qarā* see sand-grouse and App. N.; Indian bustard and Great bustard 498; Large *buzak* (black ibis) 499; white *buzak* 499, 500 l. 2; buzzard (*T. sār*) 499, 500³; chameleon-bird see *lūkha*; cranes var. 224, 499; crow var. 500; ducks var. 224, 500; egret (*garqara*) 224; golden eagle (*būngūt*) 373, 500; florican 498⁴; goshawk (*T. gārchīgha* and *qīrghīcha*) 34, Add. Note, P. 34, 385; greyheron (*auqār*) 224, 499; jungle-fowl var. 497; *kabg-i-darī* 214, 496-7, App. N, xlix (see *lūkha*); kūil, koel 501; Indian loriquet 494 n. 5; *lūkha* var. 213, 222, 496, Add. Note, P. 496 (see *kabg-i-darī*); magpie 500; green magpie 501; *mānek* (beef-steak bird) 499; *monal* 496, 497, App. N, *phūl-paikar* 497; *bulbul* (nightingale) 420, 501; northern-swallow 495; parrot var. 493-4; partridge var. 421-93-96-97; peacock 493; pelican (*qūtān*) 224, App. N, 1; pheasant (*qīrghāwal*) 3, 8, 10, 34, 114, 493-97 (*chīr*); *qīl-qūyirūgh* (*Qarshī-birdie*) 84, App. B; quail var. 34, 497-8; sand-grouse (*bāghrī-qarā*) 84, 498,⁵ App. B; *sārīgh-āush* 6⁶ 373; *sharak*;—Himālayan starling? 495 n. 3; *pīndāwātī* 495; house-mīna 495 (*add n. ref. 5*); pied-mīna *ib.*—sparrow (*chūchūg*) 8; snow-cock 213, 421, App. N, 1, (see *lūkha* and *chūrtika ib.*); white stork 499; *karcha* (swift) 501; wag-tail 498, 501; wild fowl 497; little green wood-pecker 501; *zammaj* 500 ("eagle," *add Its colour is black*); —**Fish and amphibia** :—migration 225; catching 225-7, 406, 682; of Hindustan

¹ In n. 5 for "*parwān*" read *parrān*, and read Blanford.

² which read (l. 17) for *yak rang*. The name *bak-ding* appears due to the clapping of the bird's mandibles and its pompous strut; (cf. Ross' *Polyglot List*, No. 336).

³ Following the *zammaj* insert "Another is the buzzard (*T. Sār*); its back and tail are red". (*Cf.* Omission List under p. 500.)

⁴ See Omission List under p. 498.

⁵ After "Tramontane", *add Its breast is less deeply black.*

⁶ The bird being black, its name cannot be translated "yellow-bird"; as noted on p. 373 *sārīgh* = thief; [*sārīgh* or *sārīgh* means a bird's song].

fish 503; cray fish 502; unnamed 663; frog 503; porpoise 502; crocodile var. 501-2, 663;—**Various**:—lizard 501-2; locust (*chīūrtika*) 421, App. N, 1; mosquito 204; snakes, 8, 147, 406; **Flowers**:—Farghāna 5, 10; Kābul 215-7; Peshāwār 393; Hind 513-5;—*arghwān* (red, the Judas-tree) 216-7, 305, (yellow) 217; *hibiscus* 513; *jasmine* 515; *oleander* 514, 580, 610; roses 5, 321 (couplet), 513; screw-pine 516; tulips 5, 215, 321; violets 5;—**Fruits**:—Farghāna 2, 3, 6, 8, 10; Samarkand 77, 82-4; Kābul 202-3-8-9-10-12-16-18-20-21; Hind 503 to 513, App. O;—*ain-ālū* 506; almond 6, 7, 9, 223, 507-8; *ālū-bālū* 203; apple 2, 8, 77, 202-20, 507; apricot 6, 202; *badrang* 203; plantain (*banāna*) 208, 504; cherry 203; *chīūnjī* 508; citron var. 203-8-10, 501-11; clustered-fig 508; coco-nut 509; colocynth-apple (*wild gourd*) 410-11 (*where for khunjal read hunjal*); coriander 211; corinda 507; date-palm 410-24, 506-8; date-plum (T. *garā-yimish*) 203-10; fig 508; grape 3, 77, 202-3-10-12-18-21-507-8, 646-86-87; jack-fruit 506; *jāman* 506, 606; *jilghūza* (pine-seeds) 203-13; *jujube* (*sinjā*) 196, 203; *chikdā* 506; *kamrak* 506 (*where add, It has no stone*); lemon 512, 614; lime var. 512; lote-fruit 507; lotus-seed (*dūdāh*) 666; mango 503; melon var. 10, 82-4, 92, 411, 645-6; 686-7; *mimusops* 505; *myrobalan* 508; *nāshpātī* 3; orange var. 203-10-11, 414, 510, 512, Add. N. P. 512, 614, App. O, liii; pear 203; peach 203; pistachio 508; plum 82; monkey-jack 506-7; pomgranate 6, 8, 77, 202-8, 507; quince 202, 507-12; tamarind 505 (*n. ref. to būā*) walnut 203, 508;—**Trees and plants**:—*amān-garā*, maize (?) 504, small almond 223, *būā* 505, *būā-kūh* 221, clover, trefoil, *sih-barga*, *yūrūnchqā* 6, 209, 346, conifers, *archa*, 221-2, cypress 81, 222, *dhak* 472; ebony-tree 585, 614, hardwood-elm 81, grass (*cuscus*) 631 n. 2, holm-oak 213-16-23, madder 218, *mahnūā* 505-8, male-reed 514, mandrake and its similars 11, mastic 213-23, millet 81, 215, mulberry (*tūr*) 248, 494, olive 222, palmyra palm 509, App. O, liv, Pinus Gerardiana, *jilghūza* 203-13, plane 216, 398, poplar var. 13, 15, (*tūrūk*) 145 and 156, 414 (*where for "purs-lain" read poplar*), *garqand* 223, reed 514, rice 210, 342, *rhubarb* 203, 345, 507, spikenard 392, sugar-cane 208, 388, *tabalghū* 11, tamarisk 14, 463 (*where, wrongly, "Tamarind"*);—willow 217, 306, (weeping) 304, App. I, (*amāl-būd*) 512;—**Physical various**—**Climate**:—change on the Kindirlik-pass (?) 2; meeting places of hot and cold in Kābul 208 and 229, 220; both near the town 202; good climate Aūsh 4-6 Kāsān 10, Soghd 84, Kābul 263;—

Climes:—Farghāna and Samarkand in the 5th 1, 74; Kābul in the 4th 199;—cold, Akhsi 116; Hasht-yak 151, Ghazni 219, 526, Khwārizm 219, upper Heri-rūd valley 311, Kābul 314;—

Various:—dust-storm 520, 32-6; earthquake 247, 367; solar eclipse 659; ice;—Sir-daryā crossed on 151; Kābul ice-houses 215; near Parhāla 452; none had in Hind 518;—**malaria**:—Andijān 4, Khujand 8;—**rain**:—384, 425; rain-making *see* magic; rain-talisman 423; rainy season (various) 405, 507, 514-19, 677-8;—**snow**:—208, 215, 252, 314, 373; Himalayan snows 485; perilous journey in snow 309-11; snowfall of Samarkand and Kābul compared 77;—**wind**:—Farghāna 9 and n. 2, 151; Kābul 201; upper Heri-rūd valley 310; Hind 520, pestitential 524, 532, 654-7, does damage to Bābur's writings 658.

Nestorian Church 2.

New account of the East Indies (Edin. 1727), Alex. Hamilton—Malabar succession customs 482.

Nigār-nāma-i-hind, Sayyid Ghulām-i-'alī—a British monument at Pānipat 472.

Nine a mystic number—9 Tarkhān privileges 250; 9 allowed offences 250; gifts by nines; [Cf. *Shajarat-i-atrāk*, Miles trs. p. 530, for the root of reverence for the number nine].

Notes on Afghanistan and Baluchistan, H. G. Raverty—[*see nn. on pp. named*], Kābul rulers and river 200; river called Nil-āb 206; 'Aqabain 201; Adinapūr-region 207; Ghazni magic spring 219; migration of fowlers 225; Timūr's pillars of heads 232; place of Zū'n-nūn's death 327; "Kakar" 386; "Pātakh" (= *bāt-qaq* = quagmire) 403; But - khāk a vahāra - site 409;—**Various places** 206, 220, (Gūm-rahān) 236, 238-47-48 (2), "Chāriākar" (*Chār-yak-ar*) 295, 345-73, 403, (Zābul) 405;—**Routes** 206-9, 212, 228-35-54; book needs revision 330-67; a collaborator 213.

Notes on the Chugani and neighbouring tribes of Kafiristan, Col. H. S. Tanner (*JRGS.* 1881)—map mentioned 209; Dara-i-nūr 210, App. F; Ning-nahār App. E, xix. [Cf. *Index II s.n. chigān.*]

Notes on some monuments in Afghanistan, H. H. Hayden—Bābur's Grave (illustration) 710, App. V, lxxx.

Nouvelle Géographie; L'Asie Antérieure, Réclus—[*see nn. on pp. named*], Farghāna 4, 5, 9; distances (Akhsi) App. A, v, (Tirmiz-Hişār) 57; Samarkand 74, 83, 88; Mil-i-rādagān 622; Kādgar (*i.e.* Qajar) 666; *siḡhnūq* = fort App. Q, lxiv; *dābān* and other pass-names 54.

Noticeable words:—P. *naḥā* a 66, 72; *nihilam* (game-driving) 45; M. *nūyān* 131, 224-73.

Index III. General

Observatories *see* Astronomy.

Omens—of the sex of an unborn child App. L; of success 466, 558.

Onau, Sir Charles Elliot — Badshāh-nagar named from Bābur's halt 675.

"Oolak" (baggage-boat), perhaps from T. *aulūgh*, great 663.

Open-table, maintainers of 39, 45-9, 119, 227. Opium-eater 385.

Oriental Biographical Dictionary, T.W. Beale (ed. Keene) *see* Dictionaries.

Oriental Proverbs, T. Roebuck—the "five-days' world" 50.

Noticeable words :—M. Oghlāt = T. Dūghlāt = Qūngūr-āt of Aūzbegs 22.

Pādshāh—uses of the word 1; title assumed by Bābur 344.

Pādshāh-nāma, 'Abdu'l-ḥamid—*lacuna* in an early copy of the *Bābur-nāma* App. D, x.

Pādshāh-nāma, Muhammad Amin *Kazwīnī*—Bābur's gardens in and near Kābul App. V; [cf. *Mal'ūzāt-i-tīmūrī*].

Pagan *see* Kāfir.

Painting and painters—22, 78, 111, 272-91.

Painting and Painters of Persia, Martin—Bih-zād 291.

Pargiter, Mr. F. E.—on "*wulsa*" 487-8, Add. Note, P. 487.

Pass-names 54.

Pass-words *see* Military.

Penmanship and scripts—good writers 28, 111, 278, 291; the Bāburī-script 228, 642, App. Q, lxii.

Pen-names—'Adilī 111, Ahī 289, Ahlī 290, 'Arizī 288, Badakhshī 288, Banā'ī 286, Bayānī 278, Fānī and Nawā'ī 272, Farāqī 137, Gharbatī 261, Hātifi 288, Hilālī 290, Husainī 259, Kāmī 290, Sharaf 448, Subailī 277, Tufailī 278, Wafā'ī 38, etc.

Persia and the Persian Question, Lord Curzon—its "Radkan" explained 622.

Persian Grammar, J. T. Platts (ed. *Ranking*) lunar months App. L, lxx.

Persian Poets, Sir W. Ouseley — Khwāja Kamāl 8.

"Pharoah" used as an epithet 39.

Poems of Niẓāmī (Meḡon and Lahor eds.)—*Haft Paikar* quoted 6; *Khusrau u Shīrīn*:—parricide 85, Add. Note, P. 85; death inevitable 182 [here *Turkī*], App. D, xi [here *Pers.*; *Maḡon ed. iii, 1589*]; Fate an avenging servitor 251, Add. Note, P. 251 [f. 281 in *MS. of 317 ff.*]; swift action a maker of victory 625; lovers' marks Add. Note, P. 16;—the *Khamsatīn* 15, 288.¹

Poems of Nūru'd-dīn 'Abdū'r-raḥmān Jāmī—an exposition of the *Nafahāt* 284; the metre of the *Subḥatū'l-abrār* adopted in the *Shaiḥānī-nāma* 289, and in the *Wāli-dīyyah-risāla* 620 (where read *rahmān* for "*rahīm*").

¹ For references to Niẓāmī's text, I am indebted to Mr. Beveridge's knowledge of the poems.

Poems of Kipling—"My Lord the Elephant" 208; "The Border-thief" 308; "If—" 320.

Poison—suspected 302, 576; given to Bābur 541; revealed by rhino-horn 489; antidotes, lime-juice 511, Lemnian Earth 543.

Political Mission to Afghanistan and Seistan, H. W. Bellew—birds at Ab-istāda 240; Qandahār 430, App. J, xxxiii.

Polyglot List of Birds, E. Denison Ross, Ph.D.—373, 495-6-7-8, 500; App. M, xlv.

Popular Religion of Northern India, W. Crooks—Sarsāwa 467.

Prayers, The Five—'Umar Shaikh's observance of 15; voluntary Sunnat-prayer 100; Bābur (*et. 12*) less neglects the after-midnight prayer 44; Aḥmad *Mirān-shāhī* observes on drinking-days 33; a reverse case 111; Erskine on their "performance" 258; time expressed by their names *passim*.

Prisoners—rebels killed 69, 113; war-captives killed 233, 466-8; set free 37, 237, 313, 371, 413; traitors pardoned 317-9, 320, 345.

Projectile-throwing engines of the ancients, Sir W. F. Payne-Gallwey—stone ammunition 667.

Promotions—to beg's rank from the household-circle 104; household beg to Great Beg 86, 104; *yasāwal* to beg 273; to begship 87, 114, 278; *qūrchī* to *qūr-begī* 252; brave to beg 396;—a beg self-made 118; ('Askari) to preside in Diwān 628; (a *Mirzā*) to royal insignia 662, 706; to use of the *tūgh* (standard), frequent.

Proverbs and sayings—90, 117, 24-5-8, 145-66-77-82-84-90-93, 223-7-8, 254, 310, 453-94, 542-3, 703.

Punishments—beard shaved off 404; blinding 50, 63, 95, 194, 266; bow-stringing 110, 194; quartering 238, 454, 543; hanging 345; impalement 341; nose-slitting 234, 383; parade mutilated 404, 234; shooting 543; skinning alive 542; for disloyalty 70, 113.

Puns and Quips—44, 115, 136-7, 150, 189, 287, 391, 529, 648.

Noticeable words :—P. *pahr* and *pās* distinguished 634; *poštīn* 10.

Qandahar in 1879 AD., Le Mesurier—the old town 431; stone-ammunition *ib.*

Qandahar *see* *La grande inscription de Q.*

Qasidatū'l-burda, Al-buṣṭrī—Bābur works from its motive 620; [cf. René Basset].

qibla—discrepancy 79.

qizil-bash (red-head) 266, 618-22-30-35.

The *Qoran* (*trs. G. Sale*)—quoted by Bābur 194, 316, 449; read by or to him, remedially, 401, Add. Note, P. 401, 585; copied by him in his Script 228; obeyed as to the *Khams* (5th) of booty 324; re-

ferred to by him 517 ;—'Umar Shaikh a reader of 15, Preface xxx ; transcribers of 38, 481 ; recited 246, 301 ; frequent quotations by Shaikh Zain 553 to 6, 559 to -74 ; quoted on a Samarkand arch 77 ; sworn on 179, 557 ; Shaibāni makes exposition of 329 ; a collection of homonymous verses 285 ; Sale's Intro. referred to 562-3.
Quatremère, E.—(*N. et Ex.*) 446-59, (*J. des Savans*, 1843) 605.
Qirānū's-sa'dāin, Amīr Khusrau—a couplet quoted 503 (H.B.).

Noticeable words :—*qābāq* 34 ; *qāchār* (punned on) 44 ; *qārī* (a measure) 7 ; *qarā-tīyāq* 101, 103 ; *qāzāqlar* (guerilla times) 35 ; *qāptāl* (part of a saddle) 253 ; *qūba-yūzlūq* (fat-faced) 14 ; *qurchī* (armourer, life-guardsman) *i.a.* 188, 288 ; *qūchīn* = *mīng-begī* 26, 40 ; *qūrghān* (walled-town) *i.a.* 3, 5, 8, 10 ; *qūrūq* (reserved land) 81, 168, 197 ; *qūshūq* (improvised dance and song) 24 ; *qumīz* (fermented mare-milk) 155 ; *qūkhūsh* (embrace) 160 ; *qūlāch* (a measure) 406.

Races of Afghanistan, H. W. Bellew—Khilich 29 (*where read title as above*).
Raft—(Farghāna) 161, 180 ; (Kābul) 410-11-12-21-22-23, 447-8.
Rāmacārita, H. Sastri (*Memoirs, AS Bengal*) Nagarahāra App. E, xxiii.
Rāmpūr MS. of Bābur's Diwān, Preface I, App. Q.
Rapid travel—Aūrā-tīpa to Bābā Khākī 25 ; Kishm to Qandahār 621 ; Kābul to Āgra 621.
Rashahāt-i-'ainu'l-hayāt [*Tricklings from the Fount of Life*] 'Alī Kāshif—Khwājaki Khwāja 62 ; Ahrārī 620 ; [*not known to Erskine*].
Rauzatū's-safā, Mīr Khwānd—referred to (?) 11 ; Bābā-i-kābuli 14 ; Hazārāspī 50 ; a chronogram 85 ; the Chaghatāi Khāns (908 A.H.) 161.
Récueils d'Itinéraires, Th. Radloff—fruit as food in C. Asia 3, 114 ; position of Yitī-kint 11 ; elevation to Khānship 21 ; Pul-i-mougak 68 (Khorochkine's art.) ; battle-cries 163.

Reports :—

„ on the *Ghilzai country*, J. S. Broadfoot [ed. W. Broadfoot]—birds at Āb-istāda 240 ;
„ of the *Indian Archeological Survey*, Cunningham & Ferguson—[see *nn.* on *pp.* named], places Bābur visited 475-6 ; a Gūālīār dynasty's term of rule 477 ; Chandīrī 592-7, App. R, (plan) ; Gūālīār 605-7 to 13 ; App. R, (plan) ; Saṃbhal 687 ; Annual Report 1914—*kos-mīnār* 629 ;
„ on *Karnal*, D. Ibbetson—Mundāhirs 700 ;

Reports :—

„ of *Mission to Kāshghar*, Col. J. Bid-dulph's art.—*marāl* 8 ;
„ „ *Persian Boundary Commission*, W. T. Blanford's art.—*Pteroclas arenarius* App. B, vi ;—A. Gérard's art.—irrigation-channels of Aūsh (Ūsh) 4 ;
„ „ *Settlement Operations etc.*, Reid—old alluvium on the Gogrā 667 ; narrowing of the river 669 ;

Reports (*J. O. Library*) I, VI, VII, J. Wood—vine-culture 210 ; Ghūr-bund 214 ; *bootr* (a plant) 222 ; climate-shed 229 ;—VI, VII, D. Leach—204-5-6-13-38 ;—IX, X, Alex. Burnes—Kābul 199 ; unchanging trade-habits of Luḥānis 235.

“Rescue-passage” 182, App. D ; Preface xlv (No. viii).

Revenue Accounts (Bengal), F. Gladwin—dating of 935 A.H. 629, App. S ; *tanāb*-measure 630.

Revenue resources of the Mughal Empire, E. Thomas—coin-values 446 ; *ṭamghā* 553 ; Sikandarī *tanka* 577.

Revenues various—Farghāna 12, Tātār Khān Lūdi's 383, Kābul-town 250, Hindustān 520, App. P.

Rhétorique, Garçin de Tassy—*combinaisons énigmatiques* 202.

Ride from Samarkand to Herat, N. Grodekoff (*irs. Marvin*)—Pul-i-chirāgh 69 ; Chār-shamba 71.

Riyazū's-salātīn, Ghulām-i-husain — a Lūdi alliance 482.

Roads measured—Āgra-Kābul 629 ; Munīr to camp by horse-paces 666 ; Chunār eastwards 659.

ruler, *miṣṭār*—a new one for copying the *Wālidiyyah-risāla* 643.

Russian Policy in Central Asia, Grigorief (*Schuyler's Turkistan* App. IV)—Bābur's embassy to Moscow App. Q, lxiii ; Peter the Great's embassy to Bukhara Preface p. liii.

Sachau, C.—on the *Malfuzāt-i-tīmūrī* 653.

Sāḥih-i-bukhārī, Ismā'īl Khartānk—his native land 76.

Sainthood—courage a witness to 90.

Siyarū'l-muta'akhirīn, Ghulām-i-husain Khān—trepanning 105.

Salt, fidelity to 125, 440.

Samarkand begs—action of 52, 62, 86, 124-5.

Samarkandis—displeased with a Mirzā 42 ; overjoyed at his death 52 ; no scarcity in a siege 64 ; move against Bukhārā 65 ; oppose Bābur 72 ; their orthodoxy 75 ; joy at Bābur's return 131-3.

Sanctuary 63.

Sang-lākh see Dictionaries.

Sārt, Sāirt—Bābur's serviceable use of the name 6, 7, 149 ; a “Sāirt”'s blunder 169.

Science of Language, Max Müller—guest-tribes 227.

Index III. General

Scottish service for the *Bābur-nāma*, Preface xlvii, xlviii.

Second Afghan War (*Official Account*)—its maps 201-6, 229, 314-32; Chār-dih 200; Qandahār App. J, xxxiii; 'Alī-masjid 450; a valuable book in following Babur's campaigns, 333.

Second Journey through Persia, J. J. Morier (Hāji Bābā)—a bird App. B, vi.

Sects, Muhammadan—Mātariyāh, Ash'ariyah, Abū Ḥanīfa's 75-6, Shafī'i 283; Rādiyān 625.

Shāhī Kings of Kābul, Sir Aurel Stein—200.

Shāh-nāma, Firdausi [*trs. Warner*] Chāchī bow, *khadang* arrows 13; much read 15; Bāqī Tarkhān sketched 40; a couplet 557; a quatrain 571.

Shaibānī-nāma, Muḥ. Šāliḥ Mīrzā [*ed. Vambery*]—[see nn. on pp. named], writes "Shaibānī" not Shaibāq 12; Sh.'s marriages, with Bābur's sister 17-8, 147, and with Zuhra *Aūzbeg* 126-8; his dealings with Zuhra's son 'Alī 126-8, with Bābur 144-6-7, with the Chaghatāi Khāns 182-3-4; later action 191-2;—Tāmbal 145, 244; others 40, 62, 101, 196; Chīn Sūfī 242-56; Khusrāu Shāh's jewels 144; Oghlāt (Dūghlāt) 22; Chirkas sword 65; Khwāst a hell 221, *bāghrī qarā* App. B, v, vii; the book and its author 64, 120-1-7 [*cf. Tuḥfa-i-Sāmī* I. O. 655, f. 342].

Shajarat-i Turk, Abū'l-ghāzī Mīrzā [*ed. Frænkh, trs. Désmaisons*]—[see nn. on pp. named], "Nurīm" Sherim etc. 29; an archer's mark 34; *san=dim* 154; *tūghāi, tūghāt* (bend of a river 643; a Shabān sultān 265; of Bābur's descent see its Introduction.

Shajaratu'l-atrak, Aūlugh Beg *Shahrukhī* (trs. Miles)—Bābur's descent see its Introduction.

Sharaf-nāma, Sharaf Khān (trs. F. E. Chermoy)—Battle of Jām 635.

Sharafu'd-dīn 'Alī *Yazdī*—his book on enigmas 201; his *Ẓafar-nāma* (see s.n.) Preface xxix.

Shaving—Bābur's first 187; Humāyūn notes his in the B.N. 466; beard shaved as punishment 404; untrimmed by vow 552; head shaved 408, 649.

Shī'a heresy—instances 258-62-86, 111 (and return); Bābur's fatal Shī'a alliance, 347-54-55-61, Preface xxxv.

Sikh religion—Nānak's exposition to Bābur 461; Nānak and Daulat Khān ib.

Siyāsāt-nāma [*Traité de gouvernement*], Wazīr Nizamu'l-mulk, [*ed. C. Schefer*]—use of a whip in making count of an army 154

Slaves—slave-women retaliate on their owner's murderers 63, are captured at the Samarkand ditch 73, taken by crocodiles 502; slave-agents in poisoning Bābur 541;—

Shāh Beg's faithful slave see Samḥal; the chief-slave 346; slave-trade between Hind and Kābul 202.—Mingli Bibī, a slave-woman 269.

Song by Wordsworth recalled—the "undying fish" 305.

Spanish Literature, Ticknor—Montalvan on Lope de Vega 287.

Sport and politics under an Eastern sky, Lord Ronaldshay—*marāl* 8.

„ and *Travel*, F. C. Selous—*marāl* 8.

Square seal—Abū-sa'id's 28.

Standards (*tūgh, qūtās-tūgh*)—acclaimed 155; bestowed 372 etc.; Bābur's 140-66 etc.

Sūlūkī'l-mulūk, Faḥl b. Ruzbahān *Isfahānī*—value as a source 348; supports the form "Bābur" 356.

Supplément etc., R. Dozy see Dictionaries.

Swimming—man and horse in mail 140, 237; man and horse bare 237; competition 401; on bundles of reeds 673; Bābur's (in mail) 140, 603-55-660-61.

Noticeable words :—P. *sar-i-sabz*, green-head 66,703; P. *sar-kob* 53-9¹; *sangur* 232; *siḡhnāq*, a script App. Q, lxiii.

Ṭabaqāt-i-akbarī, Nizāmu'd-dīn Ahmad—[see nn. on pp. named], Bāburī Script 228, App. Q, lxii; *Jang-jang* 370; date of Shāh Beg's death 437; Hazāras serve Bābur 457; Gujrāt affairs 535; Multan affairs 699; Bābur's Kashmir force 692-8; the author's father 691; proposed supersession in Hind of Bābur's sons 644-88-92-93, discussed 702 ff.; the book plagiarized 693;

„ *-i-bāburī*, Shaikh Zainu'd-dīn *Khawāfi* see B.N. and Zain;

„ *-i-nāsiri*, Minhaj [*trs. Raverty*] Sātūq-būghrā Khān 29 [where read *Ṭabaqāt*]; Chandwāl 537; quoted by Bābur 479; described by Erskine 279; used in Appendix E, xxiii.

ṭamghā (lit. stamp), a transit or customs duty 250; forms the revenue of Kābul town ib., Ḥusain *Bai-qarā* marks his stamps *Bih bud (valid)* 271; remission of 553-95; a *ṭamghāchī* clerk 629.

Tārīkh-i-'ālam-arāī, Mīr Sikandar—[see nn. on pp. named], its Šafawī outlook 349; Ṭahmasp's Aūzbeg campaign 622; Battle of Jām 623; insignificant appearance of 'Ubaidu'l-lāh 636.

„ *-i-badāyūnī* see *Muntakhabu'l-tawārīkh*.

„ *-i-dauidī*, 'Abdu'l-lāh—"Shaikh" and "Mīān" interchangeable titles 457.

„ *-i-firishṭa*, Muḥ. Qāsim *Firishṭa* [*trs. Major-Gen. J. Briggs*]—"Umar Shaikh 13; a mistake 15; Bābur's reluctance to rank himself with Tīmūr 134; his single combats 329; his sobriquet

¹ Cf. Mr. G. Murray's trs. (Euripides i, 86) suggesting that the Wooden Horse was a *sar-kob*.

- Qalandar 523; his Embassy to Persia 540; his siege of Chandīr 596;—*Yar-i-'alī Balāl* 91; Ghāzī Khān's literary culture 460; the cognomen *jān-dār* 566; Badrū-ferry over Gogrā 667;—value of the book as a source 208, 349, 694; date of its revision 694.
- Tārīkh-i-Ghulāwār*, Jalāl Hīṣārī and Hīrāman—Gūliār 605; Khw. Raḥīm-dād 607, 688, 704.
- „ *-i-Hāji Muḥ. 'Arīf Qandahārī*—account of Qandahār 348.
- „ *-i-Khān-i-jahān Lūḍī*, Ni'amatu'l-lāh—helped in his book by Haibat Khan 693.
- „ *-i-rashīdī*, [Muḥ.] Haidar Mirza *Dughlāt* [ed. Ney Eliās, trs. E. D. Ross]—**Places**:—Ālmaligh 2; Yiti-kint 11; Qilāt-i-nādārī 263; Qila'-i-zafar 21; Herāt 306; Qandahār [Insc.] App. J, xxxv; **Tribes etc.**:—tūmān-begs 17; *gūchīn* 26; *chuhra-jirga* App. H, xxvii; Chaghatāis and Mughūls distinguished 320; Chaghatāi or Timurid supremacy 344, Begchiks 50, 712 or Chirās 155; Tarkhāns 31; Greek descent 317; Jigrāks 55; Turkmān Hazāras 311; **Persons**:—12—App. A, iii; 21; 23; 32; 48; 62; Jahāngir 183, 254–94–302; 195–242–56; 249–272; 273; 330–41–96–7; 409; 641; 694–6; **Varia**:—fruit as food 3; *yāk*, *gūṭās* App. M, xlvii; on joint-rule 293; epoch-making events 20, 35, 158, 182, 350; **Bābur**:—name 17; character 194, 320; Script App. Q, lxii; disastrous expedition (910 A.H.) 241; relationships 246; single combats 349; Tramontane campaign 349 to 366; hospitality to exiles 350; a frontier affair 412; onset of last illness 706; **Haidar**:—his life saved 21; descent and other particulars 22; excuses his father 317; his list of tribes and chiefs valuable 415; his book of great and, perhaps, unique value for Bābur's *lacuna* 347–8; referred to Preface xxxiv, xxxviii; his Codex xli, xlii (No. iv);
- „ *-i-salāṭīn-i-afāghana*, Aḥmad Yādgār [part-trs. E. & D. vol. I]—Hindustan in 929 A.H. 439–40; Pānīpat 474; Bābur's visit to Lāhor (936 A.H.) 604–98 to 700, 703–6; Mundāhirs 700; anachronism 707; Bābur's "selection" of a successor 707; importance of its contribution for filling a *lacuna* 693, 702–6.
- „ *-i-shahrūkhī*, Niyāz Muḥ. *Khukandī*—tradition of a babe abandoned 358.
- „ *-i-sher-shāhī*, 'Abbas Khān *Sarwānī*—"Shaikh" and "Mīān" 457; 'Azam Humāyūn 477; Sher Khān *Sūr* 659, 664.
- „ *-i-Sind*, Muḥ. Ma'sūm *Bhakkari*—a chief authority 336, 428; Shāh Beg 338, 427, (death) 437; sieges of Qandahār 431 to 436; the Inscription App. J, xxxiii.
- Tarkhān—suitable meaning 31 [where add ref. E. & D.'s H. of I. i, 300, 20, 21, 498] privileges nine 250; not given to all Arghūn chiefs 249 n. 2; a merchant Tarkhān 133; marriages 9; Preface xxviii; revolt 61 to 64, 86, 112; see *s.n. Nine* & H. Beveridge's note on Etruscan names).
- Tarkhān-nāma* or *Arghūn-nāma*, Sayyid Jamāl—a useful source 428.
- Tawārīkh-i-guzīda*—(Select Histories)—fashions of sitting and kneeling 33, 54–9; Tūlūn Khwāja *Mughūl* 66; supplements the B.N. 127.
- „ *-i-ḥāfi-i-rahmat-khānī* (part-trs. H. Beveridge AQR. 1901)—Bībī Muḥārīka's marriage with Bābur 375, App. K, *An Afghan Legend*.
- Tazkiratū'sh-shu'arā* (Memoirs of Poets) Daulat-shāh (ed. Browne)—[see nn. on pp. named], Akhsikiti 9; dates of Maḥmūd *Mīrān-shāhī*'s boyhood 46; Aḥmad *Mushāq* 47; Hazārāspī 50; a couplet 85; Ḥusain *Bāi-qarā* 259–60–73; Gāzur-gāhī's good birth 281; Rabāb-i-sangbast 301–30; Bih-bād Beg App. H, xxvi–vii; Rādagān-(town) 622; Jamī's birthplace 623;—the author in the battle of Chikmān-sarāi 46; one of his collaterals 274.
- „ *-i-Sultān Sātūg-būghrā Khān*—a seeming descendant 29.
- „ *-i-ṭahmāsp*, Shāh Ṭahmāsp *Safawī* (ed. D. C. Phillott)—Div Sultān 635; battle of Jām 636.
- „ *-i-Wāqī'āt* (var.) Jauhar (trs. C. Stewart)—outside literary criticism 619; a date at which Bābur's body lay near Kābul 709
- Tents—*ālāchūq* 188; *āūtāgh* 339; *aq-awī*=*chādar* 169–88, 239, (flooded) 339, 678; *chār-tāq* 264; *khar-gāh* (= *kibitka*, and *ālāchūq*?) 239, 678;—*shamīāna* (awning) 358; *tūnglūq* (roof-flap) 678; *pesh-khāna* 678.
- Thesaurus*, Meninsky—*bāghrīgarā cry* App. B, vi; *bahrī-gūṭās* App. M, xlvii.
- Thomas, F. W., Ph.D.—his help App. J, lxxiv with Preface lii.
- Thorn-defences 487.
- Timūr-pūlād, buys a Codex of the *Wāqī'nāma-i-padshahi q.v.*
- Three* (Turki) MSS. from Kāshghar [ed. Sir E. Denison Ross]—the title *jūn-wang* 567.
- Through unknown Pamirs*, O. Olufsen—yāk App. M, xlvii.
- The Times—on diverse names of a single place 209.
- Tongues and utterance—Andijān Turki 4; Farsi (Persian)-speaking Sārts of Asfara 7; Kābul's polyglot tongues 207; Mughūli-

Index III. General

speaking Hazāras; Bābur on clipped Hindustani utterance 380, and on the words Kās and Sawālāk 485.

Trade—202–35, 331, 416–85.

Traditions—4, 5; one versed in 283–4.

Translators:—Bābur [*Wal-ris.*]; E. C. Bayley (*Mirāt*); A. S. Beveridge [*s.n.*]; H. Beveridge [*s.n.*]; H. Blochmann [*s.n.*]; H. S. Jarrett [*Ayin*]; J. Briggs [*Tar-i-īfr.*]; F. C. Charmoy [*Sharaf-n.*]; W. Clarke [*Dīwān-i-H.*]; A. P. de Courteille [*Méms.*]; Delmar-Morgan [*Mong.*]; Desmaisons [*Shaj-i-Turk*]; E. B. Eastwick [*Gal.*]; H. M. Elliot and J. Dowson [*H. of I.*]; Forster & Daniel [*Life of O. de B.*]; C. Hamilton [*Hidāyat*]; W. H. Lowe & G. S. A. Ranking [*Munt.*]; H. E. Lloyd [*Travels*]; G. du Laurens [*Voyages*]; C. E. Markham [*Embassy*]; R. Marvin [*Ride*]; W. Ouseley [*Or. Geo.*]; F. Pélis de la Croix, elder & younger [*Histoire*]; G. S. A. Ranking [see *Lowe*; and '*Arūz*']; H. G. Raverty [*Tab-i-n.*]; M. Reinaud [*Geo.*]; G. Sale [*Qorān*]; B. R. Sanguinetti & T. Lee [*Travels*]; H. Sastri [*Rama.*]; C. Stewart [*Tag.*]; A. Vambéry [*Shai-n.*]; Warner [*Shāh-n.*]; E. H. Whinfield [*Mas. and 'Umar*].

Transliteration 2.

Transmigration 518.

Travels in Bukhara, Sir Alex. Barnes—[see *nn.* on *pp. named*], *nuzla*, a Panj-āb disease 446; water-fall fishing 227;

„ *in Europe and Asia*, Peter Mundy (ed. *Sir R. Temple*)—*baoli* (a well) 533; *Gūāliār* 605.

„ *in India*, Pietro della Vallé—the morning-draught 395.

„ *of Ibn Batūta* (trs. *Sanguinetti & Lee*)—Samarkand the Protected City 75, Add. N.P. 75; Kajwarra 590; Rahīm-dād 693; 704.

„ *in Kashmir*, G. T. Vigne—*yāk* and *kosh-gau* App. M, xlv–vii.

„ *in Panj-āb* (etc.), Mohan Lall—Herāt 305–6; Qandahār Insc.: App. J; Bābur's burial-place 710.

„ *of the Russian Mission*, G. Timkovsky [trs. *H. E. Lloyd*] fruit as food 3.

„ *on the Upper and Lower Amoor*, T. W. Atkinson—*marāl* 8.

Tribes and Castes of the N.W.P. and Oude, W. Crooke—Jats 454; Nuḥānī (or Luḥānī) 455; Jaghat (serpent) 456; Tānk 481.

Tribes and other groups:—

Afghān:—‘Abdu’-rahmān 403; Afridi 411–2; Aūghān 217–20; Aūriq-zāi 526; Bilūt 248; Bīrki 207; Dilah-zāk 231, 367–94, 412–3; Dilah-zāk Ya‘qūb-khail 394; Gagliāni 251; Ghilji 323–31; ‘Isa-khail 233; Jasawāl *var.* Jaswān 462

Jalwānī *see* Index I; Khattak 439; Khirilchi 208–20–49–413; Khīzr-khail 413; Khū-giānī 220; Kiwi 233; Kūrānī, Kārānī, Kararānī 233, 477; Landar 220; Lūdi 481, Index I; Lūdi *khaṣa-khail i.e.* Sahū-khail 465; Lūdi Sarang-khānī 540, 654; Luḥānī *see* Nuḥānī; Mahmand 221, 323–31–45; Muḥammad-zāi 376 (*where read as here*); Nā-zāi 233; Nuḥānī 235 (*cf.* 455 *n. 3*), Index I; Pānī 540; Pashāi(?) 207; Samū-khail (Khirilchi?) 412; Sūr 233; Tarkalānī 242, 424, 424; Tūri 220; Wazīri 413; Yūsuf-zāi 231, 371–3–5–6, 400–10–19;—Afghāns of Bhīra 399, Ghazni 218, Sind riverain 218–36, Kābul 207–21;—Afghān thieves 208, 341; Afghān warrings in Hind 426, and power 480–1; serving Bābur 522; bad-mannered 451;—

Aūz-beg (“*Ūzbeq*”):—2, 37, 135, 622, Index I; Aūz-beg Qāzzāq (“*Cossack*”) 23; Aūz-beg Mankfit 195;—

Chaghatāi i.e. Chaghatāi Khān's tribal appanage):—extinct but for their Khāns in 1547 (953 A.H.) *Tār. Rash.* trs. 149; near Heri 320, 689; its Kohbur clan 55; high families in, Sigal 66, 72, Nawā't's (*Index I*); distinguished from Mughūls 320, 351, Turks 340;—

Mughūls of the Horde:—105–92; *tūmans* (groups of 10,000):—Bārīn 19, 473; Begchik 155; Chīrās 158; Sāghārīchi 20; *sub-divisions* (?) :—Bīshāghī (*var.*) 473; Darbān 60; Itārājī 161, 415; Jalair 91; Kūnchi 20; Qālmāq 23; Manghit 101;—Mughūl devastation 2, 98, 172, 362; faithlessness 105, 140 *etc.*; conduct on the Chīr 17, 31–4; the Horde divided 19; its dislike for cultivated lands 12; its *āimāqs* in open land 221–54–55; return from enforced migration 20, 350–1;—

Turk:—Afshār 354; Aūghūr (*Awighūr, Uighūr*) 40, 118; its Ishrit clan 40, 65; Barlās 51, 429, Index I; Barlās Dūldāi 25, 337; Daryā-khānī 231, 589; Istiljū 353; Khilij 482; Qipchāq 19, 49;—Turks of Andijān 4, Kābul-lowlands 207–15–21; early Turk rulers of Kābul 200; contrasted with Sārts 149;—Uses of the name, “Mughūl and Turk” 158, 402, “Chaghatāi and Turk” 340; “Turk and Timūrid” one 380–2–4–8–9; probable statement of B.'s descent 320; his claim to rule in Hind, based on Turk descent 380–2–4; 476–9; Turk warning to Biāna 529;—

Turkmān:—White-sheep Horde 49 (*where read White for “Black”*);—its Bahārlū clan 49; its Balāl 911 and Bayandar 279;—Black-sheep Horde 10;—Qajar 666; Turkmāns serve Bābur 47, 279, 361;—features 111;—Hazāras (*infra*); Tūriq-shār 101;—

¹ Abū'l-ghāzi classes Manghit with Mughul tribes, Radloff with Turk tribes (*Récueils p. 325*), Erskine says, “modern Nogais.”

Various :—'Arab 207, 522, 631; Arlāt (Turk?) 265; Ashpārī 101; Asiqānchī [*var.* Saqānchī] 197; Balūchī 383, 459, 522; Bengali (race) 482; Būgiāl 452; Kāfir 212-3, 342-72, 421; Kakar (*var.*) 387-9; Kas 484; Kib (or Kitib) 393; Meos 577; Farsi (Persian, race) 7, 207, 507-55; Ghiyās-vāl (or-dāl) 393; Gūjūr 250, 379-87, 454; Habshi 483; Janjuha-khail and Jūd-khail 379-80-87; Jats 250, 387, 454; Jigrāk (*var.*) 55, 101; Nikdiri (*var.*) 196-7, 200-1-7, 275, 326, 430 (*cf.* *E. & D. iv*, 304, *Tukdari*) Nil-ābi 379 (*see* *Index II*); Parāji 207;—Rājput;—Chūhān 573, Tānk sept 481;—Tājik 6, 207, 420, 535;—

Hazāra (1000):—Gadāi or Kidī 250, Qārliq 391-3, 403; Rustāq [or Rusta] 196; Sl. Mas'ūdī 221-8, 525; Turkman 27, 514-51, 311 to 313; **Hazāras** :—w. of Kābul 200-7-22, 430; e. of the Sind 457, 522; in the open country of Ghazni 218, Kābul 221, Heri-rūd valley 308; refuge taken amongst 95; traversed 254.

Tribute—Jigrāk 55, Ghazni 240, Yūsuf-zāi 375, Bhīra 384, Kakar 391, Bajaur and Sawād 400, Balkh 402; Nijr-āu 421; Koh-i-jūd 379.

Tuhfa-i-sāmī (a *Turki* anthology), Sām M. *Safawī*—Marwārid 278; syphilis 279; a jeer 648.

The twelve Imāms, 258, 354.

Turki tongue, Preface xxvii, Cap. iv.

Turkistan, Alex. Petzhhold—Šarts 6.

„ E. Schuyler—[*see nn. on pp. named*],

Farghāna :—extent of 2, various 5, 6, 8; (wind) 9; (out-of-doors life) 29; *kūk-būrā* (a game) 39; Old Akhsi App. A; Šarts 6;—**Samarkand** :—67, 74-5-7, 83, (Aūrgūt) 68; Kesh 83; **Various** :—Sarā-tāq pass 129; Lake Iskandar *ib.* Hazrat Turkistan (shrine) 356; a distance 9; a lizard 501;—Bābur's Moscow Embassy App. Q, lxiii; Gregorief's *Russian Policy*, (App. *in* *trs.*) Preface, liii.

„ Franz v. Schwarz—autumn fever 4; running-waters 4, recipe for *ma'jūn* 16; *yīghāch* (measure) 4; a Kirghis measure 196; loess constructions 30; *charkh* (a hunting bird) 224; Mogol-tau 8; duties of the Lord of the Gate 24; *kūk būrā*, *baiga* 39; Greek descent 22; various App. A, v.

Tūzūk-i-jahāngīrī, Jahāngīr Pādshāh (*trs.* Rogers and Beveridge)—Bugials 452; Daulat Khān *Lūdī* 461; measures 189; birds 497; *kīshmīsh* 515; couplet 670; metrical amusement App. Q, lxvi-vii; its titles for Bābur varied *ib.* lxi; Jahāngīr's additions to the B.N. App. D, xiii, Preface xlv (No. viii), lii; his pilgrimage to B.'s burial-garden App. V, lxxx; his stay in B.'s Garden *ib.*

Noticeable words :—*tabalghū*, a tree 11; *tāsh-chantāi*, outside bag (?) 160; *tāsh*, stone confused with *tāsh*, outer 3, 43, 78, 80, 160; *ṭaurī*, complete, enclosed 109, 280, 501 (*where this better describes the koel's song*); *tipūchāq* a horse and its points 38; *tir-gāz*, arrow 34; *tūrik* 36, 362; P. *tā*, turn of a hill 205-8 *etc.*; *tūlūk* vegetable food, other than grain 114; *tūn-yārīm*, half-dark 100; *tūrā* (ordinances) 38, *tūrā* (army mantelets) 108-13-55, 368, 469, 593; *tāmān*, 10,000, a district command 17; *tūg-bāi*, one using a standard 313; *tūlghuma s.n.* Military; *tusqāwal* 224, 314; *tūghāi* and *tuqāi* 643.

'Umar Khayyām's *Quatrains* (*trs.* E. H. Whinfield)—a couplet Babur's words recal 203.

Upper Basin of the Kābul-river, Sir C. Markham (*PRGS.* 1879)—Hindu-kush passes 204, maps of Koh-i-baba 216.

Veliaminof-Zernof, editor of the *Sharaf-nāma* 635 and *Abūshqa* App. Q, lxiii.

Vergleichungs-Tabellen des Muh. und Christlichen Zeitrechnung, F. Wüstenfeld—dates of 935 AH. 629, App. S.

Verses :—of untraced authorship 332, 316 and 670; verse-making 15, 22, 38-9, 46, 54, 111, 136-7, 154; Bābur's opinion of Nawā'i's *Turki* verse 271; Shaibani's verses made public 329; composition on a model 448;—Metrical amusements 585-6, App. Q, lxv-vi.

Vikramāditya Era 79 (*where read* began).

Virgil—citron-juice as an antidote 511; Scorpio and Libra 623.

Visit to Ghuzni (*etc.*), G. T. Vigne—[*see nn. on pp. named*], boundary between Afghans and Khurāsān 200; Kābul-river *ib.*; 'Uqābain 201; rhubarb 203; *šāhibi*-grapes 203; *Dūr-nāma* 215; Running-sands 215; Pāmghān villages 216; *arghwān* 217;—various :—218-9, 224, 227; "Tānk" for Tāq 233; routes 208, 235; Bilah on the Indus 237; *see* App. E, xxiii.

Visit to Kāfristan, W. W. Macnair (*PRGS.* 1884)—Ning-nahār App. E, xxiii.

Voyage dans le Turkistan, Fedtschenko (*trs.* G. du Laurens)—Sang-aina, Mirror-stone, 7.

„ *dans l'Asie septentrionale*, P. S. Pallas—*āq kīyik*, *argālī* (Ovis poli) 6.

„ *des Pélerins Bouddhistes*, S. A. Julien—Nanganahāra App. E, xviii.

Voyages en Perse et autres lieux d'Orient, Jean Chardin—lovers'-marks 16; square seal 28; *Sikiz-yildūz*, Eight-stars 139; *kīpkī* "casbeké" (a coin) 296; epistolary etiquette 332.

Wāqī'-nāma-i-pādshāhī (Record of Royal Acts), 'Abdu'l-wahhāb akhund of Ghaj-

Index III. General

dāvān (1709)—(found mentioned as the *Bābur-nāma*, the "*Bukhārā Bābur-nāma*" and the "*Bukhārā Compilation*")—for its seeming author's colophon JRAS. 1900, p. 474 and Preface lvii; its divergence from the true text Preface xxxix, its element of true text (Kāmrān's tattered Codex) li; its dual purpose xxxix, lxii; its character xl; its stop-gaps xlv; its use by Leyden xlviii; **Described** (as it is in *Kehr's transcript*):—Preface, Cap. III, Parts I and III; its history liii, author and colophon lvii, (cf. JRAS. 1900, p. 474); its identity confused with Bābur's true text Preface, Cap. III, Part III;

ITS DESCENDANTS AND OFFTAKES Table lvii;—(a) Petrograd F. O. Codex (an indirect copy (?), described by purchaser as *Bābur-nāma*, Preface xliii-iv;

(b) Pet. F. O. School of Oriental Languages Codex, entitled *Bābur-nāma*, scribe G. J. Kehr—referred to *in loco*:—diction of the Farghāna Section 1, of the Kābul Sect. 187, of the Hindūstān Sect. 445; its Persified character exemplified 147, 150, 167, and Add. Note, 177, (cf. JRAS. 1908, pp. 76, 88); its Latin version App. J, xxxv, Preface liv;—Other references 9, 18, 19, 44-8, 88, 164, 169; **Full contents**:—Preface lii; their reconstruction by Ilminski lii-iv, (cf. his own Preface JRAS. 1900 and a separate form in B.M., I.O., R.A.S. Libraries, etc.); the "Fragments" Preface xlv (No. viii), lii, (*in loco*) 438, 549, (a discussion) 574, 630, 640 (cf. JRAS. 1900-6-8).

(c) The "*Bābur-nāma*" Imprint (constructed and edited by) N. I. Ilminski—referred to *in loco*, App. D, 227-59, 336, 420, App. I, xxxii; modelled on the L. and E. *Memoirs of Baber* 326, 337, App. T, lxxiv, Preface lii (cf. *Ilminski's Preface ref. supra*), 574; Preface:—its Kasan publication li; its deviation from its sole basis (*Kehr's Codex*) lii; Ilminski's work and some results liii, with n.1 mid-page, liv; his doubts and achievement of a Turki reading book see his own Preface *ref. supra*;

(d) *Mémoires de Baber*, (French trs. of *Ilminski's Bābur-nāma*) A. Pavet de Courteille—referred to *in loco*, 215, 227, 346, 347, 407, 446, 478, 489, 559, 632, App. T, lxxviii, App. M, xlv;—the *Mubīn* not recognized 449, 630; an illness 619; mistakenly controverted 468; surmised ground on which it accepted the "Rescue Passage" App. D, xiv; its help in considering Shaikh Zain's compositions 553, 559;—questioned readings 223-5, 327-33-69, 421 (*chīūrtika*), 462-70, 534, 617-19-38-40-47; a surmise discussed 574;—reviewed by Defrémery 562; its title Preface xxxiii, translation li, source liv, diction lix.

Water—water-thief 109, -road 595; dug for 234; under-ground courses of 417.

Wedding-gifts—43, 400.

Wednesday (*Chār-shamba*)—coincidences of the day 71.

Wells—chambered (*wāṭn*, *baolī*) 532-3; dug 548, 552; purified when new 634.

White cloth—traded 202; booty 233-4-5-7-8.

Whiteway, Mr. R. S.—his help App. B, vii.

Wilāyat=Kābul 414.

With the *Kuram Field-Force*, J. A. S. Colquhoun—a route 231.

Wine (*i.e.* any fermented liquor) — 'arāq (spirit) 385-6-7-8, 453-61-76; mahuwa-flower 505; beer 423; cider (*chagr*) 83, Add. Note, P. 83; wines of Bukhārā 83, Heri 265, Kābul:—Ālā-sāi 221, Dara-i-nūr 210, 410, App. G; Ghazni 461, Kābul-tumān 203, Nijr-aū 213;—Kāfiristan 211-12, 372;—**rules in use**:—drinking-days 33-4, 111, 447; one liquor only 386; no-pressure on a non-drinker 406-10; **wine-parties**:—Bābur protests against excess 398; excludes drunkards 419, is disgusted by drunken uproar 386 and by beer-intoxication 423; gives his followers freedom to do as Herātis did 304; givers of "wines", Khw. Kalān 371-5, 461, Shāh Beg 400, the Bāi-qarā Mirzas 299, 302, Khw. Muḥ. 'Alī 411 (a business-party), 413;—**Bābur's breaches of Law** not committed till *cir.* his 28th year 83, 355; resisted temptation in Herāt 299, *etc.*—his parties associated with beauty of scene *e.g.* autumnal 414-16-18; in his gardens 412, 406 and 420; under a plane-tree 405, at Istālif 406, near an illuminated camp 450; after and before long marches (*frequent*); mention made of (925 A.H.) 375-85-88, 408-10-14-15-16-17-19; (926 A.H.) 420-1-2-3-4; (932 A.H.) 447, 450-53-61; (933 A.H.) 537;—drinks a few cups to console 418, out of courtesy in a charmless place 424; "morning" 395-8, 415-20-22; gallops when not sober 388-98;—

Other Law-breakers Preface xxix, 16, 33-4, 45, 70, 134, 259-68-73, (woman) 36, 417; Herātis 259, Hīṣāris 42, Pich-Kāfirs 22;—

Parties accompanied by improvisation 26, dancing 299, music (*usually*); (*for return to obedience see Law and Index I s.n. Bābur*).

Wordsworth's "undying fish" recalled 305.

Workmen—Timūr's 77, 520; Bābur's 520, 634.

Wray, Mr. Cecil and Mr. Leonard—their help 495, 502.

Yajuj and Majuj (*Gog and Magog*) 560.

Yāqūt see Dictionary of Towns.

Noticeable words :— *Yada-tāsh*, jade-stone *see* Magic; *yāghrūnchī*, divination from sheep's-blades 233; *yīghāch*, tree, wood 11, 81; *yīghāch* *see* Measures; *yīgīt*, a brave 16, 53, 70, App. H, xxvii; *yīlāq*, alp *see i.a.* Yār- and Būrka-; *yīnka-chīcha*, maternal-uncle's mother-in-law (?); *yīnkālīk*, levirate 23, 267, 306, 616; *yūkūnmāk*, to bend the knee 301; *yūsūnlūq*, hereditary 23.

Zafar-nāma (Book of Victory *i.e.* Tīmūr's) Maulana Sharafu'd-dīn 'Alī Yazdī — [*see nn. on pp. named*], places 10, 74-8, 83-4; persons 39, 272; meaning of Sawālak 485; Tīmūr's capture of Qarshī 134; his

burial at a saint's feet 266; his workmen 77, 520; partly translated in *Histoire de Tīmūr Beg q.v.*; the book and its main basis, the *Malfūzāt-i-tīmūrī* Preface xxix, xxx, its author xxxiii.

Zainu'd-dīn *Khawāfī* (Shaikh Zain)'s writings — (1) *Ṭabaqāt-i-bāburī q.v.*; (2) *Mubīn*, a Commentary on Bābur's *Mubīn* 438; (3) *Farmān* announcing Bābur's renouncement of wine and remission of *ṭamghā-tax* 553; (4) *Fatḥ-nāma* of the victory at Kānwa 559 to 574; Bābur's reason for inserting it (4) in his book 559; the sole Letter of victory so preserved 561; grounds against supposing Bābur wrote a plain Turkī account of the battle 574.

OMISSIONS FROM TRANSLATION AND FOOT- NOTES.

- p.7 1.1 "turbulent" *add* They are notorious in Mawara'u'n-nahr for their bullyings.
- p.27 1.5 "(1504)" *add* when, after taking Khusrau Shah, we besieged Muqim in Kabul.
- p.31 1.1 "paid" *add* no (attention).
- p.43 1.9 *enter f. 24b.*
- ib. 1.8 fr.ft. "Taghai" *add* and Auzun Hasan.
- p.45 Sec. c, 1.2 "good" *add* he never neglected the Prayers.
- p.48 1.16 "grandmother" *add* Khan-zada Begim.
- p.52 1.4 fr.ft. "childhood" *add* and had attained the rank of Beg.
- p.88 1.9 Hasan *add* and Sl. Ahmad Tambal.
- p.92 1.8 "on" *add* to Sang-zar.
- p.95 1.12 "service" *add* did not stay in Khurasan but.
- p.128 1.18 "two" *add* young (sons).
- p.131 1.12 "Jan-wafa" *add* Mirza.
- p.134 1.7 fr.ft. "that" *add* night that.
- ib. 1.3 fr.ft. "was" *add* in my 19th (lunar) year.
- p.136 1.5 "was" *add* in my 19th (lunar) year.
- p.139 1.11 fr.ft. *read* Jani Beg Sultan.
- p.141 1.10 "Khusrau Shah" *add* my highly-favoured beg Qambar-i-ali *the Skinner Mughul*, not acting at such a time as this according to the favour he had received, came and took his wife from Samarkand; he too went to Khusrau Shah.
- p.143 1.16 "that" *add* near Shutur-gardan.
- p.152 1.12 fr.ft. "dead" *add* A few days later we went back to Dikh-kat.
- p.164 Sec. d, 1.6 fr.ft. "for" *add* Sairam.
- p.201 1.12 *read* Kabul-fort.
- p.205 1.10 fr.ft. *read* "are closed for" 4 or 5 months in winter. After crossing Shibr-tu people go on through Ab-dara. In the heats, when the waters come down in flood, these roads have the same rule as in winter ("because" *etc.*).
- p.217 1.11 "Sih-yaran" *add* It became a very good-halting-place. I had a vineyard planted on the hill above the seat.
- p.221 Sec.h, at the beginning *insert* The mountains to the eastward of the cultivated land of Kabul are of two kinds as also are those to its westward ("Where the mountains" *etc.*).
- p.230 last line "men" *add* Khusrau *Gagiani*.
- p.247 1.1 "Qush-nadir" *add* meadow.
- p.308 1.14 "ground" *add* Moreover it snowed incessantly and after leaving Chiragh-dan, not only was there very deep snow but the road was unknown.
- p.391 March 18th "darogha-ships" *add* Sangur Khan Qarluq and Mirza-i-malui Qarluq came leading 30 or 40 men of the Qarluq elders, made offering of a horse in mail, and waited on me. Came also the army of the Dilah-zak Afghans.
- p.393 March 25th 1.2 "out" *add* from the river's bank.
- p.454 1.5 "boat" *add* There was a party; some drinking 'arag, some beer. After leaving the boat at the Bed-time Prayer, there was more drinking in the *khingah* (tent). For the good of the horses, we gave them a day's breathing on the bank of this water.
- p.468 1.3 "sent" *add* Yunas-i-'ali and Ahmadi and ("Abdu' l-lah").
- p.484 1.1 "Rao" *add* with four or five thousand Pagans.
- p.498 (s.n. florican), "colour" *add* The flesh of the florican is very delicate. As the *kharchal* (Indian buzzard) resembles the *tughdag* (great buzzard) so the *charz* (florican) resembles the *tughdiri*.

- ib.* (*s.n.* sand-grouse) "Tramontana" *add* the blackness of its breast is less deep, its cry also is sharper.
- p.500 after 1.11 "eagle" *add* (new para.) Another is the buzzard (T. *sar*); its tail and back are red.
- p.506 (*s.n.* *kamrak*) "long" *add* It has no stone.
- p.507 n.3 "name" *add* also; "plantain" *add* (banana).
- p.510 1.5 see App. O, p. liv for *addendum*.
- p.529 1.4 fr.ft. "Dulpur" *add* Gualiar.
- p.595 1.19 "other" read 2 or 3 (places); the Pagans in the *du-tahi* began to run away; "the *du-tahi* was taken."
- p.603 1.7 fr.ft. "(366b)" *add* and between Ghazipur and Banaras (p. 502).
- p.674 1.2 "river" *add* in his mail.
- p.678 1.2 "amirs" *add* Sultan.
- p.679 1.8 fr.ft. "given" *add* It was settled that a son of each of them should be always in waiting in Agra; 1. 7 fr.ft. "Araish" *add* and two others; 1. 2 fr.ft. "Saru" *add* towards Oude.
- p.689 1.2 fr.ft. "laks" *add* and a head-to-foot (dress).
- App. Q 1.1 "interpret" *add* those of.

CORRIGENDA.

To ensure notice many of these are entered in the Indices.

- | Pages | Pages |
|---|--|
| 6 l.4 "meadow" read plain (<i>maidan</i>). | ib. n.3 read Bai-sunghar. |
| 11 n.4, "siyar" unaccented; (H.S.) | 204 l.16 read Curriers'. |
| ii read iii n.n. pp. 18, 38, 48, 244. | 205 l.5 read Sir; l.13 read Wa(lian); |
| 12 n.4 l.3 "attack in" read attacking. | l.14 read Qibchaq. |
| 14 l.3 "and" read who. | 205 l.10 fr.ft. "three or four" read four |
| 16 l.10 n. ref. "3" tr. to "amorous". | or five (cf. omissions p.205). |
| 24 n.1 "932" read 923. | 211 para. 3, end, "920" read 924. |
| 27 para.2 read "Baba 'Ali Beg's | 212 n.2 l.2 read <i>chigmaq</i> . |
| Baba-quli". | 213 n.5 "parwan" read <i>parran</i> ; and |
| 28 l.8 "leaders" read Mughul mir- | nn.5, 6, 7 read Blanford. |
| zadas. | 244 ll.8 and 25 "page" read preferably, |
| 29 n.6 l.5 "then" read his. | brave; l.19 read gallopers. |
| 37 l.8 "916" read 917; and tr. nn. | 273 n.2 read grand-"daughter". |
| 2 and 3. | 282 n.3 l.2 "345" read 348-9. |
| 38 l.9 "favour" run on to Ahmad. | 289 l.5 "wonderful" read metaphorist. |
| 44 l.9 55 l.12 delete "Sayyid". | 342 mid-page read Pur-amin. |
| 46 l.12 read Chikman. | 344 last line "Appendix" read Trs.' |
| 49 l.3 "Black" read White. | note 711. |
| 51 l.12 fr. ft. "Badakhshan" read | 351 l.15 "Akhsi" read Archian. |
| Hisar. | 387 n.3 delete sentence 2. |
| 55 "f. 34" read f. 32b. | 410 last line "khuntul" read hunzal. |
| 57 l.1, enter f. 33 and move "f. 33b" | 414 l.2 "18th" read 13th; and l.2 fr.ft. |
| to 58 l. 2. | "purslain" read poplar. |
| 61 l.4 "Beg" read Baba-quli Beg. | 438 l.15 "son" read grandson. |
| 68 l.10 fr. ft. tr. n. ref. 4 to "Aurgut". | 447 n.3 para.2 l.1 "month" read week. |
| 69 n.2, read <i>aunutung</i> ; and tr. | 470 n. l.5 fr.ft. "p.66" read p.166. |
| <i>nakunid</i> and <i>bakunid</i> . | 482 n.3 "Gujrat" read Malwa. |
| 79 l.5 tr. n.ref. 3 to <i>qibla</i> ; in author's | 485 sec.e l.7 "Gumti read Gui. |
| n. read Batalmius; and in n.4 read | 499 l.17 "yak-rang" read bak-ding (see |
| <i>Ayin</i> . | Add. Note P.499). |
| 85 l.9 read 851 A.H.-1447 A.D.; l.3 | 500 l.15 s.n. crow "garcha" read |
| fr.ft. move "Jumada I, 22, 855 A.H." | <i>garcha</i> ; n. 6 "f. 136" read f. 135. |
| to p.86 l.1, after "years". | 505 l.6 tr. n.ref. "2" to, <i>buta</i> . |
| 94 l.6 "Chirik" read Char-yak. | 520 n.1 "1854" read 1845. |
| 95 l.2 fr.ft. "Aubaj" read Char-jui. | 534 l.2 fr.ft. "and" read 932. |
| 96 last line "Qasim" read Kamal (or | 535 l.2 fr.ft. delete "others". |
| Kahal). | 579 l.8 "April 13th" read April 3rd. |
| 109 l.16 "qasim" read qadus. | 591 n.2 "qurughir read quruqtur. |
| ib. n.5 l.3 read grand "father". | 604 n.1 l.1 read Afaghana. |
| 117 n.2 "909" read 908. | 616 l.5 read Madhakur; and Sect. m |
| 122 n.4 "bulghar" read buljar. | "gara-su" read darya qaraghi or |
| 129 l.14 "daban" read kutal. | <i>qaraghina</i> . |
| 131 ll.3-4 fr.ft. read Khan-quli and | 620 l.7 <i>rahim</i> read <i>rahman</i> . |
| Karim-dad. | 621 l.11 after "servants" read Beg-gina |
| 134 l.3 fr.ft. and 136 l. 5 read in my | "had come". |
| 19th (lunar) year. | 622 l.12 read Siunjuk; l.13 Tashkint. |
| 144 para.3 "rain" read grain. | 631 l.13 delete the parenthesis (see Add. |
| 148 n.2 "f. 18" read f. 118. | Note P.631). |
| 149 l.17 read Khanim. | 632 l.4 read Farrukh. |
| 154 n.3 "f. 183b" read f. 103b and for | 636 l.7 "rest" read eight others. |
| f. 264b read f. 264. | 640 l.1 read quli. |
| 168 Sect. heading "Kasan" read | 643 (Feb. 4th) "Muhammad" read |
| Karnan. | Mahmud. |
| 175 l.11 read Mirza-quli. | 644 n.5 "323" read 232. |
| 183 last line "Kulja" read Khuldja. | 699 l.13 "935" read 938. |
| 192 l.3 read Taliqan. | 713 l.3 read Saliha; and l.11 fr.ft. |
| 194 l.12 read Quhlgha. | Miran-shahi. |

ADDITIONAL NOTES

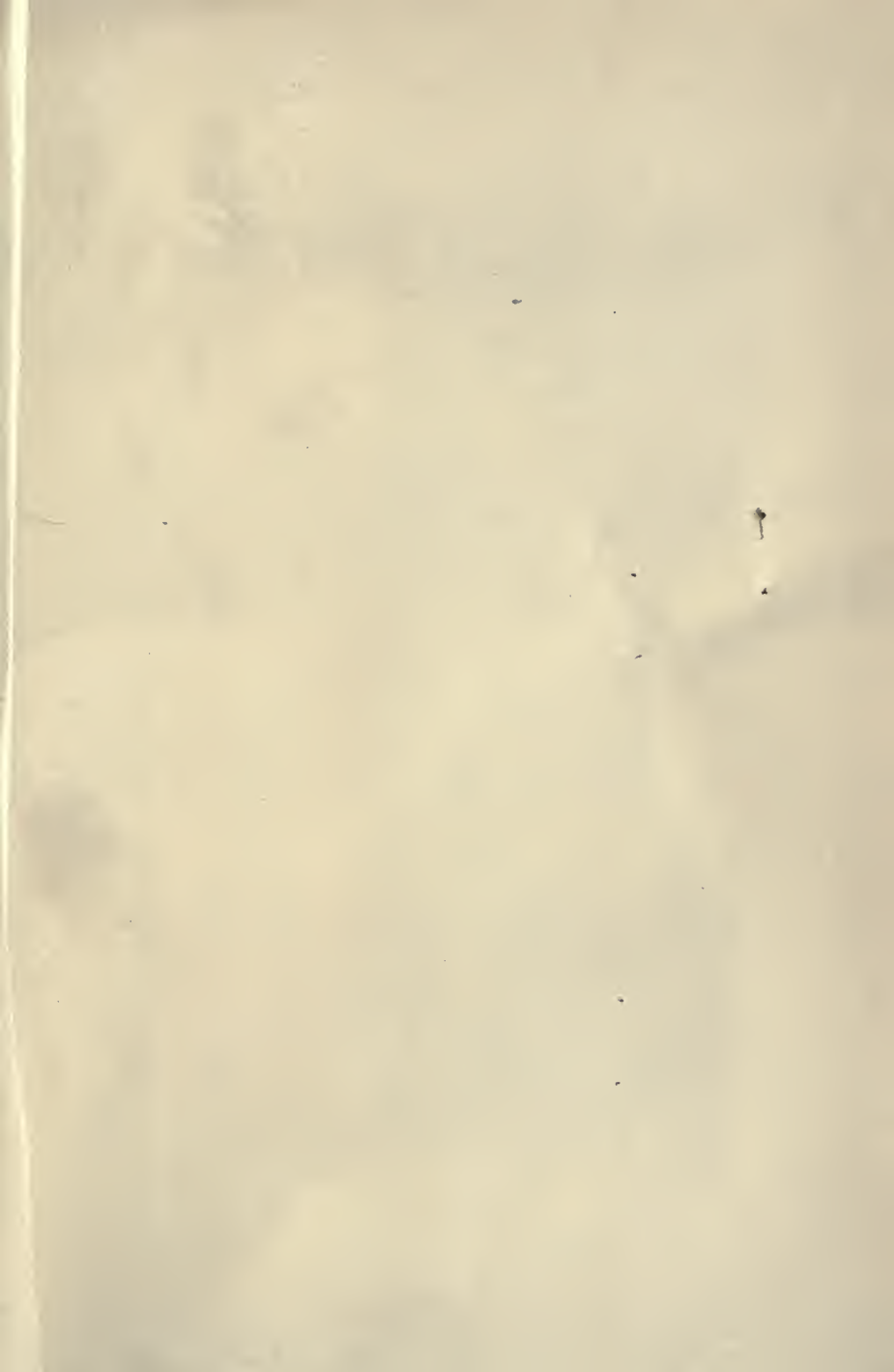
- P. 16 l. 11.—Nizāmī mentions “lover’s marks” where a rebel chieftain commenting on Khusrau’s unfitness to rule by reason of his infatuation for Shirin, says, “*Hinoz az ‘āshiqbāzi garm dāgh ast.*” (H.B.)
- P. 22 n. 2.—Closer acquaintance with related books leads me to delete the words “Chaghatāi Mughūl” from Haidar *Dūghlāt’s* tribal designations (p. 22, n. 2, l. 1). (1) My “Chaghatāi” had warrant (now rejected) in Haidar’s statement (T.R. trs. p. 3) that the Dūghlāt amīrs were of the same stock (*abna’-i-jins*) as the Chaghatāi Khāqāns. But the Dūghlāt off-take from the common stem was of earlier date than Chingiz Khān’s, hence, his son’s name “Chaghatāi” is a misnomer for Dūghlāts. (2) As for “Mūghūl” to designate Dūghlāt, and also Chaghatāi chiefs—guidance for us rests with the chiefs themselves; these certainly (as did also the Begchik chiefs) held themselves apart from “Mughūls of the horde” and begs of the horde—as apart they had become by status as chiefs, by intermarriage, by education, and by observance of the amenities of civilized life. To describe Dūghlāt, Chaghatāi and Begchik chiefs in Bābur’s day as Mughūls is against their self-classification and is a discourtesy. A clear instance of need of caution in the use of the word Mughūl is that of ‘Alī-shēr *Nawā’i Chaghatāi*. (Cf. Abū’l-ghāzī’s accounts of the formation of several tribes.) (3) That “Mughūl” described for Hindustānis Bābur’s invading and conquering armies does not obliterate distinctions in its chiefs. Mughūls of the horde followed Timūrids when to do so suited them; there were also in Bābur’s armies several chiefs of the ruling Chaghatāi family, brothers of The Khān, Sa’id (see Chin-timūr, Aisan-timūr, Tūkhṭa-būghā). With these must have been their following of “Mughūls of the horde”.
- P. 34 l. 12.—“With the goshawks” translates *qirchigha bila* of the Elph. MS. (f. 126) where it is explained marginally by *ba bāzi*, with the falcon or goshawk. The Hai. MS. however has, in its text, *pīāzi bila* which may mean with arrows having points (*Sanglākh* f. 144b quoting this passage). Ilmīnski has no answering word (*Méms.* i, 19). Muh. *Shirāzi* [p. 13 l. 11 fr. ft.] writes *ba bāzi miandākhṭan*.
- P. 39.—The *Habībū’s-siyar* (lith. ed. iii, 217 l. 16) writes of Sayyid Murād *Aūghlāqchī* (the father or g.f. of Yūsuf) that he (who had, Bābur says, come from the Mughūl horde) held high rank under Abū-sa’id Mirzā, joined Husian *Bāi-qarā* after the Mirzā’s defeat and death (873 A.H.), and (p. 218) was killed in defeat by Amīr ‘Alī *Jalāīr* who was commanding for Yādgar-i-muhammad *Shāh-rukhī*.
- P. 49.—An *Aīmāq* is a division of persons and not of territory. In Mongolia under the Chinese Government it answers to khanate. A Khān is at the head of an *aīmāq*. *Aīmāqs* are divided into *koshung*, i.e. banners (*Mongolia*, N. Prejevalsky trs. E. Delmar Morgan, ii, 53).
- P. 75 and n. 1.—For an explanation, provided in 94 AH., of why Samarkand was called *Baldat-i-mahfūza*, the Guarded-city, see Daulat-shāh, Browne’s ed. s.n. Qulaiba p. 443.
- P. 85 n. 2.—The reference to the *Habībū’s-siyar* confuses two cases of parricide:—‘Abdu’l-latif’s of Aulugh Beg (853–1447) to which H.S. refers [Vol. III, Part 2, p. 163, l. 13 fr. ft.] with (one of 7–628) Shirūya’s of Khusrau Parviz (H.S. Vol. I, Part 2, p. 44, l. 11 fr. ft.) where the parricide’s sister tells him that the murderer of his father (and 15 brothers) would eventually be punished by God, and (a little lower) the couplet Bābur quotes (p. 85) is entered (H.B.).
- P. 154 n. 3.—The Persian phrase in the *Siyāsāt-nāma* which describes the numbering of the army (T. *dim kūrmāk*) is *ba sar-i-tāziāna shumurdan*. Schafer translates *tāziāna* by *cravache*. I have nowhere found how the whip was used; (cf. S.N. Pers. text p. 15 l. 5).
- P. 171 n. 1.—Closer acquaintance with Bābur’s use of *daryā*, *rūd*, *sū*, the first of which he reserves for a great river, casts doubt on my suggestion that *daryā* may stand for the Kāsān-water. But the narrative supports what I have noted.

- The "upper villages" of Akhsī might be, however, those higher up on the Saihūn-daryā (Sīr-daryā).
- P. 189 and n. 1.—A third and perhaps here better rendering of *bī bāqī* is that of p. 662 (*s.d.* April 10th), "leaving none behind."
- P. 196.—The *Ḥabībū's-sīyar* (lith. ed. iii, 250 l. 11 fr. ft.) writes of *barādarān* of Khusrau Shāh, Amīr Walī and Pīr Walī. As it is improbable that two brothers (Anglicé) would be called Walī, it may be right to translate *barādarān* by brethren, and to understand a brother and a cousin. Bābur mentions only the brother Walī.
- P. 223 ll. 1–3 fr. ft.—The French translation, differing from 'Abdu'r-rahīm's and Erskine's, reads Bābur as saying of the ranges separating the cultivated lands of Kabul, that they are *comme des ponts de trèfle*, but this does not suit the height and sometimes permanent snows of some of the separating ranges.—My bald "(great) dams" should have been expanded to suit the meaning (as I take it to be) of the words *Yūr-ūnchaqā pul-dik*, like embankments (*pul*) against going (*yūr*) further; (so far, *ūncha*). Cf. Griffiths' *Journal*, p. 431).
- P. 251.—Nizāmī expresses the opinion that "Fate is an avenging servitor" but not in the words used by Bābur (p. 251). He does this when moralizing on Farhad's death, brought about by Khusrau's trick and casting the doer into dread of vengeance (H.B.).
- P. 266 n. 7.—On p. 266 Bābur allots three daughters to Pāpā Aghācha and on p. 269 four. Various details make for four. But, if four, the total of eleven (p. 261) is exceeded.
- P. 276 para. 3.—Attention is attracted on this page to the unusual circumstance that a parent and child are both called by the same name, Junaid. One other instance is found in the *Bābur-nāma*, that of Bābur's wife Ma'sūma and her daughter. Perhaps "Junaid" like "Ma'sūma" was the name given to the child because birth closely followed the death of the parent (*see s.n.* Ma'sūma).
- P. 277.—Concerning Bih-būd Beg the *Shaibānī-nāma* gives the following information:—he was in command in Khwārizm and Khīva when Shaibānī moved against Chīn *Ṣāfī* (910 AH.), and spite of his name, was unpopular (Vambéry's ed. 184, 186). Vambéry's note 88 says he is mentioned in the (anonymous) prose *Shaibānī-nāma*, Russian trs. p. lxi.
- P. 372 l. 2 fr. ft.—Where the Hai, MS. and Kāsān Imp. have *mu'āraḡ*, rival, E. and de C. translate by representative, but the following circumstances favour "rival":—Wais was with Bābur (pp. 374–6) and would need no representative. His arrival is not recorded; no introductory particulars are given of him where his name is first found (p. 372); therefore he is likely to have joined Bābur in the time of the gap of 924 AH. (p. 366), before the siege of Bajaur-fort and before 'Alā'u'd-dīn did so. The two Sawādī chiefs received gifts and left together (p. 376).
- P. 393 l. 4.—In this couplet the point lies in the double-meaning of *ra'iyat*, subject and peasant.
- P. 401.—Under date Thursday 25th Bābur mentions an appointment to read *fiqh sabāqī* to him. Erskine translated this by "Sacred extracts from the Qorān" (I followed this). But "lessons in theology" may be a better rendering—as more literal and as allowing for the use of other writings than the Qorān. A correspondent Mr. G. Yazdānī (Gov. Epigraphist for Muslim Inscriptions, Haidarabad), tells us that it is customary amongst Muslims to recite religious books on Thursdays.
- P. 404 l. 7 fr. ft.—Bābā Qashqa (or Qāshqā)'s family-group is somewhat interesting as that of loyal and capable men of Mughūl birth who served Bābur and Humāyūn. It must have joined Bābur in what is now the gap between 914 and 925 AH. because not mentioned earlier and because he is first mentioned in 925 AH. without introductory particulars. The following details supplement *Bābur-nāma* information about the group:—(1) Of Bābā Qashqa's murder by Muḥammad-i-zamān *Bāi-garā* Gul-hadan (f. 23) makes record, and Badāyūnī (Bib. Ind. ed. i, 450) says that (*cir.* 952 AH.) when Bābā's son Ḥājī Muḥ. Khān *Kūkī* had pursued and overtaken the rebel Kāmran, the Mīrzā asked, as though questioning the Khān's ground of hostility to himself, "But did I kill thy father

- Bābā Qashqa?" (*Pidrat Bābā Qashqa magar man kushṭa am?*).—(2) Of the death of Bābā Qashqa's brother "Kūki", Abū'l-faḡl records that he was killed in Hindīstān by Muḥammad Sī. M. *Bāi-garā* (952 A.H.), and that Kūki's nephew Shāh Muḥ. (*see* p. 668) retaliated (955 A.H.) by arrow-shooting one of Muḥ. Sī. Mirzā's sons. This was done when Shāh Muḥ. was crossing Minār-pass on his return journey from sharing Humāyūn's exile in Persia (*see* Jauhar).—(3) Hājī Muḥ. Khān *Kūki* and Shāh Muḥammad Khān appear to have been sons of Bābā Qashqa and nephews of "Kūki" (*supra*). They were devoted servants of Humāyūn but were put to death by him in 958 A.H.—1551 A.D. (cf. Erskine's *H. of I. Humāyūn*).—(4) About the word *Kūki* dictionaries afford no warrant for taking it to mean foster-brother (*kōkāk*). Chīngīz Khān had a beg known as Kūk or Kouk (or Gūk) and one of his own grandsons used the same style. It may link the Bābā Qashqa group with the Chīngīz Khānid Kūki, either as descendants or as hereditary adherents, or as both. (*See* Abū'l-ghāzī's *Shajarat-i-Turk*, trs. Désmaisons, Index *s.n.* *Kouk* and also its accounts of the origin of several tribal groups.)
- P. 416.—The line quoted by 'Abdu'l-lāh is from the *Anwār-i-suhailī*, Book II, Story i. Eastwick translates it and its immediate context thus:—
 "People follow the faith of their kings."
 "My heart is like a tulip scorched and by sighings flame;
 "In all thou seest, their hearts are scorched and stained the same." (H.B.)
 The offence of the quotation appears to have been against Khalifa, and might be a suggestion that he followed Bābur in breach of Law by using wine.
- P. 487 n. 2.—The following passages complete the note on *wulsa* quoted by Erskine from Col. Mark Wilks' *Historical Sketches* and show how the word is used:—
 "During the absence of Major Lawrence from Trichinopoly, the town had been completely depopulated by the removal of the whole *Wulsa* to seek for food elsewhere, and the enemy had been earnestly occupied in endeavouring to surprise the garrison." (Here follows Erskine's quotation *see in loco* p. 487).
 "The people of a district thus deserting their homes are called the *Wulsa* of that district, a state of utmost misery, involving precaution against incessant war and unputying depredation—so peculiar a description as to require in any of the languages of Europe a long circumlocution, is expressed in all the languages of *Deccan and the south of India* by a single word. No proofs can be accumulated from the most profound research which shall describe the immemorial condition of the people of India with more precision than this single word. It is a bright distinction that the *Wulsa* never departs on the approach of a British army when this is unaccompanied by Indian allies."—By clerical error in the final para. of my note *ūlvash* is entered for *ūlvān* [Molesworth, any desolating calamity].
- P. 540 n. 4.—An explanation of Bābur's use of Shāh-zāda as Ṭahmāsp's title may well be that this title answers to the Tīmūrid one Mīr-zāda, Mīrzā. If so, Bābur's change to "Shāh" (p. 635) may recognize supremacy by victory, such as he had claimed for himself in 913 A.H. when he changed his Tīmūrid "Mīrzā" for "Pādshāh".
- P. 557.—Husain *Kashifī*, also, quotes Firdausi's couplet in the *Anwār-i-suhailī* (Cap. I, Story XXI), a book dedicated to Shaikh Aḥmad *Suhailī* (p. 277) and of earlier date than the *Bābur-nāma*. Its author died in 910 A.H.—1505 A.D.
- P. 576 n. 1.—Tod's statement (quoted in my n. 1) that "the year of Rānā Sangā's defeat (933 A.H.) was the last of his existence" cannot be strictly correct because Bābur's statement (p. 598) of intending attack on him in Chitor allows him to have been alive in 934 A.H. (1528 A.D.). The death occurred, "not without suspicion of poison," says Tod, when the Rānā had moved against Irij then held for Bābur; it will have been long enough before the end of 934 A.H. to allow an envoy from his son Bikramājīt to wait on Bābur in that year (pp. 603, 612). Bābur's record of it may safely be inferred lost with the once-existent matter of 934 A.H.
- P. 631.—My husband has ascertained that the "Sayyid Daknī" of p. 631 is Sayyid Shāh Ṭāhīr *Daknī* (*Deccanī*) the Shiite apostle of Southern India, who in 935 A.H. was sent to Bābur with a letter from Burhān Nīzām Shāh of Ahmad-nagar, in which (if there were not two embassies) congratulation was made on

the conquest of Dihli and help asked against Bahādur Shāh *Gujrātī*. A second but earlier mention of "Sayyid *Daknī*" (*Zaknī*, *Ruknī*?) *Shīrāzī* is on p. 619. Whether the two entries refer to Shāh Ṭāhir nothing makes clear. The cognomen *Shīrāzī* disassociates them. It is always to be kept in mind that preliminary events are frequently lost in gaps; one such will be the arrivals of the various envoys, mentioned on p. 630, whose places of honour are specified on p. 631. Much is on record about Sayyid Shāh Ṭāhir *Daknī* and particulars of his life are available in the histories by Badāyūnī (Ranking trs.) and *Firishta* Nawal Kishor ed. p. 105; B.M. Harleyan MS. No. 199 contains his letters (see Rieu's Pers. Cat. p. 395).

- P. 699 and n. 3.—The particulars given by the *Ṭabaqāt-i-akbarī* about Muṭṭān at this date (932–4 A.H.) are as follows:—After Bābur took the Panj-āb, he ordered Shāh Ḥasan *Arghūn* to attempt Muṭṭān, then held by one Sī. Maḥmūd who, dying, was succeeded by an infant son Husain. Shāh Ḥasan took Muṭṭān after a 16 (lunar) months' siege, at the end of 934 A.H. (in a B.N. *lacuna* therefore), looted and slaughtered in it, and then returned to Tatta. On this Langar Khān took possession of it (H.B.). What part 'Askarī (*et. 12*) had in the matter is yet to learn; possibly he was nominated to its command and then recalled as Bābur mentions (935 A.H.).



LaT
B112
.Eb

180621
Bābar, Emperor of Hindustan
The Bābur-nāma in English (Memoirs of
Bābur); tr. by Beveridge. vol.2.

DATE

University of Toronto
Library

DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET

Acme Library Card Pocket
Under Pat. "Ref. Index File"
Made by LIBRARY BUREAU